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THE PERCY ANECDOTES

THE "CHANDOS CLASSICS"

THE

PERCY ANECDOTES

COLLECTED AND EDITED BY

REUBEN AND SHOLTO PERCY

A VERBATIM REPRINT OF THE ORIGINAL EDITION

With a Preface

BY JOHN TIMBS, F.S.A.

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THE

PERCY ANECDOTES.

ANECDOTES OF THE BAR.

"'Tis the divine's to convert by faith, the soldier's to overcome by force, the politician's to circumvent by art; but to the Bar it especially belongs to prevail with men through means which their reason can comprehend, which their courage need not disdain, and which their honesty must revere.'—ANON.

Coke.

FEW reigns, it has been remarked, have produced so many eminent lawyers as that of Queen Elizabeth. The graces of oratory, however, formed no part of the character of an able lawyer in those days. Sir Edward Coke, the most distinguished among the number for talents and attainments, was at the same time one of the coarsest pleaders that perhaps ever practised at the English bar. In putting on his wig and gown, he seemed as it were to throw away for the time, every share of gentlemanly, nay, even of manly feeling, which his nature possessed.

In the prosecution of the Earl of Essex for high treason, 'Coke,' says Hume, 'opened the cause against him, and treated him with the cruelty and insolence which that great lawyer usually exercised against the unfortunate.' At the conclusion of his speech he said, that 'by the just judgment of God, he of his earldom should be Robert the Last, that of a kingdom thought to be Robert the First.'

Coke made a still more outrageous exhibition in the prosecution which he also managed against Sir Walter Ralegh, a name which can never be mentioned without exciting a blush of shame and indignation for his cruel fate. His trial was a mere mockery, and conducted in a manner which, at the present day, would not be tolerated for a single moment.

The Attorney-General, Coke, feeling too sensibly the unequal grounds on which he stood, to endeavour to succeed by argument, began by loading Sir Walter with abuse and insult, calling him the most 'notorious traitor that ever came to that bar.' 'His schemes,' he said, 'were directed equally against the religion of his country, as against its king; and when he had taken off the one, he would have altered the other, and established Popery in its place.' 'Sir Walter,' he added, 'was a viper and a monster with an English face; but with a Spanish heart, against whom there was no occasion to confront the witnesses; his criminality was evident, and he was a reptile, and the dregs of the earth.'

The Attorney-General proceeded still farther, and said, 'That the king would be dethroned in less than a year, if a traitor could not be condemned upon circumstances; that it would be very dangerous for his majesty to acquit the prisoner; protesting in a solemn manner before his Maker, that he never knew a crime of treason more clearly made out than that against Sir Walter, who was 'the most vile and execrable traitor that ever existed in the world.'

Here the prisoner interrupted the Attorney-General, whose irascible zeal and scurrility exceeded all bounds.

Sir Walter. 'You speak indiscreetly, and barbarously.'

Attorney-General. 'I cannot find words to express such viperous treasons.'

Sir Walter. 'I think you want words indeed, for you have repeated one thing half-a-dozen times.'

Attorney-General. 'Thou art an odious fellow; thy name is hateful to all England for thy pride.'

Sir Walter. 'It will then go near to prove a measuring cast between you and me, Mr. Attorney.'

Nor was Coke less blameable with respect to the high court before which he stood. His arrogance was so offensive, that Lord Cecil demanded '*If he came hither to direct them?*' Coke chose to be so indignant at this rebuke, that he sat down and refused to utter another word till he was solicited by all the commissioners, when he rose, and summed up the case for the prosecution.

After a brief charge from the Lord Chief Justice, in which he said, that 'he presumed Sir Walter was not so clear a man as he had protested,' the jury withdrew for a quarter of an hour, and then brought in a verdict of guilty against the most injured man of his age or country.

Coke and Bacon.

Sir Edward Coke had a strong dislike to Lord Bacon, and did everything in his power to elbow him out of place ; to such excess did he carry it, that he could not refrain from attacking him even in the Courts of Justice. The following instance of this is related by Bacon, in a letter from him to Secretary Cecil. For pointedness of remark, and retort, it has seldom been surpassed in any of the uncourteous controversies which not unfrequently happen at the bar. Bacon, it may be necessary to remark, had been appointed Queen's Attorney-General in the time of Elizabeth, but had not at this time taken the oaths of office. Coke was Attorney-General. Bacon styles his narrative 'a true remembrance of the abuse I received from Mr. Attorney-General, publicly in the Exchequer, the first day of term.'

'I moved,' says Bacon, 'to have a reseizure of the lands of George Moore, a relapsed recusant and fugitive, and a practising traitor, and showed better matter for the queen against the discharge by plea, which is ever with a *salvo jure*, and this I did in as gentle and reasonable terms as might be.

'Mr. Attorney kindled at it, and said, "Mr. Bacon, if you have any tooth against me, pluck it out, for it will do you more hurt than all the teeth in your head will do you good."

'I answered coolly in these words :—"Mr. Attorney, I respect you ; I fear you not ; and the less you speak of your own greatness, the more I shall think of it."

'He replied, "I think scorn to stand upon terms of greatness towards you ; who are less than little, less than the least," and other such strange light terms, he gave me with that insulting air which cannot be expressed.

'Herewith stirred, I said no more than this :—"Mr. Attorney, do not depress me so far, for I have been your better, and may be again, when it pleases the queen."

'With this he spoke, neither I nor himself could tell what, as if he had been born Attorney-General, and in the end bid me meddle not with the queen's business, but my own ; and that I was unsworn, &c.

'I told him, sworn or unsworn, was all one to an honest man, and that I ever set my service first, and myself second, and wished to God that he would do the like.

'Then he said, it were good to clap a *caput legatum* upon my back. To which I only said, he could not ; and that he was at a halt, for he hunted me upon an old scent.

'He gave me a number of disgraceful words besides, which I answered with silence, and showed that I was not moved with them.'

Slandering a Lawyer.

In the reign of Queen Elizabeth, one Peter Palmer, of Lincoln's Inn, brought an action against a barrister of the name of Boyer, for having, with the intention to injure him in his name and practice, said, 'Peter Palmer is a paltry lawyer, and hath as much law as a Jackanapes.' It was moved in arrest, that the words would not maintain an action, because they were not slanderous. Had Mr. Boyer said, 'Mr. Palmer had no more law than a Jackanapes,' it had been actionable, for then he had lessened the opinion of his learning ; but the words were, 'he hath as much law as a Jackanapes,' which was no impeachment of his learning, for every man that hath more law than a Jackanapes, hath as much. *Sed non allocatur*, for the comparison is to be taken in the worse sense.

Judge Berkeley says it has been adjudged, where a person said of a lawyer, 'that he had as much law as a monkey,' that the words were not actionable, because he had as much law, and more also ; but if he had said 'he hath no more law than a monkey,' these words would have been actionable.

Preparing for Trial.

When Sir Nicholas Throgmorton was tried for high treason, in the reign of Queen Mary, he wished to address the court before he pleaded to the indictment ; but this was refused. He then prayed their lordships not to make too much haste with him, nor to think it long before their dinner time came, for his case required deliberation, and they would not dine well without they truly administered justice, since our Saviour said, 'Blessed are they that hunger and thirst after righteousness.'

The court took offence at the expressions, and the *Lord Chief Justice Bromley* said, 'I can forbear my dinner as well as you, Sir Nicholas, and perhaps care as little for it as yourself.'

The Earl of Shrewsbury. 'Do you come hither, Throgmorton, to check the court? We will not be used so. No, no: for my own part, I have gone without my breakfast, dinner, and supper, to serve the queen

Sir Nicholas replied, 'I know it very well, my lord ; I had no design to offend your lordship ; your pains and services are evidently known to everybody.

Sir Richard Southwell said, 'Sir Nicholas, there is no occasion for this discourse ; we know what we have to do ; you pretend to teach us our duty, you do yourself an injury ; come to the matter in hand.' 'Sir, you mistake me,' said Sir Nicholas 'I have no thoughts of instructing you, or any of you ; but to put you in mind, I hope, of all you are well informed of ; and therefore I shall say nothing upon a supposition, that you know what you have to do, and ought to know ; and so I answer to the indictment, and do plead not guilty of the whole, nor of any part of it.'

Mr. Sendal. 'How will you be tried.

Sir Nicholas. 'Shall I be tried as I would, or as I should?'

Chief Justice Bromley. You shall be tried

as the law requires, and therefore you must be tried by God and your country.'

'Is that your law for me?' said Sir Nicholas. 'It is not as I would; but finding you will have it so, I am content, and desire to be tried by just and honest men, that fear God more than man.'

On the names of the jury being called over, the Attorney-General went to Sir Roger Cholmley, one of the judges, and showed him the pannel, telling him, that being acquainted with the citizens, he knew their corruptions and dexterities in affairs of this nature, and named some who ought to be challenged on the queen's behalf. Two persons who were known to be honest and substantial citizens, were then challenged without assigning any reason, and two others with as little reason substituted in their stead.

The prisoner observing this hitherto unexampled perversion of justice, told the court, he 'hoped that they had not dealt with him that day, as formerly he had known a gentleman used, who stood in the same place and circumstances as himself. One of the judges being suspicious that a prisoner, by reason of the justice of his cause, was likely to be acquitted, said to one of his brethren, when the jury appeared, "I do not like this jury, they are not for our purpose, they seem to have too much compassion and charity to condemn the prisoner." "No, no," said the other judge, Cholmley by name, "I'll warrant you they are fellows picked on purpose, but he shall drink of the same cup with his associates." I was then a spectator of the pageantry, as others are now; but now, the more is my misfortune, I am an actor in the woeful tragedy.'

In the meantime, Cholmley consulted with the Attorney-General about the jury, which being observed by the prisoner at the bar, he said, 'Ah, Sir Roger Cholmley, will you never leave off this foul play?' 'Why, what hurt do I do, pray, Sir Nicholas?' he replied. 'I am sure I did not hurt; why do you pick quarrels with me?' Throgmorton only replied, 'Sir Roger, if you do well, it will be better for you. God help you.'

On the trial proceeding, Sir Nicholas Throgmorton made so admirable a defence, that the jury brought in a verdict of not guilty. [See *Anecdotes of Eloquence.*]

Golden Pippins and Pig.

A person having voted against Serjeant Maynard, at a Borough Election in the West of England, the serjeant brought an action against him for scandalous words he had used. He first laid his action in the County of Middlesex, by virtue of a privilege, which supposes a serjeant to be attendant on the Court of Common Pleas, and not to be drawn from the County where the court sits. In the next place, he charged the words in Latin, in order that if he proved the effect it would be sufficient, whereas, if they were in English, he must prove the actual words that had been used. The action was tried before the Lord Keeper Guilford. The witness related the story as he said he had heard it from the defendant:—'A client came to the serjeant, and gave him a basket of pippins, and every pippin had a piece of gold in it.'

The Judge. 'Those were *golden pippins*, I presume?'

The serjeant did not relish the jest, but said nothing, and the witness went on.

'The party on the other side came also to the serjeant, and gave him a roasting pig, in the belly of which were fifty broad pieces.'

The Judge. 'Excellent sauce indeed to a pig.'

This additional sarcasm put the serjeant out of all patience, and he remarked to those near him, that it was said in order to make him appear ridiculous.

The story being sworn to, the Judge directed the jury to find a verdict for the serjeant, which was done; but the judgment was arrested, in consequence of the words being the burden of an old story, which had been applied to the serjeant in jest, and without any intention to slander.

Pleasant Practice.

Mr. Chute, a lawyer who lived in the reign of Charles II., would sometimes quit the fatigues of business, and pass his time in pleasure for many months. He would say to his clerk, 'tell the people I will not practise this term.' He was as good as his word, and would not see any person on business. But when his clerk intimated that his master was ready to resume practice, briefs would flow in upon him, in as great abundance as ever. It is rare to see a genius thus superior to the slavery of a lucrative profession.

Sergeant's Rings.

In the reign of Charles II., seventeen sergeants-at-law were made in one day, and as was customary, each presented rings to the judges. A few days afterwards, on Sergeant Powis coming to the King's Bench Bar, the Chief Justice Keeling told him, that the rings which he and his brethren had given, weighed but eighteen shillings a piece; whereas Fortesque, in his book '*De laudibus Legum Angliæ*,' says, that the rings given to the chief justices and to the chief baron ought to weigh twenty shillings each. He added, that he did not mention this from any expectation of recompense, but that it might not be drawn into a precedent, and that the young gentlemen at the bar might take notice of it.

The Sword for the Gown.

A young student of law, was obliged by lot to inscribe his name among certain new levies of the Austrian Imperial army. He sent a petition to the emperor, stating, that as he was on the point of being called to the bar, he flattered himself he could be of more service

to his country as a lawyer than as a soldier. 'My good friend,' said the emperor, 'you are not ignorant that I am engaged in a very intricate *suit* against the French Convention, and that I want the assistance of men of talent as you appear to be. Have the goodness to accept these twelve ducats. Do your duty, and I promise you promotion.'

Hardship of Arrest.

In an action of debt, tried before Lord Mansfield at sittings at Guildhall, the defendant, a merchant of London, complained with great warmth to his lordship of the indignity which had been put on him by the plaintiff, in causing him to be arrested, not only in the face of day, but in the Royal Exchange, in the face of the whole assembled credit of the metropolis. The chief justice stopped him with great composure, saying, 'Friend, you forget yourself; you were the defaulter in refusing to pay a just debt; and let me give you a piece of advice worth more to you than the debt and costs. Be careful in future not to put it in any man's power to arrest you for a just debt in public or in private.'

Going to Law.

An action was brought at Lincoln assizes for the recovery of a horse. Justice Bailey at the close of the cause, in which £25 damages were given, strongly discouraged going to law in cases of that nature. 'Take my advice, gentlemen,' said he, 'and accommodate matters of this kind, if possible; for men, in general, lose more than £25 in bringing an action on the warranty of a horse, even if they win; and such is the danger from the evidence common in cases like this, that justice is no security to a man, of success. I perceive that the gentlemen below me do not approve of my doctrine; but the truth must be told sometimes.'

Being Covered in Court.

On the arraignment of Ann Turner, a physician's widow, who was indicted for being an accessary before the fact, to the murder of Sir Thomas Overbury, she kept on her hat. Sir Edward Coke observing this, bade her put it off, saying, 'that a woman might be covered in church, but not when arraigned in a court of justice;' the prisoner said she thought it singular that she might be covered in the house of God, and not in the judicature of man. Sir Edward replied, 'that from God no secrets were hid, but it was not so with man, whose intellects were weak; therefore in the investigation of truth, and especially when the lives of our fellow creatures are in jeopardy, on the charge of having deprived another thereof, the court should see all the obstacles removed; and because the countenance is often an index to the mind, all covering should be removed from the face.' The Chief Justice then ordered her hat to be taken off, and she covered her head with her handkerchief.

Privilege of King's Advocate in Scotland.

Sir Thomas Hope, King's Advocate in Scotland, during part of the reign of Charles I., though he was never himself elevated to the bench, had the singular pleasure of seeing three of his sons advanced to be senators of the College of Justice, one of whom, of the same name with himself, was afterwards raised to the high office of Justice General. It being thought indecorous to allow a man of his reverend age to stand uncovered when in his pleadings he addressed a court in which so many of his own children sat as judges, he was permitted to be covered whenever he pleased. This was the origin of a privilege which the king's advocates are said still to enjoy, of pleading before the Court of Session with their hats on; a privilege, however, of which we need hardly say they have uniformly too much politeness to avail themselves.

Right of Appeal.

About the middle of the seventeenth century, the Lords of Session in Scotland, reverting to the origin of their institution, when they consisted of a select number of members of Parliament, and were, in fact, a Committee of Parliament, took it into their heads to revive their pretensions to the supremacy of a court of last resort, although they could no longer lay claim in any respect to a parliamentary character, and although statutes had intervened, establishing a right of appeal from their decisions to Parliament. In this unconstitutional attempt to stretch their power, they met with a spirited and manly resistance from the faculty of advocates, who contended for the right of the subject on all occasions to appeal to Parliament, from the decrees of the Session. The Judges finding both law and reason to fail them in the contest, had recourse to another and a worse stretch of power, to sustain them in their usurpation. An order was procured from the king and council discharging all appeals, and commanding the advocates to submit to the Lords of Session. The faculty, indignant at such an arbitrary assumption of dispensing power, immediately withdrew in a body from court; and refusing to act in any proceeding before their lordships, brought the legal business of the country to a complete stand. The Judges, incensed at this resolute proceeding, procured a second order from the king and council, banishing the whole of the refractory barristers to a distance of twelve miles from Edinburgh.

Sir George Mackenzie, afterwards so distinguished as Lord Advocate, during a very troubled period of Scottish history, was among the number of the exiled; and to this

gentleman the Judges were, after a short time, pleased to give permission to appear before them, and vindicate, if he could, the conduct of himself and brethren. Sir George appears to have acquitted himself well; he spoke with much warmth; and produced such an impression on their lordships, that they were content to enter into a compromise, which, whatever might have been the saving clauses attached to it, put an end for ever to their pretensions to supremacy, and restored to the bar a body of gentlemen whose patriotism and spirit would have done honour to the brightest periods of its history.

Sir George Mackenzie.

In 1674, Sir George Mackenzie, to whom his country was so much indebted in the question of appeal, was appointed his Majesty's Advocate for Scotland. Being called to the office in troublesome and rebellious times, when the minds of contending parties were inflamed with political, as well as religious zeal, he could scarcely be expected to fulfil the duties of it without incurring the hatred of those whose friends or relatives suffered under the severity of the law, and provoking a torrent of calumny and abuse on his character. It is quite true that his political principles accorded singularly well with the sort of work which was required of him, being a zealous advocate for the doctrines of passive obedience and conformity; yet with all this furniture for persecution, there is certainly nothing in his conduct to warrant the application of such epithets as 'bloodthirsty advocate,' 'persecutor of the Saints of God,' and others equally coarse, by which we find him sometimes designated. The great care which he took in regulating the forms used in trials for treason, was far from savouring of any desire for a rigour beyond the law; so much indeed was the contrary the fact, that there never was a period when so many thousands were pardoned, and so many indemnities granted, as during his administration. He says himself, that he never informed against any man, nor suggested any prosecution; and that when a prosecution was advised by others, he pleaded as much in private for the defendant, as if the case had been dubious, or he had been advocate for him.

The memory of Sir George Mackenzie ought, on a separate account, to be for ever dear to the members of the Scottish bar. He was the founder of the Advocates' Library at Edinburgh, one of the most extensive and valuable repositories of ancient and modern learning of which this island can boast.

General Verdicts.

In Scotland, though general verdicts appear to have been authorized by the most ancient practice of the criminal courts, it was long customary to consider jurymen as tied down to determine simply whether the series of facts stated in the libel or indictment were true, the judges reserving to themselves the power of determining the ultimate conclusion of guilty or not guilty of the crime charged. The accused person was indeed tried by his peers, but his guilt or innocence was rarely within their cognizance; and many a fellow citizen became thus the victim of the arbitrary discretion of the bench. Such was the case till the trial of Carnegie, of Finhaven, before the Court of Justiciary, for the murder of Charles Earl of Strathmore, in 1728. At a meeting in the country, where the company had drank to intoxication, Carnegie having received very abusive language, and sustained a personal outrage from Lyon, of Bridgeton, drew his sword, and staggering forward to make a thrust at Lyon, chanced to kill the Earl of Strathmore, a nobleman for whom he entertained the highest regard and esteem, and who had at that moment unfortunately stepped between the parties with a view to separate them. The facts of the case were perfectly clear, and the court had by a preliminary award, declared that if found to be proved, they were relevant to infer the pains of law for the crime of murder. There remained therefore no hope for the prisoner, unless the jury could be roused to assert a right which juries in Scotland had long relinquished, and to vindicate their privilege of deciding generally on the guilt or innocence of the accused. This important point was gained by the powerful eloquence of the prisoner's counsel, Mr. Dundas (afterwards Lord President Dundas): the jury found the prisoner not guilty; and since that time the right of a Scottish jury to return a general verdict has never been disputed.

Trial of Lord Lovat.

In March, 1747, Mr. Murray, afterwards Lord Mansfield, was one of the managers for the impeachment of Lord Lovat by the House of Commons, and when commenting on the evidence, displayed so much candour and moderation, that the celebrated Lord Talbot, on the conclusion of his speech, felt called upon to pay him the following enthusiastic compliment:—'The abilities of the learned manager who has just now spoke never appeared with greater splendour than at this very hour, when his candour and humanity have been joined to those great abilities which have already made him so conspicuous, that I hope to see him one day add lustre to the dignity of the first civil employment in this nation.' Lord Lovat himself bore remarkable testimony to the abilities and fairness of his adversary. Alluding to one of the witnesses on the trial, he said, 'I thought myself very much loaded by one Murray, who your lordships knew was the bitterest evidence there was against me. I have since suffered by another Mr. Murray, who I must say is an honour to his country, and whose eloquence and learning is much beyond what is to be expressed by an ignorant man like me. I

heard him with pleasure, though it was against me; I have the honour to be his relation, though perhaps he neither knows it nor values it. I wish that his being born in the North may not hinder him from the preferment that his merit and learning deserve.'

Ancient Highland Oath.

The oath used among the Highlanders in judicial proceedings under the feudal system contained a most solemn denunciation of vengeance in case of perjury, and involved the wife and children, with the arable and the meadow land of the party who took it all together in one abyss of destruction. When it was administered there was no book to be kissed, but the right hand was held up while the oath was repeated. The superior idea of sanctity which this imprecation conveyed to those accustomed to it, may be judged from the expression of a Highlander, who at a trial at Carlisle had sworn positively in the English mode to a fact of consequence. His indifference during that solemnity having been observed by the opposite counsel, he was required to confirm his testimony by taking the oath of his own country to the same. 'Na, na,' said the mountaineer, 'ken ye not thar is a hantle o' difference 'twixt blawing on a buke, and domming ane's ain saul?'

Serjeant Prime.

Mr. Serjeant Prime, one of the ablest lawyers of his day, was driven from the Bar by Lord Thurlow, without intending it. His lordship was walking in Westminster Hall with him, while Dr. Florence Henzey was on his trial in the Court of King's Bench for high treason. Serjeant Prime was at that time the King's *Prime Serjeant*, and as such had precedence of all lawyers in the king's service. But the ministers of that day wishing to pay court to Sir Fletcher Norton, although he had no other rank than that of king's counsel, entrusted the management of the trial to him. Lord Thurlow said to the serjeant, 'It is a little singular, sir, that I should be walking up and down Westminster Hall with the King's Prime Serjeant, while a trial at bar for high treason is going on in that court.' The expression struck the serjeant; he felt the affront which had been put upon him, and the next morning resigned his office, and retired from the profession.

A Nice Objection.

A lawyer, who some years ago was distinguished by the epithet of the extraordinary special pleader, and was afterwards raised to the peerage, is said to have received the sum of £20,000 in one single cause, the defence of a young lady of rank, who was indicted for child murder. The principal evidence was a female accoucheur, who had been forcibly carried to the lady's house blindfolded. She swore that her guide forded a river *twice* in going to the house where her assistance was wanted; when, said the lawyer, it was known that there was but *one* straight river between the houses: and supposing the guide, in order to deceive the midwife, should have made a wheel round to pass it *again*, she must then have forded it a *third* time. The ingenuity of this remark so completely puzzled the jury, that they acquitted the prisoner without going out of court.

Returning a Fee.

Some years ago an unsuccessful candidate for the borough of Berwick-upon-Tweed, preferred a petition to the House of Commons, and retained an eminent counsel with a fee of fifty guineas. Just before the business was about to come before the House, the barrister, who had in the interval changed his political sentiments, declined to plead. The candidate immediately waited on his advocate, mildly expostulated and remonstrated, but all in vain; he would not by any means consent either to plead or return the money, adding, with a sneer of professional insolence, that the law was open, and he might have recourse to it if he felt himself injured. 'No, no, sir,' replied the spirited client, 'I was weak enough to give you a fee, but I am not quite fool enough to go to law with you, as I perceive my whole fortune may be wasted in retaining fees alone, before I find one honest barrister to plead for me. I have therefore brought my advocate in my pocket!' Then taking out a brace of pistols, he offered one to the astonished counsellor, and protested that before he quitted the room he would either have his money or satisfaction. The money was accordingly returned, but for want of so able an advocate, the justice of his cause did not prevent his losing it.

Covetousness Requited.

A counsellor famed for his eloquence and covetousness, and who seldom considered the goodness of the cause that he undertook, provided that his client could pay him, was consulted by a notorious robber, who promised him a large reward, provided that he brought him off. The pleader managed the defence with so much ingenuity, that he saved the rogue from the gallows; and the client, to show his gratitude to his good friend, as soon as liberated, hastened to his house, and presented him with a thousand crowns. The counsellor, in return for such generosity, solicited his client to sup with him, and afterwards invited him to take a bed, both of which he accepted. In the middle of the night the robber rose, found the way to the room of his host, and without ceremony bound and gagged him. He then re-pocketed his thousand crowns, and broke open a chest, in which he found plenty of silver and gold, with which he marched off in triumph.

Escape of a Wizard.

A man was tried before the Lord Keeper Guilford, at Taunton, for being a wizard. The evidence against him was, that he had bewitched a girl of about thirteen years of age, for that she had strange and unaccountable fits whenever she was near the man, and that she used to discharge straight pins from her mouth. His lordship wondered at the straight pins, which could not be so well concealed in the mouth as crooked ones, and these only used to be found in persons bewitched. He examined the witnesses very tenderly and carefully, fearing the jurymen's precipitancy. When the poor man was called upon for his defence, he clearly and sensibly declared that the charge originated in malice, and that the girl was an impostor; and he called witnesses in support of it. The judge suspecting the imposture, and being unwilling to charge the jury until it was proved, cross-examined all the witnesses very closely. At length he called the magistrate who had committed the man and taken his first examinations, and said to him, 'Sir, pray will you ingenuously declare your thoughts, if you have any, touching these straight pins, for you saw the girl in the fit?' 'My lord,' said the justice, 'I did not know that I might concern myself in the evidence, having taken the examination and committed the man; but since your lordship demands, I must say I think that the girl, doubling herself in the fit as if she were convulsed, bent her head down close to her stomacher, and with her mouth took pins out of it, which she afterwards put into the hands of the persons near her.' This declaration gave great satisfaction to the court, and the man was acquitted. As the judge went out of the court, a hideous old woman exclaimed, 'God bless your lordship!' 'What's the matter, good woman?' said the judge. 'My lord,' said she, 'forty years ago they would have hanged me for a witch, and they could not; and now they would have hanged my poor son.'

Sheridan in the Witness Box.

In the trial of the Earl of Thanet, Mr. Fergusson, and others, for an attempt to rescue O'Connor, at Maidstone Assizes in 1799, the celebrated Richard Brinsley Sheridan appeared as a witness for the defendants. The following are extracts from the examination of this distinguished individual:—

Mr. Erskine. Do you know Mr. Fergusson?

Mr. Sheridan. Perfectly.

Q. If he had been upon the table flourishing and waving a stick in the manner that has been described, in his bar dress, must you not have seen it?

A. Yes; it must have been a remarkable thing indeed for a counsel in his bar dress to have a stick flourishing in his hand. He had a roll of paper in his hand.

Q. Does that enable you to swear that Mr. Fergusson was not in that situation?

A. Certainly.

Q. Do you think if he had taken such a part in the riot, in the presence of the judges, that you must have observed it?

A. I must have observed it.

Cross-examined by Mr. Law (afterwards Lord Ellenborough).

Q. You have said you saw Lord Thanet going towards the judges as if he was going to complain; did you hear him make any complaint to the judges?

A. I did not hear him, certainly.

Q. I will ask you whether you do or do not believe that Lord Thanet and Mr. Fergusson meant to favour O'Connor's escape, upon your oath?

A. Am I to give an answer to a question which amounts merely to an opinion?

Q. I ask, as an inference from their conduct, as it fell under your observation, whether you think Lord Thanet or Mr. Fergusson, or either of them, meant to favour Mr. O'Connor's escape, upon your solemn oath?

A. Upon my solemn oath, I saw them do nothing that could be at all auxiliary to an escape.

Q. That is not an answer to my question?

A. I do not wish to be understood to blink any question; and if I had been standing there, and been asked whether I should have pushed or stood aside, I should have had no objection to answer that question.

Q. My question is, whether from what you saw of the conduct of Lord Thanet and Mr. Fergusson, they did not mean to favour the escape of O'Connor, upon your solemn oath?

A. The learned counsel need not remind me that I am upon my oath: I know as well as the learned counsel does, that I am upon my oath; and I will say that I saw nothing that could be auxiliary to an escape.

Q. After what has passed, I am warranted in reminding the honourable gentleman that he is upon his oath. My question is, whether from the conduct of Lord Thanet or Mr. Fergusson, or either of them, as it fell under your observation, you believe that either of them meant to favour O'Connor's escape?

A. I desire to know how far I am obliged to answer that question? I certainly will answer it in this way, that from what they did, being a mere observer of what passed, I should not think myself justified in saying that either of them did. Am I to say whether I think they would have been glad if he had escaped? That is what you are pressing me for.

Q. No man can misunderstand me. I ask whether, from the conduct of Lord Thanet or Mr. Fergusson, or either of them, as it fell under your observation, you believe, upon your oath, that they meant to favour the escape of O'Connor?

A. I repeat it again, that from what either of them did, I should have no right to conclude that they were persons assisting the escape of O'Connor.

Q. I ask you again, whether you believe, from the conduct of Lord Thanet or Mr. Fergusson, or either of them, upon your oath,

that they did not mean to favour the escape of O'Connor?

A. I have answered it already.

Lord Kenyon. If you do not answer it, to be sure we must draw the natural inference.

Mr. Sheridan. I have no doubt that they *wished* he might escape; but from anything I saw them do, I have no right to conclude that they did.

Mr. Law. I will have an answer; I ask you again, whether from their conduct, as it fell under your observation, you do not believe they meant to favour the escape of O'Connor?

A. If the learned gentleman thinks he can entrap me, he will find himself mistaken.

Mr. Erskine. It is hardly a legal question.

Lord Kenyon. I think it is not an illegal question.

Mr. Law. I will repeat the question—whether from their conduct, as it fell under your observation, you do not believe they meant to favour the escape of O'Connor?

A. My belief is, that they *wished* him to escape; but, from anything I saw of their conduct upon that occasion, I am not justified in saying so.

Q. I will ask you, whether it was not previously intended that he should escape, if possible?

A. Certainly the contrary.

Q. Nor had you any intimation that it was intended to be attempted?

A. Certainly the contrary. There was a loose rumour of another warrant, and that it was meant that he should be arrested again, which was afterwards contradicted. Then the question was mooted, whether the writ could be issued before he was dismissed from custody. Certainly there was no idea of a rescue. There was no friend of Mr. O'Connor's, I believe, but saw with regret any attempt on his part to leave the court.

Re-examined by Mr. Erskine. You were asked by Mr. Law, whether you believed that the defendants wished or meant to favour the escape of Mr. O'Connor. I ask you, after what you have sworn, whether you believe these gentlemen did any act to rescue Mr. O'Connor?

A. Certainly not; and I have stated upon my oath, that every man in the narrow gateway endeavoured to stop him; I remarked it particularly; because, there being a common feeling among Englishmen, and he being acquitted, I thought they might form a plan to let him escape.

Q. You have stated that you saw no one act done or committed by any one of the defendants, indicative of an intention to aid Mr. O'Connor's escape?

A. Certainly.

Q. I ask you, whether you believe they did take any part in rescuing Mr. O'Connor?

A. Certainly not.

A Last Interview.

Mr. Wallace, and Dunning, Lord Ashburton, both very eminent lawyers, were by accident in the same inn at Bagshot, a short time before Ashburton's decease. The one was on his way to Devonshire, and the other returning to London. Both of them were conscious that their recovery from the disorders under which they laboured was desperate; they expressed a mutual wish to enjoy a last interview with each other. For that purpose they were carried into the same apartment, laid down on two sofas nearly opposite, and remained together for a long time in conversation. They then parted, as men who could not hope to meet again in this world, and died within a few months of each other.

Crying Lawyer.

One of the contemporaries of Mr. Wedderburn (afterwards Lord Loughborough) at the Scottish Bar, was Mr. Lockhart, a very celebrated pleader, who bore away all the laurels and all the emoluments of the profession. He appears to have excelled chiefly in the pathetic, and it was jocularly remarked of him, that the amount of his *honorarium*, or fee, could be easily discovered in his countenance; for if handsome, he appeared deeply affected at the justice of his client's case; but if unexpectedly great, he regularly melted into tears. It was owing to a sarcasm by Mr. Wedderburn on this weeping propensity of Mr. L., that Mr. W. was driven from the Scottish Bar, to reap that harvest of renown which awaited him in England.—[See *Anecdotes of Eloquence.*]

Rise of Curran.

When Curran was called to the bar, he was without friends, without connexions, without fortune, conscious of talents far above the mob by which he was elbowed, and endued with a sensibility which rendered him painfully alive to the mortifications he was fated to experience. After toiling for a very inadequate recompense at the sessions of Cork, and wearing, as he said himself, his teeth almost to their stumps, he proceeded to the metropolis, taking for his wife and young children, a miserable lodging on Hog-hill. Term after Term, without either profit or professional reputation, he paced the hall of the Four Courts. Yet even thus he was not altogether undistinguished. If his pocket was not heavy, his heart was light: he was young and ardent, buoyed up not less by the consciousness of what he felt within, than by the encouraging comparison with those who were successful around him; and he took his station among the crowd of idlers, whom he amused with his wit, or amazed by his eloquence. Many even who had emerged from that crowd, did not disdain occasionally to glean from his conversation the rich and varied treasures which he did not fail to squander with the most unsparing prodigality; and some there were who observed the brightness of the infant luminary struggling through the obscurity that clouded its commencement. Amongst those who had the discrimination to appreciate, and the heart

to feel for him, luckily for Curran, was Mr. Arthur Wolfe, afterwards the unfortunate but respected Lord Kilwarden. The first fee of any consequence which he received, was through his recommendation; and his recital of the incident cannot be without its interest to the young professional aspirant, whom a temporary neglect may have sunk into dejection. 'I then lived,' said he, 'upon Hoghill; my wife and children were the chief furniture of my apartments; and as to my rent, it stood pretty much the same chance of liquidation with the national debt. Mrs. Curran, however, was a barrister's lady, and what was wanted in wealth, she was well determined should be supplied by dignity. The landlady, on the other hand, had no idea of any gradation except that of pounds, shillings, and pence. I walked out one morning to avoid the perpetual altercations on the subject, with my mind, you may imagine, in no very enviable temperament. I fell into the gloom in which from my infancy I had been occasionally subject. I had a family for whom I had no dinner, and a landlady for whom I had no rent. I had gone abroad in despondence: I returned home almost in desperation. When I opened the door of my study, where *Lavater* alone could have found a library, the first object which presented itself was an immense folio of a brief, 20 golden guineas wrapped up beside it, and the name of *Old Bob Lyons*, marked upon the back of it. I paid my landlady; bought a good dinner; gave Bob Lyons a share of it; and that dinner was the date of my prosperity!' Such was his own exact account of his professional advancement.

Bon Mot.

Mr. Bethel, an Irish counsellor, as celebrated for his wit as his practice, was once robbed of a suit of clothes in rather an extraordinary manner. Meeting on the day after a brother barrister in the hall of the Four Courts, the latter began to condole with him on his misfortune, mingling some expressions of surprise at the singularity of the thing. 'It is extraordinary indeed, my dear friend,' replied Bethel, 'for without vanity, I may say it is the first *suit* I ever lost.'

Irish Evidence.

At a late assize in Limerick, a boy was brought forward as a witness for the prosecution in a case of murder. He appeared so young and so ignorant, that the Judge (Solicitor-General Bushe) thought it necessary to examine him as to his qualifications for a witness, when the following dialogue took place;

Q. Do you know, my lad, the nature of an oath? *A.* An oath! no.

Q. Do you mean to say that you do not know what an oath is? *A.* Yes.

Q. Do you know anything of the consequences of telling a lie? *A.* No.

Q. No! What religion are you of? *A.* A Catholic.

Q. Do you never go to mass? *A.* No.

Q. Do you never see your priest? *A.* Yes.

Q. Did he never speak to you? *A.* O yes.

Q. What did he say to you? *A.* I met him on the mountain one day, and he bid me hold his horse, and be —— to me.

Judge. Go down: you are not fit to be sworn.

It is only proper to add, that the boy appeared to be more knave than fool, and that his ignorance was in all probability paid for by the defendant.

Female Advocate.

Mademoiselle Bourgoin, one of the most elegant actresses in Paris, appeared some time ago in a new character, and on a new stage; where, before severer judges than she usually addressed, she not only obtained the applause which she generally commanded, but a solid verdict in her favour. She had ordered a shawl from a shopkeeper, on condition that if it did not suit on trial, it was to be returned. In this shawl she attempted the character of *Monimia*, but it did not produce the expected effect. She therefore sent it back to the shopkeeper, who refused to receive it, and cited her before the Tribunal of First Instance for the price, alleging that the sale of the article was complete; that the shawl had been hemmed in her possession; and by that act of ownership, she had precluded herself from taking benefit of the original condition. The actress pleaded her own cause; and having proved that the sale was conditional, and that the shopkeeper had hemmed the shawl himself, obtained a verdict against him. The fair pleader left the court in triumph, amid the shouts of a numerous crowd, who accompanied her to her carriage, and extolled her foren. : eloquence as much as they had formerly applauded her dramatic acting.

Patrick Henry.

The versatility of talent for which Patrick Henry, the American orator and patriot, was distinguished, was happily illustrated in a trial which took place soon after the war of independence. During the distress of the republican army, consequent on the invasion of Cornwallis and Phillips in 1781, Mr. Venable, an Army Commissary, took two steers for the use of the troops from Mr. Hook, a Scotchman, and a man of wealth, who was suspected of being unfriendly to the American cause. The act had not been strictly legal; and on the establishment of peace, Hook, under the advice of Cowan, a gentleman of some distinction in the law, thought proper to bring an action of trespass against Mr. Venable, in the district court of New London. Mr. Henry appeared for the

defendant, and is said to have conducted himself in a manner much to the enjoyment of his hearers, the unfortunate Hook always excepted. After Mr. Henry became animated in the cause, he appeared to have complete control over the passions of his audience: at one time he excited their indignation against Hook; vengeance was visible in every countenance: again, when he chose to relax and ridicule him, the whole audience was in a roar of laughter. He painted the distress of the American army, exposed almost naked to the rigour of a winter's sky; and marking the frozen ground over which they marched, with the blood of their unshod feet. 'Where was the man,' he said, 'who had an American heart in his bosom, who would not have thrown open his fields, his barns, his cellars, the doors of his house, the portals of his breast, to have received with open arms the meanest soldier in that little band of famished patriots? Where is the man? There he stands; but whether the heart of an American beats in his bosom, you, gentlemen, are to judge.' He then carried the jury, by the power of his imagination, to the plains around York, the surrender of which had followed shortly after the act complained of. He depicted the surrender in the most glowing and noble colours of his eloquence: the audience saw before their eyes the humiliation and dejection of the British, as they marched out of their trenches; they saw the triumph which lighted up every patriotic face; they heard the shouts of victory, the cry of Washington and liberty, as it rung and echoed through the American ranks, and was reverberated from the hills and shores of the neighbouring river; 'but hark!' continued Henry, 'what notes of discord are these which disturb the general joy, and silence the acclamations of victory? They are the notes of John Hook, hoarsely bawling through the American camp, 'Beef! beef! beef!'

The court was convulsed with laughter; when Hook, turning to the clerk, said, 'Never mind you, mon; wait till Billy Cowan gets up, and he'll show him the la.' But Mr. Cowan was so completely overwhelmed by the torrent which bore upon his client, that when he rose to reply to Mr. Henry, he was scarcely able to make an intelligible or audible remark. The cause was decided almost by acclamation. The jury retired for form sake, and instantly returned with a verdict for the defendant.

A striking example of the witchery of Henry's eloquence, even on common subjects, is related by the late Major Joseph Scott.

This gentleman had been summoned, at great inconvenience to his private affairs, to attend, as witness, a distant court, in which Mr. Henry practised. The cause which had carried him thither having been disposed of, he was setting out in great haste to return, when the sheriff summoned him to serve on a jury. This cause was represented as a complicated and important one; so important, as to have enlisted in it all the most eminent members of the bar. He was therefore alarmed at the prospect of a long detention, and made an unavailing effort with the court, to get himself discharged from the jury. He was compelled to take his seat. When his patience had been nearly exhausted by the previous speakers, Mr. Henry rose to conclude the cause; and having much matter to answer, the major stated that he considered himself a prisoner for the evening, if not for the night. But, to his surprise, Mr. Henry appeared to have consumed not more than fifteen minutes in the reply: and he would scarcely believe his own watch, or those of the other jurymen, when they informed him that Mr. H. had, in reality, been speaking upwards of two hours! So powerful was the charm by which he would bind the senses of his hearers, and make even the most impatient unconscious of the lapse of time.

Retort Courteous.

Judge R., who presided in the County Court of an American state, was fond of indulging himself occasionally in a joke at the expense of Counsellor B., a practising attorney in the same court, with whom he was very intimate, and for whom he had a high regard. On a certain occasion, when pleading a cause at the bar, Mr. B. observed that he would conclude his remarks on the following day, unless the court would consent to *set* late enough for him to finish them that evening. '*Sit*, sir,' said the judge, 'not *set*, hens set.' 'I stand corrected, sir,' said the counsellor, bowing. Not long after, while giving an opinion, the judge remarked, that under such and such circumstances, an action would not *lay*. '*Lie*, may it please your honour,' says the counsellor, 'not *lay*; hens lay.'

A debate once took place among the members of the court of another American state, as to how long they should *set* to dispose of the business before them. *Three weeks* at last were determined on. 'Why, in the name of wonder,' inquired a wag at the bar, 'do they not *set* four weeks, like other geese!'

Finesse.

Some workmen in Italy being on the point of hurling a stone from the roof of a house, called out to the persons passing to take care. A man going by, and neglecting the caution, was wounded by the fall of a stone; and summoning the workmen into a court of law, demanded damages. Pylæus, a lawyer of much eminence in the twelfth century, was employed as counsel for the workmen; and finding that there was no possibility of procuring evidence that his clients had called out to the passers by, he advised them how to act accordingly. When the trial came on, and they were interrogated by the judge, and asked why they had hurled down the stone so carelessly? they made no answer. The judge repeated his question, but still they were silent. The judge appearing astonished at this, Pylæus informed him that his clients were unhappily deaf and

dumb. 'Nay,' exclaimed the plaintiff, 'that never can be, for I heard these very men cry ont to everybody to take care.' 'If so,' said Pylæus, 'I have proved what was necessary; no damages can be awarded, and they must be acquitted.'

Ingenuity Baffled.

A Dutch farmer, who had more honesty than wit, sold a milch cow to a swindler, who gave him a promissory note for the purchase money, payable on St. Yetemos Day, a cant phrase in Holland, answering to the Latter Lammas-day in England, or as the schoolboys say, the Christmas that never comes. Some time after, a friend of the farmer, who possessed more shrewdness, on seeing this, explained to him how he was overreached, and advised him to bring an action for the debt, and entrust the management of the business to a celebrated lawyer, Mynheer Ploos Van Amstel, who was never known to lose a cause, however intricate. This advice was followed, and the cause was brought into court. M. Van Amstel enforced his client's claim with his usual eloquence, but in vain; the day of payment was indefinite; there was no such saint in the calendar. 'Nay, then,' replied the lawyer, 'justice will surely prompt the court to order the payment on All Saints Day, when St. Yetemos must be included among the rest.' This ingenious defence also failed. The Amsterdam judges were by some fatality on that day equally deaf to Van Amstel's arguments and his humour, and for the first time in his life he lost his cause.

Serjeant Maynard.

When old Serjeant Maynard waited upon William the Third with an address and congratulation from the gentlemen of the bar, the king complimented the old man on his looking so well at his advanced age, adding, that he had outlived all his brother lawyers. 'Yes, sire,' replied the serjeant; 'and had it not been for your majesty's arrival, I should have outlived the law itself.'

Hon. Henry Erskine.

An attorney in a distant part of Scotland, or as he is called there, a writer, representing to an oppressed and needy tacksman, who had applied to him for advice, the futility of entering into a lawsuit with a wealthy neighbour, having himself no means of defending his cause, received for answer, 'Ye dinna ken what you say, maister; there's nae a puir man in Scotland need to want a friend, or fear an enemy, while Harry Erskine lives!'

How much honour did that simple sentence convey to the generous and benevolent object of it! He had indeed a claim to the affection and respect of all who were in the knowledge of his extraordinary talents, and more uncommon virtues. To professional knowledge, and powers of eloquence of the highest order, he possessed a liberality of spirit which scrupled at no sacrifice or exertion, where private right was to be vindicated, or the public welfare promoted.

It is said that Swift, after having written that celebrated satire on mankind, 'Gulliver's Travels,' exclaimed, whilst meditating on the rare virtues of his friend Arbuthnot, 'Oh! were there ten Arbuthnots in the world, I would burn my book.' It is difficult to contemplate such a character as Henry Erskine's without a similar sentiment, without feeling that were there many Erskines, one should learn to think better of mankind.

The character of Mr. Erskine's eloquence bore a strong resemblance to that of his noble brother (Lord Erskine), but being much less diffusive, it was better calculated to leave a forcible impression. 'He was distinguished,' says Mr. Jeffrey, in an animated sketch which he has written of his departed friend, 'not only by the peculiar brilliancy of his wit, and the gracefulness, ease, and vivacity of his eloquence, but by the still rarer power of keeping those seducing qualities in perfect subordination to his judgment. By their assistance, he could not only make the most repulsive subjects agreeable, but the most abstruse easy and intelligible. In his profession, indeed, all his wit was argument, and each of his delightful illustrations a material step in his reasoning. To himself it seemed always as if they were recommended rather for their use than their beauty; and unquestionably they often enabled him to state a fine argument, or a nice distinction, not only in a more striking and pleasing way, but actually with greater precision than could have been attained by the severer forms of reasoning. In this extraordinary talent, as well as the charming facility of his eloquence, and the constant radiance of good humour and gaiety which encircled his manner in debate, he had no rival in his own times, and as yet has had no successor.'

Like most men who have a high reputation in society for that wit and hilarity which render social converse so delightful, Mr. Erskine had for a long time the imputed property of almost all the bon-mots and jeux d'esprits circulated in the northern metropolis. An abundant collection of happy thoughts and expressions, the genuine effusions of Henry Erskine, might certainly be formed, without pressing one of doubtful origin into the service; and it becomes therefore the more hazardous to offer anything in the light of specimens of so fertile an excellence. The following we give not as by any means characteristic of a mind which was once the delight and admiration of (perhaps) the most enlightened capital in Europe, but as the only specimens relating to our immediate subject which happen at the present moment to lie in our way.

Soon after being called to the bar, Mr. Erskine went a circuit in the train of the celebrated Lord Kaimes. His lordship, though a man of very enlarged mind, fell sometimes into the sin of being pitifully parsimonious; and on no occasion was he more apt to be so,

than when he travelled and feasted at the public expense, and there was a possibility of saving something to himself out of the sum regularly allotted (in Scotland) to Judges in their official county excursions. On the rising of the court one day, Lord K. invited Mr. E., with some other young barristers, to dine with him. When the cloth was drawn, the company found that *port* alone was to be the order of the day; hint after hint was given to his lordship, that since the public were to pay, something better might be afforded; his lordship passed over every allusion of the kind unnoticed; and when at last the war oblique seemed verging towards a more direct order of hostilities, he turned towards Mr. Erskine, and with a view of shifting the subject, asked him very gravely, 'What could have become of the Dutch?' who had a short time before been drubbed off the Doggerbank by Admiral Parker. No shift could have been more unfortunate for his lordship. Mr. Erskine, with a smile replied, 'I suppose, my lord, they are like us, confined *to Port.*' Lord K., who with all his niggardliness had a mind sensibly alive to the sallies of genius, immediately ordered a supply of the best claret in the house to be placed on the table.

Some parts of the north-east coast of Scotland, are famous for a peculiar sort of small dried haddocks, called *speldings*, which are sent in large quantities to the southern counties, and form a prominent article of luxury at all the country fairs. The best idea that an English reader can form of this luxury is, to suppose himself chewing a strap of leather. The late eccentric Hugo Arnot, author of the 'History of Edinburgh,' who was in his person remarkably meagre, happening one day to come into the Parliament House exercising his jaws on one of these delicacies, Mr. Erskine stepping up to him, said, 'I wish you much joy, Mr. Arnot; I never saw you look so like your meat before.'

The same gentleman, Mr. Arnot, was remarkable for the looseness of his opinions with respect to futurity; while Mr. Erskine was as much distinguished on the contrary, for a deep sense of revealed religion, and an attention to every Christian ordinance. One Sunday afternoon Mr. A. happened to be on horseback, when he met Mr. Erskine returning from divine service. 'Where have you been, Harry?' said the historian. 'What has a man of your sense and education to do among a parcel of old women? What did you expect to hear? Where was your text?' 'Our text,' said Mr. Erskine, 'was in the sixth chapter of the Revelations: "*And I looked and beheld a pale horse, and his name that sat on him was* DEATH, and *Hell followed with him.*"' Mr. Arnot, who was actually mounted on a pale-coloured horse, felt the sarcasm in all its force; and muttering a hasty execration, rode off.

On the formation of what was called the Coalition Ministry, Mr. Erskine was appointed to succeed Mr. Henry Dundas (afterwards Lord Melville), in the important situation of Lord Advocate for Scotland. On the morning of receiving his appointment, he had an interview with Mr. Dundas in the Outer Parliament House; when observing that the ex-Premier had already resumed the ordinary stuff gown which all practitioners at the Scottish bar, except the Lord Advocate and Solicitor-General for the time being, are in the custom of wearing, gaily said, that 'he must leave off talking, and go and order his silk gown to be made.' 'It is hardly worth while,' said Mr. Dundas, dryly, 'for the time you will want it. You had better borrow mine.' Mr. Erskine, with admirable promptness, replied: 'From the readiness, Mr. Dundas, with which you make the offer, I have no doubt, that yours is a gown made to *fit any party*; but however short my time in office may be, it shall never be said of Harry Erskine, that he put on the *abandoned habits* of his predecessor.'

Mr. Dundas, though foiled in wit, had the advantage in prescience. Mr. Erskine held the office for little more than half a year; when the downfall of the Coalition Ministry carried his along with it.

Andrew Crosbie.

The name of Andrew Crosbie, is well known to all those who are in the slightest degree acquainted with the modern forensic eloquence of Scotland. The imprudences that tarnished the splendour of his great talents, the vicissitudes that shed a malignant gloom over the evening of his days, it is painful to recollect and tedious to record. His latter indigence was extreme. While in this situation, Mr. Dundas, (afterwards Lord Melville) who had been Crosbie's rival at the bar, and his enemy in politics, gave him to understand, that a vacant seat in the Court of Session was ready for his acceptance.

'No,' said Crosbie, 'judges ought to be blameless, superior to corruption, as well in situation as in principle. I never will sacrifice the reputation of my country's tribunals to my necessities.'

The praise of good men will be divided between the generosity of the offer, and the magnanimity of the refusal.

Pleading *v.* Auctioneering.

On the 20th of July, 1789, an action was tried before the Court of King's Bench, brought by Mr. Spurrier, auctioneer, against a Mr. Beard, to recover a sum of about £230, being a charge of one per cent. commission for selling an estate.

Mr. Christie, the auctioneer of 'hanging wood' memory, was called as a witness for the plaintiff. He said, 'he had been an auctioneer upwards of twenty-five years. The business of an auctioneer, consisted in something more than in making bows, and in knocking down the hammer. It required a knowledge, grounded on experience; a proper acquaintance with all the circumstances be-

longing to the estate, and the mode of preparing proper advertisements to *enlarge the ideas of the public.*'

Mr. Erskine who was counsel for the defendant, addressed the jury in a speech replete with wit and ingenuity. He said he found the profession of an auctioneer, was infinitely preferable, in point of pleasure and profit, to that of a barrister, for the difference between the charge of the present plaintiff and his, was as follows.

Auctioneer's charge. To a pleasant journey into Sussex, where I was hospitably entertained, (out two days) £230. *Mr. Erskine's charge.* To pleading from nine in the morning till four in the afternoon, by which I was melted down by fatigue, to the size of a silver penny, £10 10s.

Mr. Erskine said, if auctioneers were paid the demand in question on every adventure, they would be the richest subjects in the nation. By *enlarging the ideas* of the public, which he found was the business of the gentlemen of the hammer, he supposed was meant, representing an estate to be worth £20,000, when it would only sell for £10,000.

The plaintiff was non-suited.

Freedom of Speech.

At the Lancaster assizes, September, 1817, an action was tried at the instance of Mr. Peter Hodgson, an attorney, against Mr. Scarlett, the counsel, for words spoken at the preceding Spring assizes for that county.

Mr. Raine, who opened the case for the prosecution, observed, that Mr. Hodgson had long been an eminent attorney in Whitehaven, in the county of Cumberland, and applied now to a jury of his countrymen, in consequence of the wound given to his professional reputation, by Mr. Scarlett's language at the bar. 'The freedom of speech at the bar,' said Mr. R., 'is of the utmost importance, not only to the dignity of the bar, but to the interests of the public, whose high and delicate interests are entrusted to it. Of this freedom none can be a more strenuous and tenacious friend than I am. In importance and utility, I hold it to be of the same rank as freedom of discussion in the Commons House of Parliament. I have thus made the highest admission in favour of Mr. Scarlett; but bounds must be set to this freedom of speech, otherwise, from the greatest blessing, it becomes the bitterest curse that can infest and annoy society. These bounds were overleaped in this case. Mr. Scarlett, while addressing the jury for the defendant in an action in this court, went out of his way to traduce and vilify the character of the attorney for the plaintiff, and to wound his reputation. The words charged, and which we shall prove to have been spoken, are these. "Some actions are founded in folly, some in knavery."'

Mr. B. Wood. That is surely true.

Mr. Raine. Yes, my lord, these are certainly truisms, but they are thus connected. 'Some in both; some actions in the folly and knavery of the attornies, and some in the folly and knavery of the parties.' My friend is not apt to deal in metaphysical abstraction; you know very well that he does not use words without application. We shall not attempt to prove his whole speech. You know with how little credit a long story is received from witnesses; but we shall prove the words here entered upon the record: 'Mr. Peter Hodgson was the attorney for the plaintiff; he drew the promissory note; he fraudulently got Beaumont to pay £150 to the plaintiff. This was the most profligate thing I ever knew done by a professional man.' Then follows the particular expression which we have charged in the second count on the record: it concludes the remarks already stated to you. The sting is always in the tail. 'Mr. Hodgson is a fraudulent and wicked attorney.' Now, gentlemen, I ask you, if you were wrong in any action brought into this court, how would you like such abuse of the freedom of speech, by a gentleman holding a high reputation at the bar? A humble individual, if he had not the spirit and the honour to vindicate his fame from such an attack, would be ruined. My client has the spirit and honour to repel it. He only wants the vindication of his injured character. You will take care, that he sustain no loss by the vindication. I do not ask for angry and vindictive damages. I ask no more than justice to my client; less than justice you will not give.

Mr. Baron Wood. Can you mention any action of the same kind, or upon what principle it can be maintained?

Mr. Raine. I do not know that any action of the kind has ever been brought.

Mr. Baron Wood. It appears to me that an action cannot be maintained for words spoken in judicial proceedings. If a counsel misbehaves, or goes too far, the Judge who presides corrects his misconduct; but if an action is once maintained, there is no end of it. Actions of this kind would perpetually occupy the court. If a counsel were to pause in his pleading, and to say such a man is a great rogue, that would be actionable.

Mr. Raine. That is precisely our case. We say the libellous expressions were voluntarily and gratuitously used.

Mr. Baron Wood. No; whether a note was fraudulent or not, as I understand the record, for I know nothing of the nature of the first action.

Mr. Richardson. The privileges of Parliament have been alluded to. I apprehend that the question has not any resemblance to them.

Baron Wood. Why not?

Mr. Richardson. Well be it that the utmost freedom of speech is allowed; but to go out of the way to attack character!

Baron Wood. No, it was not out of the way; the words might be too severe, but they were connected with the note. It would be a dangerous precedent to receive an action on such a ground.

Mr. Topping, for the defendant. If such an action can be maintained, very different will be the situation of every client in a court of justice, when deprived of the free and vigorous exercise of his counsel, at full liberty to apply his talents, learning, and industry, to the cause in which he is engaged. The words in the record are only the opinion, the inference, the comment, which my honourable and learned friend felt at the time to be merited. The facts of the case warranted the comment. The words were severe, because my honourable and learned friend felt severity to be warranted. They were the comments which the learning and ability of my friend suggested on the facts proved. 'Some actions are founded in folly.' That action was so, for it ended in a nonsuit. The whole passage was not respecting the character of Mr. Hodgson in general, but in this case. If the counsel are not allowed to comment on the facts proved, there is an end of the British Bar's utility; its energies are paralyzed for ever: without those fair and honourable exertions which are thus attempted to be suppressed, it will be neither creditable nor useful. The expressions used by my friend were called for and merited in my opinion. But it was necessary not only to prove that they were false, but malicious. Good God! will it be said that we feel any malice against a party, against whom we exert ourselves at this bar? Will your lordship be the first judge to fetter the bar; and, if I may use a coarse and vulgar expression, to oblige every counsel to address a jury with a halter about his neck? The danger is palpable and plain. Your lordship will not allow, in 1817, a principle to be established hitherto unknown to English law.

Mr. Raine (in reply). The words *are false.* The comment was unmerited. That they were malicious, I may say, appears on the face of the expressions. I have been twitted twice; one sneer would be enough for not citing a case. I distinctly admitted that I knew no case. The question is, whether there are no bounds, and counsel may go any length? If there are, to call my client fraudulent and wicked, was going beyond the bounds and limits which must be fixed.

Mr. Baron Wood was not for giving sanction to this action, brought for the first time, because it would be most mischievous, not merely to the bar, but to the public. The words might overstep the bounds of propriety, and be too severe, but they were not to be corrected by such an action. If they had been said elsewhere, if they had been published, they could have been punished. In the privileges of parliament it was the same. The principle was this: whatever is said in judicial or legislative proceedings, is not actionable. It had been said, some limits must be set. His objection to this action was the difficulty of fixing limits. During one assize they might have nothing to do but try actions brought for words used by counsel at the previous assize. *The plaintiff was nonsuited.*

A motion was afterwards made in the Court of King's Bench, for setting aside the nonsuit; when, after a long argument, the judges thus delivered their opinions.

Lord Ellenborough said, the law privileges many communications which otherwise might be considered calumnious, and the subject of actions: in those, for instance regarding the characters of servants, it is necessary, for the convenience of mankind, that there should be a free disclosure; and if it be made *bonâ fide*, and without express malice, without a design to state what is untrue and unprovoked, the law protects it from being the subject of an action. So in the case of counsel, who are appointed by the parties as better able to conduct their causes, the client consigns his interests to a counsel, who only speaks from information; and he is privileged, when commenting upon the evidence or instruments produced in the course of the trial. I should say, that in the present case the language is strongly charged; for it accuses Mr. Hodgson of a fraud between man and man, and with wickedness *in foro divino.* This was perhaps not displaying that forbearance which it might be prudent to adopt; but yet I cannot say that the accusation did not arise out of the subject matter of the case. If the attorney knowingly placed the parties in a situation where they must undoubtedly be sufferers without any benefit, it does seem to give a colour to the charge of being fraudulent and wicked: I cannot say that there is no reasonable or probable cause for a counsel so to state, in the exercise of his duty of commenting. It appears to me that the words spoken were uttered in the cause, and relevant to the cause; and consequently that the action is not maintainable.

Mr. Justice Bayley thought that the expressions were harsh, but that they came within the privilege.

Mr. Justice Abbot concurred: words used in the course of a judicial enquiry, relevant and pertinent to the matter in issue, are not actionable, unless it appear that the counsel availed himself of his situation to gratify personal malice previously entertained against the person slandered. Justice could not be properly administered, if on every occasion counsel were to be questioned for the strength of an expression employed in the fair conduct of a cause. Here the words were relevant and pertinent; and if a new trial were granted, the result would, and ought to be, the same as it had been.

Mr. Justice Holroyd observed, that the slanderous words only expressed the opinion of an individual to the jury, who were subsequently to decide upon the merits, and whether the counsel had spoken truly or untruly. A less latitude ought to be allowed to counsel than to parties, on account of their superior knowledge and cooler temperament; but they were not liable to actions, unless it clearly appeared that the slander had no relation to the cause. He referred to four cases in Hawkins, Saunders, and Coke, in order to show that parties were not liable for words in the course of a judicial proceeding, unless ex-

press malice were established. He thought the present action not maintainable, for the reasons stated by the rest of the court.—*The Rule for setting aside the nonsuit was discharged.*

Lenity to Female Culprits.

The late Counsellor E———, Chairman of the Quarter Sessions for Dublin, was so remarkable for his lenity to female culprits, that a woman was seldom convicted when he presided. On one occasion, when this humane barrister was in the chair, a prim-looking woman was put to the bar of the Commission Court, at which presided the equally *humane*, though perhaps not so *gallant*, Baron S——. She was indicted for uttering forged Bank Notes. According to usual form of law, the Clerk of the Crown asked the prisoner if she was ready to take her trial? With becoming disdain, she answered, 'No!' She was told by the Clerk, she must give her reasons why. As if scorning to hold conversation with the *fellow*, she thus addressed his lordship. 'My Lord, I wont be tried *here* at all. I'll be tried by my Lord E———.' The simplicity of the woman, coupled with the well-known character of E———, caused a roar of laughter in the Court, which even the Bench could not resist. Baron S———, with his usual mildness was about to explain the impossibility of her being tried by the popular Judge, and said, 'He *can't* try you—' when the woman stopped him short, and with an inimitable *sneer*, exclaimed, '*Can't try me! I beg your pardon, my lord, he tried me* TWICE *before.*' She was tried, however; and, for the *third time*, acquitted!

Being in the Stocks.

Lord Camden once presided at a trial, in which a charge was brought against a magistrate for false imprisonment, and for setting the plaintiff in the stocks. The counsel for the magistrate, in his reply, said, the charges were trifling, particularly that of setting in the stocks, which everybody knew was no punishment at all. The Chief Justice rose, and leaning over the bench, said in a half whisper, 'Brother, were you ever in the stocks?' 'In the stocks, my lord! no, never.' 'Then I have,' said his lordship, 'and I assure you, brother, it is no such trifle as you represent.' His lordship's knowledge of the stocks, arose from the following circumstance. When he was on a visit to Lord Dacre, his brother-in-law, at Alveley in Essex, he walked out one day with a gentleman remarkable for his absence of mind. When they had reached a hill, at some distance from the house, his lordship sat down on the parish stocks, which stood by the road side; and after some time asked his companion to open them, as he wished to know what the punishment was; this being done, the absent gentleman took a book from his pocket, and sauntered about, until he forgot both the judge and his situation, and returned to Lord Dacre's house. When the judge was tired of the experiment he had so rashly made, he found himself unable to open the stocks; and asked a countryman who passed by to assist him. 'No, no, old gentleman,' replied Hodge, 'you was not set there for nothing.' Lord C——— protested his innocence, but in vain; the countryman walked on, and left his lordship to meditate for some time longer on his foolish situation, until some of Lord D's. servants chancing to pass that way, released him.

A Good Apology.

In the Court of Session in Scotland, the Judges who do not attend, or give a proper excuse for their absence, are, by law, liable to a fine. This law, however is never enforced; but it is common on the first day of the Session, for the absentee to send an excuse to the Lord President. Lord Stonefield having sent such an excuse, on the President mentioning it, the late Lord Justice Clerk Braxfield said, in his broad dialect, 'What excuse can a stout fellow like him hae?' 'My lord,' said the President, 'he has lost his wife.' The justice, who was fitted with a Xantippe, replied, 'Has he? that is a gude excuse indeed; I wish we had a' the same'

Reading Briefs.

Curran's notions of industry were somewhat ludicrous. An hour to him, was a day to another man; and in his natural capabilities his idleness found a powerful auxiliary. A single glance made him master of the subject; and though imagination could not supply him facts, still it very often became a successful substitute for authorities. He once said, in serious refutation of what he called the professional calumnies on this subject, that he was quite as laborious as was necessary for any Nisi Prius advocate to be: 'For,' said he, with the utmost simplicity, 'I always perused my briefs carefully when I was concerned for the plaintiff; and it was not necessary to do it for the defendant, because, you know, *I could pick up the facts from the opposite counsel's statement.*' This was what Curran considered being laborious; and, to say the truth, it was at best but an industrious idleness.

Judges and Witnesses.

At a Nisi Prius Court at York, in a cause of damages for an assault, a countryman, a friend of the plaintiff, gave a most clear and circumstantial evidence to all the main facts. Just before he was quitting the box, the Learned Judge, Baron Richards, asked him how old he thought the person assaulted might be? The witness pertinaciously avoided giving any information on this head. 'Is he twenty, thirty, or forty?' said the Judge. The witness still persisted that he could not tell.

At length the Judge said, 'Now in all probability you have never before seen me, nor I you, yet I think I could form a pretty correct guess at *your* age.' 'Very likely,' replied the honest countryman, 'but you are a better *Judge* than I am.' This reply produced a general laugh, while the witness stood amazed at being the unconscious cause of all the mirth. At length the Judge resumed; and having no further questions to put, said, 'Good morning, my friend.' The witness withdrew from the box; but to the amazement of the Court, thinking he had not quite properly behaved, quickly resumed his place, and significantly said, 'Good morning, sir!'

A litigious fellow of an attorney brought an action against a farmer for having called him a rascally *lawer*. An old husbandman being a witness, was asked if he heard the man call him a lawyer? 'I did,' was the reply. 'Pray,' says the Judge, 'what is your opinion of the import of the word?' 'There can be no doubt of that,' replied the fellow. 'Why, good man,' said the Judge, 'there is no dishonour in the name, is there?' 'I know nothing about that,' answered he, 'but this I do know, if any man called me a *lawer*, I'd knock him down.' 'Why, sir,' said the Judge, pointing to one of the counsel, 'that gentleman is a lawyer, and that, and that, and I too am a lawyer.' 'No, no,' replied the fellow; 'no, my lord: you are a Judge, I know; but you are not a *lawer*, I'm sure.'

Counsel and Witnesses.

A gentleman who was severely cross-examined by Mr. Dunning, was repeatedly asked if he did not lodge in the verge of the court; at length he answered, that he did. 'And pray, sir,' said the counsel, 'for what reason did you take up your residence in that place?' 'To avoid the rascally impertinence of *dunning*,' answered the witness.

When Serjeant Cockle was on the Northern Circuit, he once told a witness that he was very saucy, and followed up the remark by asking, 'Pray what sauce do you like best?' 'Any sauce, but Cockle sauce,' was the reply.

At an Old Bailey Sessions in 1788, a learned counsel thus examined a witness: 'What are you?' 'A Jew.' 'Well, what is your Christian name?' 'I never vas christened, my lord, but my name is *Moses Levi*.'

A witness at the Assizes at Kilkenny, being asked if when he was examined before a magistrate, he did not give a very different account of the transaction from what he now delivered, he admitted the fact, but said, that he was humbugged in the business. 'Humbugged, fellow!' exlaimed the opposite counsel, who was not very famous for his talents, 'I don't know what you mean.' 'Don't you, sir?' said the man; 'why then, upon my conscience, I must try to explain it in your own way, by putting a case. Suppose now I should tell his lordship and the gentlemen of the jury, that you were an able counsel, and they were to believe me, every mother's son of them would be humbugged, my dear, that's all.'

Mr. Curran cross-examining a horse jockey's servant, asked his master's age. 'I never put my hand in his mouth to try,' answered the witness. The laugh was against the counsel, until he retorted, 'You did perfectly right, friend, for your master is said to be a great *bite*.'

On another occasion, Mr. Curran was examining Lundy Foot, the celebrated tobacconist; he put a question, at which Lundy hesitated a good deal. '*Lundy*,' said Curran, 'that's a poser, a deuce of a pinch, Lundy.'

At a trial in Westminster Hall, an Irishman, who was a witness in a cause respecting some occurrence at a table where he dined frequently, being asked on his cross-examination, how he could possibly recollect the circumstances of that day in particular, when he had dined constantly at the same table for months; 'Recollect it,' replied Pat, 'how could I forget it? the dinner was a roast shoulder of mutton, in July, without potatoes.'

Downfall of Curran.

Mr. Curran distinguished himself not more as a barrister, than as a Member of Parliament; and in the latter character, it was his misfortune to provoke the enmity of a man, whose thirst of revenge was only to be satiated by the utter ruin of his adversary. On the discussion of a Bill of a penal nature, Mr. Curran inveighed in warm terms against the Attorney General, Mr. Fitzgibbon, for *sleeping on the bench*, when statutes of the most cruel kind were enacting; and he ironically lamented that the slumber of guilt, should so nearly resemble the repose of innocence! A message from Mr. Fitzgibbon, was the consequence of this sally; and the parties having met, were *left to fire when they chose*. 'I never,' said Mr. Curran, relating the circumstances of the duel, 'I never saw anyone whose determination seemed more malignant than Fitzgibbon's; after I had fired, he took aim at me for at least half a minute; and on its proving ineffectual, I could not help exclaiming to him, 'It was not your fault, Mr. Attorney; *you were deliberate enough*.' The Attorney General declared his honour satisfied: and here, at least for the present, the dispute appeared to terminate.

Not here, however, terminated Fitzgibbon's animosity. Soon after, he became Lord Chancellor and a Peer of Ireland; and in the former capacity, found an opportunity, by means of his judicial authority, ungenerously to crush the rising powers of his late antagonist. Mr. Curran, who was at this time a leader, and one of the senior practitioners at the Chancery bar, soon felt all the force of his rival's vengeance. The Chancellor is said to have yielded a reluctant attention to every motion he made; he frequently stopped him in the midst of a speech; questioned his knowledge of law; recommended to him more attention to facts; in short, he succeeded not only in crippling all his professional efforts, but actually to leave him without a client. Mr. Curran, indeed, appeared as usual in the three other courts; but he had been already stripped of his most profitable practice; and as his expenses nearly kept pace with his gains, he was almost left a beggar; for all hopes of the wealth and honours of the long robe were now denied him. The memory of this persecution embittered the last moments of Curran's existence; and he could never even allude to it without evincing a just and excusable indignation. In a letter which he addressed to a friend, twenty years after, he says, 'I made no compromise with power; I had the merit of provoking and despising the personal malice of every man in Ireland who was the known enemy of the country. Without the walls of the court of justice, my character was pursued with the most persevering slander; and within those walls, though I was too strong to be beaten down by any judicial malignity, it was not so with my clients; and my consequent losses in professional income have never been estimated at less, as you must have often heard, than £30,000.'

The incidents attendant upon this disagreement, were at times ludicrous in the extreme. One day, when it was known that Curran was to make an elaborate argument in Chancery, Lord Clare (the title of Fitzgibbon) brought a large Newfoundland dog upon the bench with him; and during the progress of the argument, he lent his ear much more to the dog than to the barrister. At last the Chancellor seemed to lose all regard to decency; he turned himself quite aside, in the most material part of the case, and began in full court to fondle the animal. Curran stopped short: 'Go on, go on, Mr. Curran,' said Lord Clare. 'Oh!' replied Mr. Curran, 'I beg a thousand pardons, my lord; I really took it for granted that your lordship was *employed in consultation*.'

Mistaking Sides.

A Scottish advocate (we believe the present Lord H———d), who had drank rather too freely, was called on unexpectedly to plead in a cause in which he had been retained. The lawyer mistook the party for whom he was engaged, and, to the great amazement of the agent who had feed him, and the absolute horror of the poor client who was in court, he delivered a long and fervent speech, directly opposite to the interests he had been called upon to defend. Such was his zeal, that no whispered remonstrance, no justling of the elbow, could stop him, *in medio gurgite dicendi*. But just as he was about to sit down, the trembling solicitor in a brief note informed him, that he had been pleading for the wrong party. This intimation, which would have disconcerted most men, had a very different effect on the advocate, who, with an air of infinite composure, resumed his oration. 'Such, my lords,' said he, 'is the statement which you will probably hear from my learned brother on the opposite side in this cause. I shall now therefore beg leave, in a few words, to show your lordship how utterly untenable are the principles, and how distorted are the facts, upon which this very specious statement has proceeded.' The learned gentleman then went over the whole ground, and did not take his seat until he had completely and energetically refuted the whole of his former pleading.

A similar circumstance happened in the Rolls Court, on the 11th of July, 1788.

Mr. A., an eminent counsel, received a brief in court a short time before the case was called on, for the purpose of opposing the prayer of a petition. Mr. A. conceiving himself to be the petitioner, spoke very ably in support of the petition, and was followed by a counsel on the same side. The Master of the Rolls then enquired who opposed the petition? Mr. A. having by this time discovered his mistake, rose in much confusion, and said, that he felt really much ashamed for a blunder into which he had fallen, but that instead of supporting the petition, it was his business to have opposed it. The Master of the Rolls, with great good humour, desired him to proceed now on the other side, observing, he knew no counsel who could answer his arguments as well as himself.

Sir Vicary Gibbs.

In the trial of Hardy for high treason, Mr. (afterwards Sir Vicary) Gibbs, in rising to address the jury on behalf of the prisoner, fainted away. After he had somewhat recovered himself, he turned about suddenly, and bursting into tears, assured the jury that it was his anxiety for the miserable man at the bar, his own consciousness of his inability to do him that justice in his defence that he wished, that had overpowered him.

The Tables Turned.

A very respectable gentleman once appeared at Westminster Hall, to justify bail. The counsel determining to be very witty upon him, opened upon him in the following extraordinary manner:

'Pray, sir, is there not a certain lady who lives with you?'

'Yes, sir, there is.'

'Oh, there is: and I suppose, if the truth

were known, that lady has been very expensive to you?'

'Yes, sir, that lady has been very expensive to me.'

'And I suppose now you have had children by that lady, and they too have cost you a good deal of money?'

'Yes, they have.'

'And yet you come here to justify bail to a large amount!'

The counsel thought he had now done enough to prevent the confidence of the court being placed in the gentleman; when the latter raising his voice, indignantly said, 'It is true, Mr. Counsellor, that there is a lady with me, but that lady is my wife; we have been married these fifteen years, and have children; and whoever has a wife and children, will find them expensive.'

The counsellor looked a little foolish at this unexpected retort, which the gentleman followed up by asking him (with permission of the bench) 'whether in his brief, or otherwise, he had instructions to insult a respectable citizen, and a man of honour, by impertinent questions?' To this, as may be expected, no answer was made.

Challenging a Jury.

An Irish colonel of dragoons, previous to a trial in which he was the defendant, was informed by his counsel that if there were any of the jury to whom he had any personal objections, he might legally challenge them. 'Faith, and so I will,' replied the son of Mars; 'if they do not bring me off handsomely, I will challenge every man of them.'

Lord Norbury.

The following anecdotes belong more properly perhaps to the bench than the bar; but the learned judge to whom they relate would say that ought not to be a *bar* to their insertion. Lord Norbury, whose love of punning is proverbial, and not always very consistent with the dignity of the bench, gave the following characteristic specimen of this foible in a civil action respecting the validity of an alleged marriage between a Mr. Watson and a Margaret Lee. His lordship began by congratulating Mr. Clarke (who closed the case for the plaintiff) on the great powers of his Stentorian lungs, which he had used so effectually, as to have made himself heard, not only by every person in the court, but by the very passengers in the mail-coaches that went by the window; he was highly pleased to see Mr. Clarke exert himself so ably for his client; he wished at all times to hear free and independent advocates, and did not think that now and then a dash at the judge and jury was at all amiss. But really Mr. Clarke had raised his voice to such a Hunt-*ing* pitch, he had almost imagined himself in *Spafields*, or *Smithfield* at least. With respect to Mr. Meara's deposition about selling tubs, he did not think his 'Tale of a Tub' could have much weight. He begged to call the attention of the jury to the evidence of Mrs. Salter, and notwithstanding that she had been well *salted* in her cross-examination, he would request them to contrast it with that of Margaret Lee, and '*Look on this picture, and on that.*' The jury would recollect the evidence of Gorman, who proved that both before and after the marriage was alleged to have taken place, Margaret Lee used to dine with Mr. Watson's servants, called him master, and, in short, instead of his having respected her as Mrs. Watson, he treated her as one of the very '*Lees*' of society. His lordship summed up the remainder of the evidence, and concluded by congratulating the court and the jury that this trial was so nearly closed, for, from its great length, he feared it would have become a 'Watson's Sheet Almanack,' and detain them the whole year.

Giving judgment in another case in the Court of Common Pleas in Dublin, his lordship observed that it was quite insufficient for the demandant in a writ of right to say 'he claimed by descent.' 'That,' continued his lordship, 'would be a shrewd answer for a sweep who had got into your house by coming down the chimney: "Pray, sir, how did you get into my house?" "I got in by descent." *Facilis descensus averni;* and this would be an easy and a *sweeping* way of getting in.'

King's Evidence.

During a trial at the Carlow Assizes in 1829, on an indictment against Dennis Nowlan and Edward Furlong for stealing thirty pounds of tobacco, the following confessions were extracted from James Ferris, an accomplice in the robbery, who was admitted king's evidence. He was cross-examined by Mr. Green:—

Q. Witness, how many gaols have you been in?—*A.* Only two, and not more than once in each.

Q. How many robberies have you been at altogether?—*A.* Together! (laughing) why, sure I could not be at more than one at a time.

Q. You certainly have knocked me down by that answer. (Loud laughing in court.) Come, now, tell us how many you have been at?—*A.* I never put them down; for I never thought it would come to my turn to give an account of them.

Q. By virtue of your oath, sir, will you swear that you have not been at fifteen?—*A.* I would not (witness laughing).

Q. Would you swear that you have not been at twenty?—*A.* I would not (still laughing).

Q. Do you recollect robbing the Widow Byrne, in the county of Wicklow?—*A.* The Widow Byrne, who is she? May be it is big Nell you mean. Oh! I only took a trifle of whisky from her, that's all.

Q. Was it day or night?—*A.* (laughing) Why it was night, to be sure.

Q. Did you not rob the poor woman of every

article in the house; even her bedclothes, and the clothes off her back?—*A*. I took clothes, but they were not on her back.

Q. Do you recollect stealing two flitches of bacon from Doran, the Wexford carman?—*A*. Faith I do, and a pig's head beside! (Loud laughing in court.)

Q. Do you recollect robbing John Keogh, in the county of Wicklow, and taking every article in his house?—*A*. You're wrong there; I did not take everything; I only took his money and a few other things! (Witness and the auditory laughing immoderately.)

Q. Why, you're a mighty good-humoured fellow!—*A*. There is not a better-humoured fellow in the county—there may be honester!

The prisoners were acquitted, to the evident satisfaction of a very crowded court.

James Ferris, the approver, was then indicted for the robbery. He pleaded guilty; and while the Clerk of the Crown put the usual question to the prisoner, 'What have you to say why sentence of death and execution shall not be pronounced against you?' the fellow pleaded the benefit of the statute, and laughed in his face.

Garrick at Law.

The following *jeu d'esprit*, from the pen of David Garrick, was sent by him to Mr. Counsellor Hotchkin, at a time when Garrick was involved in a law suit, respecting the possession of a house at Hampton:—

David Garrick to Mr. Hotchkin, his counsellor and friend.

On your care must depend the success of my suit,
The possession I mean of the house in dispute;
Remember, my friend, an attorney's my foe,
And the worst of his tribe, though the best are so-so;
In law, as in life, I well know 'tis a rule,
That the knave should be ever too hard for the fool;
To this rule one exception your client implores,
That the fool may for once kick the knave out of doors.

Swift and Bettesworth.

Dean Swift having taken a strong dislike to Serjeant Bettesworth, revenged himself by the following lines in one of his poems:—

So at the bar the booby Bettesworth,
Tho' half-a-crown out-pays his sweat's worth,
Who knows in law, nor text, nor margent,
Calls Singleton his brother Serjeant.

The poem was sent to Bettesworth when he was in company with some of his friends. He read it aloud till he had finished the lines relating to himself. He then flung it down with great violence, trembled, and turned pale. After some pause, his rage for a while depriving him of utterance, he took out his penknife, and swore he would cut off the dean's ears with it. Soon after he went to seek the dean at his house, and not finding him at home followed him to a friend's, where he had an interview with him. Upon entering the room, Swift desired to know his commands. 'Sir,' says he, 'I am Serjeant Bettes-worth,' in his usual pompous way of pronouncing his name in three distinct syllables. 'Of what regiment, pray?' says Swift. 'O, Mr. Dean, we know your powers of raillery; you know me well enough, that I am one of his majesty's serjeants at law.' 'What then, sir?' 'Why then, sir, I am come to demand of you whether you are the author of this poem (producing it) and the villainous lines on me?' at the same time reading them aloud with great vehemence of emphasis and much gesticulation. 'Sir,' said Swift, 'it was a piece of advice given me in my early days by Lord Somers, never to own or disown any writing laid to my charge, because if I did this in some cases, whatever I did not disown afterwards would infallibly be imputed to me as mine. Now, sir, I take this to have been a very wise maxim, and as such have followed it ever since; and I believe it will hardly be in the power of all your rhetoric, as great a master as you are of it, to make me swerve from that rule.' Bettesworth replied, 'Well, since you will give me no satisfaction in this affair, let me tell you that your gown is alone your protection,' and then left the room.

The serjeant continuing to utter violent threats against the dean, there was an association formed and signed by all the principal inhabitants in the neighbourhood, to stand by and support their general benefactor, against anyone who should attempt to offer the least injury to his person or fortune. Besides, the public indignation became so strong against the serjeant, that although he had made a considerable figure at the bar, he now lost his business, and was seldom employed in any suit afterwards.

The Gunpowder Plot.

On the trial of Guy Fawkes and his associates for the Gunpowder Plot, Sir Edward Phillips, his Majesty's Serjeant-at-Law, opened the pleadings in the following singular manner: 'The matter that is now to be offered to you, my Lords Commissioners, and to the trial of you, the Knights and Gentlemen of the Jury, is matter of treason; but of such horror and monstrous nature, that before now,

The tongue of man never delivered,
The ear of man never heard,
The heart of man never conceived,
Nor the malice of hellish or earthly devil ever practised.
For if it be abominable to murder the least;
If to touch God's anointed be to oppose themselves against God;

'If (by blood) to subvert Princes, States, and Kingdoms, be hateful to God and man, as all true Christians must acknowledge; then how much more than too monstrous shall all

Christian hearts judge the horror of this treason; to murder and subvert

Such a king,
Such a queen,
Such a prince,
Such a progeny,
Such a State,
Such a Government,
So complete and absolute,
That God approves,
The world admires,
All true English hearts honour and reverence,
The Pope and his disciples only envy and malign.'

'The proceeding wherein is properly divided into three general heads:

First, matter of declaration.
Second, matter of aggravation.
Thirdly, matter of probation.

'Myself am limited to deal only with the matter of declaration, and that is contained within the compass of the Indictment only.

'For the other two, I am to leave to him to whose place it belongeth.'

This was to Sir Edward Coke, then Attorney-General, who was as quaint, and more verbose, than the learned serjeant.

When Henry Garnet, the Jesuit, was tried for being concerned in the same plot, Sir Edward Coke took an extensive review of the various conspiracies against Queen Elizabeth, as well as his Majesty, James the First, whose descent he described with great minuteness. After he had traced him down to the union of the Houses of York and Lancaster, he said, 'But a more famous union is, by the goodness of the Almighty, perfected in his majesty's person of divers lions, two famous ancient and renowned kingdoms, not only without blood or any opposition, but with such an universal acclamation and applause of all sorts and degrees (as it were with one voice) as was never before seen or read of. And therefore, most excellent king, for to him I will now speak:

'Cum triplici fulvum conjunge bone leonem,
Ut varias Atavus junxerat ante Rosas:
Majus opus varios sine pugna unire leones,
Sanguine quam varias consociâsse Rosas.'

'These four noble and magnanimous lions, so firmly and individually united, are able without any difficulty or great labour, to subdue and overthrow all the letters and bulls (and their calves also) that have been or can be sent into England.

Noy.

The rise of Noy, the Attorney-General in the reign of Charles I., is not perhaps generally known to have originated in a case which is very well known, that of *the three graziers*. At a country fair, the three graziers had left their money with their hostess, while they went to transact their business. A short time after, one of them returned, and under pretence that they had occasion for the whole money, received it from the hostess, and made his escape with it. The other two sued the woman for delivering that which she had received *from the three*, before *the three* came and demanded it. The cause was tried, and a verdict found against the defendant.

Mr. Noy, who was then making his first appearance at the bar, requested to be feed by the woman, saying that he thought he could still bring her off. He then moved an arrest of judgment, stated that he was retained by the defendant, and that the case was this: The defendant had received the money from the three together, and was certainly *not to deliver it until the same three demanded it*. She asks for no other condition; *let the three men come, and it shall be paid*. This motion altered the whole course of proceeding; and, according to Lloyd, in his 'State Worthies,' first brought Mr. Noy into notice.

Noy was unquestionably a man of great abilities, but flattered so much upon that account, that Clarendon says, he thought 'he could not give a clear testimony, that his knowledge in the law was greater than all other men's, than by making that law which all men believed not to be so. So he moulded, framed, and pursued the odious and crying project of soap; and with his own hand drew and prepared the writ for ship money; both which will be the lasting monuments of his fame.'

The Law and the Fact.

On the trial of the celebrated Colonel Lilburne for high treason, during the Protectorship, he addressed the following demand to the court: 'I desire to know whether, after I have pleaded to matter of fact, you will permit me to speak to the jury, on whose integrity my life depends; and who are judges of law as well as fact, and you only the pronouncers of their will; you, who call yourselves judges of the law, are only Norman intruders, cyphers to pronounce their sentence, who are judges of law as well as fact.'

Judge Jermyn. 'Was ever such blasphemous heresy, to call the judges cyphers? The Judges have been judges of law, from the first settlement of the law of England, and the jury only judges of fact.'

Lilburne. 'If you will permit me to read, I will disprove this from your own law: here is the first part of 'Coke's Institutes' (holding the book in his hand), which all lawyers allow to be good law; and here Coke says, that a special verdict, or at large, may be given upon an issue; but if they will take upon them the knowledge of the law, they may give their verdict general.'

The prisoner then objected, 'that some of the books laid in the indictment were published before the act on which he was indicted took place; and urged that where there was no law there could be no transgression. He observed further, that it was the intention, and not the act, which made a thing criminal; and he had always consulted the prosperity

of the nation, though it was true he had been proclaimed a traitor in all the great towns in England, and imprisoned for crimes with which he had never been since charged; and now, for complaining of hard usage, acts were made on purpose to bring him within a charge of high treason.'

The court observed that this was nothing to the purpose; they should not suffer him to go on at this rate.

Lilburne. 'Well, if you will not let me proceed, my blood be upon your heads: I desire the jury will take notice of your unjust and cruel usage.' He then resigned himself to the care and consciences of his fellow-citizens, the honest jury; who (he again observed) were judges of the law, as well as fact; and prayed God to direct them to act according to justice.

'Whereupon,' says the old record, 'the audience cried "Amen!" and gave a great hum; and the judges, apprehensive of a tumult, directed Major-General Skippon to send for three companies of soldiers more for their protection.'

Prideaux, the Attorney-General, summed up the evidence, and told the jury that if they had any remembrance of the great and wonderful things their renowned army had done, and with what confidence and despite to all law and authority Lilburne had published those books, they would take care he should smart for it; concluding, that the court were judges of the law, as the jury were of the fact.

Judge Keble, in his directions to the jury, told them that this was the greatest treason that ever was attempted by one man; that it struck at the subversion of the Commonwealth, and to have laid them all in blood; and left it to their consciences, if Lilburne had not been guilty of the most transcendent treason that ever was hatched in England.

The jury, before they went out, desired they might have a quart of sack to refresh themselves, but were told no jury were ever allowed to drink in capital cases, and it was thought a great indulgence to permit them to have a candle.

The jury returning into court about an hour afterwards, gave in their verdict that the prisoner was NOT GUILTY; at which the people, when told, shouted for half an hour, without ceasing.

Notwithstanding Mr. Lilburne was acquitted, he was remanded to the Tower; and Major-General Skippon ordered to guard him thither, with a good body of troops. The multitude followed him with loud acclamations to the Tower gates; and the nation in general appeared afterwards so exasperated at Lilburne's being continued a prisoner, that the Council of State, on the 8th of November, thought fit to direct their warrant to the Lieutenant of the Tower to discharge him.

Cromwell appears to have been under great apprehensions from the daring spirit of this man, and could not rest till he got an Act of Parliament passed for his banishment, whereby it was declared that he should be adjudged guilty of felony if ever he appeared in England after a certain limited time. Lilburne, however, paid but little regard to this stretch of power; he was afterwards found in England, and brought to trial at the Old Bailey, on that Act of Banishment, but again acquitted by the jury. The Parliament were so incensed at this result that they ordered the jurors to be apprehended, and brought before the Council of State, to show cause why they acquitted the prisoner of felony, against the plainest evidence; but though all the jury were separately examined and threatened, they would give no other answer but that they looked upon themselves to be judges of the law as well as the fact, and gave the verdict according to their consciences. Cromwell had at last no other way to defend his usurpation against the attacks of this brave and popular man but by imprisoning him arbitrarily in Dover Castle, where he died a martyr to liberty.

A medallion was struck, to commemorate the triumph of Lilburne on his original acquittal from the charge of high treason. It had on one side these words:

'John Lilburne, saved by the power of the Lord, and the integrity of his jury, who are judges of the law as well as of fact, Oct. 26, 1649.'

The *reverse* presented the names of the jurymen, in several circles, one within the other, with a rose in the centre:

'Miles Petty, Ste. Iles, Abr. Smith, John King, Mic. Murin, Tho. Dainty, Edm. Keysar, Eder. Parkins, Rob. Packman, Wil. Comins, Ly. Widon, Hus. Towlin, Oct. 26, 1649.'

The opinion delivered in this trial by Judge Jermyn, that the doctrine of juries being judges of the law as well as the fact, was 'a blasphemous heresy'—an opinion so favourable to tyranny, and tending, as Sir John Hawles well observed, 'to defeat the principal end of the institution of juries, and so subtilly to undermine that which was too strong to be battered down'—was afterwards supported by the infamous Jefferies, and was again revived under the powerful auspices of Lord Chief Justice Mansfield. 'Upon the reason of the thing,' said he, 'and the eternal principles of justice, the jury ought not to assume the jurisdiction of the law.'

At length, however, it was thought necessary to bring in a bill declaratory of the law of libel, which completely settles the disputed or disputable points; and in cases of indictments, or informations for libels, leaves not a loophole for corrupt or ambitious judges. Lord Kenyon called this bill 'a race for popularity,' and repeatedly declared that he should 'have acted exactly the same before as after the Libel Bill, so very clear was he respecting the doctrine'

Old Irish Practice.

In the year 1689, several persons were indicted in Ireland for stealing cows, but the witnesses against most of them durst not

appear to prosecute. Witnesses being brought against three of them, Michael Cavenagh, Edmund Poor and William Bowland, Justice Keating, who appears to have acted in a manner very derogatory to the dignity and impartiality of a judge, said to the witnesses:

'I charge you, as you will answer it before God, that you neither, for favour nor affection, be inclined to spare any of these villains.'

Two Protestant witnesses against Cavenagh, hearing Judge Keating speak against skeans (a sort of long dirk) one of them said:

'My lord, when we seized him, we took a skean away from him.'

Justice Keating. Sir, how durst you carry such an unlawful weapon?

Cavenagh. My lord, I am a butcher; it was a butcher's knife.

Justice Keating. Aye, I do not question but thou canst butcher upon occasion.

One *Hick* said, 'My lord, he is no butcher, but one of the greatest rogues in the country round us. I have been in pursuit of him several times.'

Cavenagh. He is a murderer, my lord, do not believe him.

A Witness. My lord it was near ten inches long, thick at the back, and sharp point, every way a skean.

Justice Keating. Is that your butcher's knife? You are a great villain for carrying such a weapon.

Cavenagh. I was ordered to have a skean, my lord.

Justice Keating. Pray, sir, who ordered you?

Cavenagh. The priest of the parish.

Justice Keating. A priest, sir! (turning to his brother Judge) Do you hear that, brother?

Baron Lynch. What priest, sir? what priest? what is your priest's name?

Justice Keating. Hold, brother. Come, I shall not ask your priest's name, I believe you will have occasion to see your priest soon, to do you a better office than to advise you to carry skeans. It is not for priests to arm or animate such villains as you are for mischief. I shall not ask your priest's name.

Clancy, an Irish gentleman. My lord, he belies the priest; he is a rogue.

Cavenagh. I do not. The priests of every parish did give orders to get half-pikes and skeans; and they were getting together in companies in every parish.

Justice Keating. Who were they that were getting together; such fellows as you?

Cavenagh. No, my lord, better men than I; a great many that are here in court.

The jury retiring, found a verdict of Guilty against Poor and Bowland, but found Cavenagh not guilty.

Justice Keating. Gentlemen, you have acquitted the greater villain: at your door let it lie.'

Ship Money.

In that great constitutional question, the levying of ship money, which the patriot John Hampden so nobly resisted, the Judges were all in favour of the absolute power of the king, although their reasoning was not a little singular. Sir Robert Berkley, one of the Judges of the Court of King's Bench, gave his opinion at great length, and thus concluded:

'In cases of necessity, *pro salute reip.* every subject must (even by rules of law) bestir himself; must contribute his best abilities; must set to both his helping hands.
Rich men must expose their treasures.
Able men of body must put on arms.
Great counsellors must give their best advice.
Women must not be idle.
Old men and clergymen (if they have no other powers) must attend their prayers.
And Judges must press and enforce the laws upon the subjects to compel them to contribute.'

On these grounds the learned judge decided, that the charge of twenty shillings imposed on Mr. Hampden was consonant to law, and consequently that judgment ought to be given against him.

French Witness.

On the trial of Hugh Peters, one of the Regicides, a Dr. Mortimer was called on the part of the crown; when being sworn, he said,

'Me Lar, me ha serd the king.'

Court. We cannot understand a word.

Counsel. He is a Frenchman, my lord.

Court. Pray let there be an interpreter.

A Mr. Young was then sworn to interpret the evidence truly; but this was found so difficult and troublesome, that the counsel for the prosecution waived his evidence, and prayed that another witness might be called.

Dr. Mortimer. 'Me Lar, me can peak Englis.'

Counsel. No, no, pray sit down.

A Prototype for Informers.

Among the slight charges on which the lives of subjects have sometimes been endangered, there was none more frivolous than those on which Elizabeth Cellier was indicted for high treason in the year 1680. It appeared that this woman had gone to a conjuror of the name of Gadbury, to know if the king would live or die, expressing her fears that he would die, as he was then very ill. An infamous wretch of the name of Dangerfield, was brought as a witness against her; but evidence being produced in court, that he had been whipped, transported, burnt in the hand, and pilloried, his testimony was not taken. Dangerfield produced a pardon, which extended only to one crime, and was proved to be defective. The Lord Chief Justice, Sir William Scroggs, acted with great spirit and unusual integrity on the occasion, declaring that he would shake all such fellows before he had done with them.

Dangerfield. My lord, this is enough to

discourage a man from ever entering into an honest principle.

Lord Chief Justice. What! Do you with all the mischief that hell hath in you, think to brave it in a Court of Justice? I wonder at your impudence, that you dare look a Court of Justice in the face, after having been made appear so notorious a villain.

Mr. Justice Jones. Indeed, if he be the same man, he is not fit for a witness.

Lord Chief Justice. And that he is the same man, is very notorious. Come Mrs. Cellier, what have you more to say?

Mrs. Cellier. Enough, my lord.

Lord Chief Justice. You have said enough already. Come, gentlemen of the jury, this is a plain case; here is but one witness in a case of treason, and that not direct; therefore lay your heads together.

The jury immediately pronounced a verdict of Not Guilty; and the court committed Dangerfield to prison, until he should find security for his good behaviour.

Treating Juries.

Nothing can afford greater security to the due administration of justice, than the independence of juries; and so watchful are the laws in this respect, that a jury is not suffered to separate without giving a verdict, nor to hold the least conversation with any individual. They are even, although kept up all night, not suffered to have either fire or candle, unless by the special permission of the court. It was, however, far different in former times; and it shocks our ideas of propriety, to see how juries were then treated and feasted. Sir Thomas Smith mentions, that in his time it was usual for the party who obtained the verdict, to give the jury a dinner; 'and this, says he, 'is all they have for their labour, notwithstanding that they come some twenty, some thirty, or forty miles, or more, to the place where they give their verdicts; all the rest is at their own charge. In criminal matters, not capital, the jury were formerly paid, if they acquitted the prisoner; but not if they found him guilty; but in the prosecution for the Popish Plot, in Charles the Second's reign, the jury had more, and were treated higher, if they convicted a prisoner, than if they acquitted him. In capital matters, it was never allowed to pay the jury, be their verdict which way it would.'

On the trial of the seven bishops, the jury were locked up all night, without either fire or candle; they could not agree on a verdict, owing to the obstinacy of one Arnold, the king's brewer. In Tanner's collection, in the Bodleian Library, vol. xxviii., there is the following curious letter on the treatment of this jury:

'*John Ince, to the Archbishop of Canterbury. June*, 30, 1688.

'MAY IT PLEASE YOUR GRACE,

'We have watched the jury carefully all night, attending without the door on the stair head. They have, by order, been kept all night without fire or candle, save only some basins of water and towels this morning about four. The officers and our servants, and others hired by us to watch the officers, have and shall constantly attend, but must be supplied with fresh men to relieve our guard, if need be.

'I am informed by my servant and Mr. Granges, that about midnight, they were very loud one among another; and that the like happened about three this morning, which makes me collect they have not yet agreed. They beg for a candle to light their pipes; but are denied.

'In case a verdict pass for us, which God grant in his our best time, the present consideration will be how the jury shall be treated. The course is usually, each man so many guineas, and a common dinner for them all. The quantum is at your Grace's and my lord's desire. But it seems to my poor understanding, that the dinner might be spared, lest our watchful enemies should interpret it against us. It may be ordered thus: to each man —— guineas for his trouble, and each man a guinea over for his own desire. My Lord, your Grace's most humble servant.

JOHN INCE.'

'N.B. There must be 150 or 200 guineas provided.'

Contrast between English and French Judicial Proceedings.

It is to the credit of public morality in England, that the functions of the ministers of justice, are assisted by the solemn abhorrence of the public mind, directed against instances of enormous crime, and lending its affecting gravity to the discussions of transgressions against the just principles of nature, as well as against the laws of all human institutions. Perhaps the principal security of a country, is to be found in the stern and angry regards which society fixes on great delinquents, the frown of which nothing can divert or soften. If the mockery of justice, the impudence of depravity, the indecency of licentious manners, are permitted to constitute an agreeable relief from the contemplation of the sanguinary villainy to which they form a sort of farcical accompaniment; national manners may possess a certain glossiness of surface, but the most direful calamities may be expected to result from the absence of fixed rallying points for the virtuous, and of immoveable lines of separation and defence from the vicious.

The difference between England and France in this respect, is very striking; and there is not a piece of more curious history than that relating to Madame Manson, who was a spectator of the assassination of M. Fualdes, a gentleman of Rhodez, and a very reluctant witness against his murderers. After a variety of contradictory statements which this woman had made, she was at length introduced into

court as a witness. The President made her a speech, in the course of which he told her, she was *an angel destined by Providence* to clear up a horrible mystery. She was invited to tell all she knew of the assassination, on which she darted a terrible look at the accused, and fainted away. A marechal-de-camp flew to her help. Recovering, she cried out, 'Remove from my sight these assassins.' The next moment she deposed she knew no assassins, and that she had never been at Bancal's house, where the murder was committed. She added, that she believed Bastide and Jausion, two of the accused, were there.

The President. Why do you believe so?

Madame Manson. In consequence of anonymous notes I have received.

President. Since you say you know nothing yourself against these men, why did you call them assassins?

M. Manson. By conjecture; besides (turning to Jausion), when one kills one's children, one may kill another's friend.

The Chief Judge enters with much eager curiosity into this story about killing children; and a good deal of irrelevant talk takes place on this subject, between him and this lady; and all this in the hearing of the jury. Being still further pressed, Madame Manson again fainted away; but this time she kept her seat. On her *recovery*, she put her hand on the sword of an officer who was administering the remedies proper in such cases, and exclaimed, 'You have got a knife!' The officer removed his sword, that she might not be alarmed by its sight.

M. Fualdes, the son of the murdered person, is busy in court during the whole proceedings; he is indulged with permission to make speeches as often and as long as he pleases, and on any subject that may occur at the moment. The public prosecutor and another lawyer are employed against the prisoners, but that appears to be no reason why M. Fualdes should not also take possession of the court at his pleasure. The best possible understanding seems to have existed between him and the judges; he abused Bastide's advocate in outrageous terms, often interrupted the prisoners in their defence, and favoured the audience with long accounts of his mode of living at Paris, what company he kept, and what were his motives and feelings in pursuing the assassins of his father. Nothing could equal the nobleness of his conduct, say the reporters; and the audience never failed to dissolve in tears whenever he opened his mouth. When the accused persons take the undue liberty of cross-questioning him, the court murmurs disapprobation! The display of grief made by M. Fualdes, is scarcely less theatrical than Madame Manson's horrors; but what is most offensively ridiculous, is his intolerance and impatience, which perpetually goad him to interrupt the debates. The advocate for Jausion having objected to the testimony of a domestic belonging to the family of the murdered man, that his statement before the court went much further than his deposition before the Judge of Instruction, M. Fualdes gets up without ceremony, and informs the court, that his servant ought to be easily excused for the omission, inasmuch as he himself could scarcely at first bring himself to believe in the guilt of Jausion (then on his trial). 'I was in my bed,' said M. Fualdes, 'when at the approach of that person I felt an indescribable horror, so much so, that I shrunk beneath the clothes to avoid his sight. It was then, as if by inspiration, I felt convinced he had been the principal instigator of the murder of my father!' All this goes without a word of caution from anybody to the jury. M. Fualdes, as attentive to the inspirations of others as to his own, requested the court to order a file of armed men to be placed between the prisoners and Madame Manson, that she might feel assured; this arrangement of the scenery took place, and had a striking effect. Madame Manson played her part still more interestingly; she assured M. Fualdes, with whom she carried on the dialogue, that to discover the assassins of his father, she would give all she had, 'all,' she added with a sigh, 'but my son.'

This is but a small part of the miserable mummery of a French Court of Justice, in which melodramatic scenes of mock sensibility are acted before a jury assembled to try men on life or death. What are we to think when we find the Chief Judge exclaiming in the middle of the trial to the two prisoners, Bastide and Jausion, 'You *certainly were in Bancal's house;* TELL US which of you saved the life of a female?' To the woman Bancal, he said, 'You know you are guilty;' and then exhorted her to look at the figure of Christ, suspended over his head, and no longer to conceal the truth.

The President having again affirmed, by way of address to Bastide, that he was in the house of Bancal the night of the murder, Madame Manson suddenly exclaimed, '*Avow, wretch!*' This indecent interruption would have been severely rebuked in England: but in France 'all hearts trembled,' says the reporter. She had just declared, be it remembered, that she knew nothing of the affair; yet there appears to have been no one in court, not even the counsel for the prisoners, to charge the jury, as they valued their consciences, to dismiss entirely from their attention the mountebank tricks of this infamous woman. A M. Amans Rodat is then invited by the Judge to state in court a sort of metaphysical lecture, which he delivered one day to Madame Manson, on the propriety of speaking the truth when examined in a case affecting men's lives and the punishment of murder. After several modest excuses, he commenced the repetition of his discourse, in which he told her, that 'If a *wicked* world should judge of her by *appearances*, it would at the same time say, as has been said of our first mother, *Oh, happy fault!*' 'Go on! speak, sir!' said the President, 'your words may serve for our *public instruction.*'

Two hundred and forty witnesses were examined for the prosecution; and in several cases the ridicule thrown upon the name of

judicial investigation, was as great as the insult offered to justice. Will our readers believe, that in France, in the year 1817, a witness was permitted to make the following statement as regular evidence against a man on trial for his life? J. Vignes, who described himself Professor, being sworn and questioned, deposed as follows:—

'I met Bastide on the 19th of March, about two o'clock in the day, on the Boulevard d'Estourmel, below the garden of Mr. Séguret. I said to my companion, "That man *looks like a rogue.*" "He belongs to a respectable family, however," said my friend. "No matter," replied I, "he carries a bad look with him." More late in the day, I was in the shop of M. Fontana, the jeweller, with the same person; Bastide again passed; *I was seized with horror*, and hastily retired into the shop. "You will get yourself into a quarrel," said my companion. "I cannot help it; I am not master of myself," I replied. When I heard of the affair in which he was involved, I felt no surprise, and I observed to my friend, *that I was not deceived.*'

This is the whole of the witness's deposition; and although it proves nothing but his consummate folly, yet Bastide is questioned by the President what he has to say to this testimony! Five or six witnesses are brought in, merely to say that they had heard from others that these others had heard it reported that M. Fualdes had been watched for a considerable time before his death. A Justice of Peace is examined, who commences his testimony by declaring, that he has nothing at all to say in regard to the murder, but that he has been told, that *eighteen years ago Bastide opened a cabinet at his brother's, and took out some papers!* For the first and only time, one of the counsel here rose, and said that the jury ought to distrust the reasonings and surmises of witnesses, who should confine themselves to plain and applicable facts. The court, who had listened with interest to the physiognomist, stopped the advocate in this proper discharge of his duty, and begged that its time might not be occupied by such unnecessary remarks! In the act of accusation, it is said that Colard, one of the prisoners, had been heard to declare, that he would take any one's life away for twenty-five louis; that the good things of the world were not well divided; that the rich had more than their share; and that if everyone were of his mind, those who had nothing would take what they could. The jury were so struck by this passage, that they desired it might be read to them twice, though it had no earthly connexion with the case they had to try; and the Judge, in his charge, particularly alluded to this atrocious speech, as he called it.

The jury found the prisoners guilty; but the whole proceedings were quashed by the Court of Cassation.

On a second trial, in which Madame Manson spoke out more plainly, they were again convicted. 'Never,' says the French report of this second trial, 'has a scene so eminently dramatic terrified the audience of a tribunal. Never did the Champméles, the Clarions, the Raucourts, of tragic memory, produce on their spectators an effect so prompt, so terrible. The voice, the countenance, the attitude of Madame Manson, in making the terrible reproach to Bastide, cannot be described! Judges, lawyers, guards, spectators, and criminals, all turned pale; a general cry was raised; then a doleful silence took place, which was soon interrupted by a peal of applause.'

How different, then, is the administration of justice and the proceedings of a court in France, from what it is in England! Justice in England would have found a way to extract the truth from Madame Manson without theatrical parade, or would quietly but severely have chastised her falsehoods, and examined and settled the case on such valid evidence as could be procured. The proceedings would have borne a firm, clear, distinct, and precise character; nothing but substantial and applicable facts would have influenced the fate of the accused, who would have been treated with humanity, judged impartially, and if found guilty, punished with rigour.

A High Authority.

Mr. Curran was once engaged in a legal argument; behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally intended to take orders. The Judge observing that the case under discussion involved a question of ecclesiastical law; 'Then,' said Curran, 'I can refer your lordship to a *high* authority behind me, who was once intended for the church, though in my opinion, he was fitter for the steeple.'

Murder of Sir Thomas Overbury.

Among the persons tried for this dreadful murder, was one Simon, a servant of Sir Thomas Monson, who is said to have saved himself by a 'pleasant answer.' The charge against him was for carrying the poisoned dishes to Sir Thomas Overbury in the Tower. On his trial, the Lord Chief Justice Coke said, 'Simon, you have had a hand in this poisoning business.' 'No, my good lord,' said Simon, 'I had but one finger in it, which almost cost me my life; and at the best, cost me all my hair and nails.'

It is said that Simon being rather curious, and finding the syrup swim on the top of the tart, skimmed it off with his finger and tasted it, which led to the injury he stated on his trial.

A Mrs. Turner was less fortunate than Simon: she was convicted and condemned. When the Lord Chief Justice pronounced the sentence of death upon her, he said, 'That as she was the first inventress and wearer of yellow starched ruffs and cuffs, so he hoped

she would be the last that wore them; and for that purpose strictly charged she should be hanged in that garb, that the fashion might end in shame and detestation.' His hope was fully accomplished, as from the day she was executed, neither yellow ruff nor cuff was ever seen to be worn.

Dauntless Advocate.

Mr. (now Lord) Erskine, in his defence of Mr. Horne Tooke, made the following remarkable declaration:—

'Gentlemen, Mr. Tooke had an additional motive for appearing to be the supporter of Mr. Paine. The constitution was wounded through his side. I blush as a Briton to recollect that a conspiracy was formed among the higher orders to deprive this man of a British trial. This is the clue to Mr. Tooke's conduct; and to which, if there should be no other witness, I will step forward to be examined. I assert that there was a conspiracy to shut out Mr. Paine from the privilege of being defended; he was to be deprived of counsel; and I, who now speak to you, was threatened with the loss of office if I appeared as his advocate. I was told in plain terms that I must not defend Mr. Paine. *I did defend him, and I did lose my office.*' Mr. E. was the Attorney-General of the Duchy of Cornwall.

Horne Tooke.

Horne Tooke devoted many years of his life to the study of the law, but did not seek to be called to the bar until he had become so active a political partisan that he was refused to be admitted. If we may judge from the eloquence, skill, and acuteness which he displayed on his trials, he would have greatly distinguished himself in his profession, had he been called to the bar in early life. On his trial during six days for high treason, in 1794, he exhibited a philosophic calmness and self-possession which excited much admiration. As he had confided his defence to those able advocates, Mr. Erskine and Mr. Gibbs, he did little more than cross-examine the witnesses; but on a former trial for a libel, in 1776, in charging the king's troops with murder in the affair at Lexington, he was his own advocate, and defended himself with great ability, although he failed in obtaining a verdict in his favour. This trial took place before he had assumed the surname of Tooke; the proceedings were therefore in the name of Horne only. The first point he urged was, that if a defendant in a case of libel did not call witnesses, his defence would determine the proceedings, and that the Attorney-General had not the right to reply.

Lord Mansfield was of a different opinion, and said, if the suffering the Attorney-General to reply was against law, it was an irregularity in the trial for which the verdict would be set aside. Thus the defendant would have his remedy.

Mr. Horne. O! my lord, I have already suffered under your lordship's directing me to remedies. The most cruel of all poisoners are those who poison our remedies. Has your lordship forgotten? I am sure you have not forgotten that I have once before in my life had the honour to be tried before your lordship for a pretended libel. My lord, this matter of reply I know so well to be the practice, not only from the intelligence I have had upon that subject, but from that very trial at Guildford, on the action brought against me by the present Lord Onslow. My lord, I could then have contradicted his evidence. I will just mention two or three particulars in this case. It was the most scandalous one that ever came before a court. Your lordship cannot forget the particulars. I was prosecuted by him for a libel. On the first action that he brought, I obtained a nonsuit. Upon that a fresh action was brought. To that fresh action, in order to try it in Surrey, where the plaintiff had his influence, words spoken a year or two before were added, words of a different nature, and upon a different subject. We came to trial before your lordship, and I do remember some very strong cases (which, indeed, I intended to have published) of your lordship's practice in that trial. But, my lord, however impatient I may be thought to be, I am very patient under personal injuries. I have never complained of the practices used against me at that trial, nor of the mistakes (to speak gently) which your lordship made. Your lordship then told me, as now, that I should have a *remedy.*

Lord Mansfield. If I remember right, you had a remedy there, for it was determined not to be actionable.

Mr. Horne. True, my lord, but it cost me £200. The remedy was almost as bad as the verdict would have been.

Lord Mansfield. There must be an end.

Mr. Horne. Not of this objection.

Lord Mansfield. No; an end of going out of the cause. You must behave decently and properly.

Mr. Horne. I will surely behave properly.

Mr. Horne proceeded to make some powerful observations on the rights and advantages of a grand jury, and contended strongly against *ex-officio* informations, and the justice of special juries.

'In the striking of a special jury,' he said, 'the Sheriff's officer stands by the Solicitor of the Treasury, his clerk, and so forth; and while the names are taken, if a name (for they know their distinction)—if a name which they do not like occurs and turns up, the Sheriff's officer says, "O, sir, he is dead." The defendant, who does not know all the world, and cannot know all the names in that book, does not desire a dead man for his juryman. "Sir, that man has retired." "That man does not live any longer where he did." "Sir, that man is too old." "Sir, that man has failed, and become a bankrupt." "Sir, this man will not attend." "O," it is then said very reasonably, "let us have men that will attend, otherwise the purpose of a special jury is de-

feated." This seemed very extraordinary to me. And two of those whom the officer objected to I *saved*. I begged him not to kill men thus without remorse, as they have done in America, merely because he understood them to be friends of liberty; that it was very true we should see them alive next week and happy, but I said, let them be alive to this cause. The first name I took notice of was Mr. Sainsbury, a tobacconist on Ludgate Hill. The Sheriff's officer said he had been dead seven months. Now, as I happen to be a snuff-taker, and buy my snuff at his shop, I knew Mr. Sainsbury was not so long dead. I asked him strictly if he knew Mr. Sainsbury was dead, and how long he had been dead? "Six or seven months." I said, "Why, I read his name to-day; he must then be dead within a day or two," for I saw in the newspapers that Mr. Sainsbury was appointed by the City of London one of the committee to receive the toll of the Thames navigation; and as the City of London does not often appoint dead men for these purposes, I concluded that the Sheriff's officer was mistaken; so Mr. Sainsbury was permitted to be put down among you, gentlemen, appointed for this special jury. Another gentleman was a Mr. Territ. The book said he lived, I think, in Puddledock. The Sheriff's officer said, "That gentleman was retired; he was gone into the country; he did not live in town." It is true, he does frequently go into the country; but his fixed residence is in town. His name was likewise admitted with some struggle. Now what followed? This dead man and this retired man were both struck out by the Solicitor of the Treasury; the very men whom the Sheriff's officer had killed and sent into the country, were struck out and not admitted to be of the jury.'

The Attorney-General, Sir Edward (afterwards Lord) Thurlow, next came under the severe notice of the defendant.

'Gentlemen,' said Mr. Horne, 'the language of the Attorney-General forces me to say a few words upon a subject which is the most disagreeable for a man to speak of, unless, indeed, it is when he appears as I do, a defendant. He has charged this libel as it is called, with being full of "ribaldry, Billingsgate, scurrility, balderdash, and impudence." I have not used a word that he did not use; and yet he pays me a compliment, and says, he never knew so much of my talents and learning as at this time. The gentleman's memory is short; I would have forgot it if he had not. He represents me to you in the light of a scurrilous, ribald, balderdash, Billingsgate, impudent fellow. That boldness with which I defend the right of the subject, will not with any man, who has a regard for the right of the subject, pass for impudence; those who know anything of me, must judge whether I am impudent on other occasions.

'Gentlemen, he has followed in this description of me which he has given, and in that character with which he has been pleased to clothe me; he has followed the old practice of some ingenious tyrants, who used to dress up men in the skins of beasts, in order to encourage the dogs to worry them. Just so this gentleman dresses up his victims, in the characters of beasts, in order to expose them to your indignation. He had no pretence whatever, for representing me in that light. I do the more wonder at this language from him, because he knew me better.'

Mr. Horne then proceeded to relate how the Attorney-General had formerly sought to be acquainted with him, and had, in fact, been in his company for some hours; but whether out of curiosity, as people go to see a raree show, or not, he would not determine.

Mr. Wilkes happened to be on the bench during the trial, and laughed much at some observations in Mr. Horne's defence, which occasioned him thus to notice the circumstance. He said, 'I have the pleasure to see, that there sits a gentleman by the judge who is now trying me, who has, as well as myself, charged the king's troops with murder; a charge which at that time excited great abhorrence and detestation against him. The judge and that gentleman have been laughing all the time of this trial; they have enjoyed each other's company exceedingly. Well, gentlemen (turning toward Lord Mansfield, and Mr. Wilkes), I have caused another laugh it appears; but it gives me pleasure to think, that if ever I come out of prison again (if you are so kind as to put me there), I too may have the honour, if it be one, of sitting cheek by cheek with the judge, and laughing at some other libeller. But, gentlemen, I have wandered; though if I am to be shut up so soon, a few excursions before it may be excused.'

Mr. Horne was found guilty of the libel.

When he was brought up to receive the sentence of the court, he moved an arrest of judgment on various grounds; but particularly 'that the information on which he was tried, did not specifically charge him with any crime, and that the whole of the charge was of a constructive nature.'

The Attorney-General said, he had expected a very different kind of argument from the defendant. To say that not anything like a criminal charge had been averred in the information, was surely to be attributed to a perversion of the understanding, for the charge was too obvious to be mistaken.

Mr. Horne, in reply, 'However the expectations of the Attorney-General may have been excited, I will answer for it that his wishes have not kept pace with them. Mr. Attorney-General might expect it to be proved, that the advertisement was neither false, scandalous, nor seditious, but he could not wish for such proof. It would entirely defeat the designs of the prosecution. The learned gentleman has therefore spared me the trouble of advancing such arguments with effect, by not choosing to combat them on the trial. The crown officer has also been excessively obliging in another respect; he has not perplexed the business with cases and precedents, nor has he enlivened the dulness of the argument by either his oratory or his wit. Both these the

learned Attorney-General may possess, but he has not chosen to make a display of either.'

Mr. Horne then quoted the case of Lord Russel, who was charged with a design 'to seize the king's guards,' an expression which, Judge Atkins said, was too vague and indeterminate 'And who,' said he, 'are the king's troops alluded to in the information against me? They have not been defined. But admitting that they had, was it physically impossible that any of the king's troops should commit murder? As to the epithet of "libel," so frequently adopted by the Attorney-General, what is a libel? Is the word so technically descriptive? By the Court of King's Bench, the act of sending a "wooden gun" to a man, has been deemed a libel, as in the case of Thicknesse, who was sentenced for the libel of sending a wooden gun to Lord Orwell. The language about libels is only the jargon of uncertainty.

'The words "of" and "concerning," as they stand in the information, I strongly object to, on account of their legal informality. The word "concerning," means seeing together, and is applicable to persons who participate, at the same time, in the sight of a thing. In this, which is the only sense of the word, it is not applied in the information. If the meaning of one word may be tortured, that of many may be misapplied. A charge can only be specified by the most rigid attention to the meaning of words.'

Mr. Horne then prayed, that on these grounds judgment might not be passed upon him.

Lord Mansfield, after a few observations, proposed that Mr. Horne should be committed, and brought up on the following Monday.

Mr. Horne. Will your lordship commit me before I am legally convicted?

The commitment was dropped. On the Monday the Attorney-General again prayed the judgment of the court on Mr. Horne, who had been convicted of an 'audacious, false, and wicked libel."

Mr. Horne, with great spirit and good temper, replied. 'I am,' said he, 'as little given to audacity, as the Attorney-General, or any other gentleman in this court. He says my language and style is low, and that I look only for the praise of a mob. This is his language, not mine. It has been my misfortune to have a liberal education; and that mob has paid him as much tribute as it has done me. It is likewise my misfortune not to be poor; I never said I was. If I had, I should here have joined with the Attorney-General and craved the lenity of the court; but I never did ask a favour of them, and I hope I never shall. It is unfortunate, but my notions of humanity differ widely from those of the Attorney-General, and it cannot be flying in the face of justice not to shrink from her presence. I believe I did say formerly, that I even dared anything your lordships should do against me; and I now do, for I am confident that your lordships dare not do wrong'

The sentence was, that he should be imprisoned twelve months, be fined £200, and find sureties for his good behaviour for three years.

Mr. Horne. My lord, I am not at all aware of what is meant by finding sureties for good behaviour for three years. It is that part of the sentence which perhaps I shall find most difficulty in complying with.

Lord Mansfield. It is a common addition.

Mr. Horne. And it may be a common hardship.

Mr. Justice Aston. Not to repeat offences of this sort.

Mr. Horne. Of this sort?

Lord Mansfield. Any misdemeanour.

Mr. Justice Aston. Whatever shall be construed bad behaviour.

Mr. Horne. If your lordships would imprison me for these three years, I should be safer, because I cannot foresee but that the most meritorious action of my life may be construed to be of the same nature.

Lord Mansfield. You must be tried by a jury, by your country, and be convicted. You know it is a common addition. You know it yourself very well.

Billingsgate Rhetoric.

An action in the Court of Common Pleas in 1794, between two Billingsgate fishwomen, afforded two junior barristers an opportunity of displaying much small wit.

The counsel for the plaintiff stated that his client, Mrs. Isaacs, laboured in the humble, but honest vocation of a fishwoman, and that while she was at Billingsgate market, making those purchases which were afterwards to furnish dainty meals to her customers, the defendant Davis grossly insulted her, and in the presence of the whole market people, called her a thief, and another, if possible, still more opprobrious epithet. The learned counsel expatiated at considerale length on the value and importance of character, and the contempt, misery, and ruin consequent upon the loss of it. 'Character, my lord,' continued he, 'is as dear to a fishwoman, as it is to a duchess. If "the little worm we tread on feels a pain as great as a giant when he dies;" if the vital faculties of a sprat are equal to those of a whale; why may not the feelings of a humble retailer of "live cod," and "dainty fresh salmon," be as acute as those of the highest rank in society?' Another aggravation in this case, the learned counsel said, was, that his client was an *Old Maid;* with what indignation, then, must she hear that foul word applied to her used by the Moor of Venice to his wife? His client was not vindictive, and only sought to rescue her character, and to be restored to that *place* in society she had so long maintained.

The Judge inquired if that was the *sole* object of the plaintiff, or was it baiting with a *sprat* to catch a *herring*?

Two witnesses proved the words used by the defendant.

The counsel for the defendant said his learned brother on the opposite side had been *floundering* for some time, and he could not but think that Mrs. Isaacs was a *flat fish* to come into court with such an action. This was the first time he had ever heard of a fishwoman complaining of abuse. The action originated at Billingsgate, and the words spoken (for he would not deny that they had been used) were nothing more than the customary language, the *lex non scripta*, by which all disputes were settled at that place. If the court were to sit for the purpose of reforming the language at Billingsgate, the sittings would be interminable, actions would be as plentiful as mackerel at Midsummer, and the Billingsgate fishwomen would oftener have a new suit in Guildhall than on their backs. Under these circumstances, the learned counsel called on the jury to reduce the damages to a *shrimp*.

Verdict. Damages, *One Penny*.

Constructive Treason.

However justly the severity of the English laws may be complained of, there is one branch of them which has been much narrowed, that respecting the crime of high treason, which no longer includes the printing or publishing of malicious or slanderous libels. The last person who suffered for high treason of this kind, was William Anderton, a printer, who was tried in the fifth year of William and Mary. Poor Anderton, it was afterwards proved, was innocent; and the person who actually printed and published the book for which he had been cast and executed, was soon after tried, and also condemned. The principal witness against Anderton was an infamous fellow of the name of Stephens, whose evidence would not, at the present day, have been received.

The Chief Justice, Treby, in summing up, did everything to convict the prisoner, whom he accused of being an ill-minded and disaffected person; and then he quoted, as precedents, the cases of Sir John Oldcastle and Lord Cobham, who lived almost a century before printing was introduced.

The jury having retired to consider of a verdict, were, after two hours' debate, most of them inclined to acquit the prisoner; but there was 'one among them who loved mischief, and was for hanging men for being Jacobites, not for being guilty. This man afterwards acknowledged that the evidence did not amount to proof of the fact; but, said he, "What of that?" I believed he was guilty; and I will hang a hundred of them on half so much evidence.'

When the jury returned, and were asked whether they were agreed in their verdict, one of them answered, *No;* on which the court frowned, and appeared much displeased. The foreman of the jury then put this question to the bench: 'Whether the having these libels in his possession, without making any further use of them, did affect the prisoner as to life?' This question, though very pertinent, was not very pleasing; and after some frowning and pouting, the court answered 'No;' but added, that was not the business of the jury, who were to find the printing, which was a sufficient overt act.

A Juryman. My lord, our foreman is of opinion this fact is not proved.

Court. Whether it be proved or not, you ought not to determine; the bare finding the books in his custody would not be treason; but the case is, gentlemen, here is a man that has a printing press, to which no man has admission but himself; and this man is found with an errata, so that he must needs print the treason.

A Juryman. 'Tis a very strong presumption, my lord.

Baron Powell. A violent presumption is as much as if a man had been there, and done it himself.

The jury were then sent back, and after three hours' deliberation, brought in a verdict of Guilty, to the satisfaction of the court, who told them that they were good and honest men.

Right of By-Standers.

On Colonel Lilburne's trial for returning from the banishment to which an Act of Parliament had consigned him, the proceedings occupied seven days, during which Lilburne, as on every preceding occasion, boldly defended himself. He demanded the oyer of the Act of Parliament on which the indictment was grounded. It was refused, and (says the report of the trial) 'furious hurley burleys' happened between the Lord Mayor, the Recorder, the prisoner, and several persons in court; when a Mr. Thomas Prince pressed to be heard, and told the Lord Mayor 'that it was the known law of England, that any by-stander whatever might speak for the prisoner's benefit at the bar, especially when they apprehended the prisoner was like to be wronged, and denied his birth-right, the benefit of the law; and this privilege, my lord, by order of the court, you have granted me, and other of Mr. Lilburne's friends, as our right by law to speak in his behalf, when we see things urged against him, against reason and right; and therefore, my lord, the thing that Mr. Lilburne demands about his oyer, or hearing read the Act of Parliament upon which the indictment is founded, and the judgment upon which the act is grounded, and the crimes that ought to be the original of all, is so essentially his right, that it is an amazement to me to see it disputed; and also it is a wonder to me, that any man that pretends so much as to know the very first rudiments, or the very first footsteps of the law, as Mr. Recorder doth, should endeavour to deny such a thing, so commonly practised in every ordinary court of justice, in the case of every ordinary bond and bill that a suit is commenced upon.'

The court with violence and fury inter-

rupted Mr. Prince; the Recorder commanded the prisoner at his peril to deliver in his exceptions; the counsel called for his condemnation; and the clerk of the court pressed forward to gag his mouth, when Lilburne, perceiving the violence and fury of the court, with an earnest, ardent, and loud voice, cried out, 'My lord, will you murder me without right of law, by robbing me of my birth-right, and denying me my oyer, which is as much my right by law, as the blood that runs in my veins? My lord, are you afraid and ashamed to produce that Act of Parliament upon which you pretend to ground your indictment, upon which you would take away my life? My lord, if you thus proceed, you will give me and the people cause to believe, that there never was such an Act of Parliament as you pretend, nor such a judgment as it pretends to be the execution of; nor no such crime ever committed or acted, as any judgment of felony can be imagined to be grounded upon; but that rather all your proceedings against me, from first to last, are a malicious and packed conspiracy against me to murder me, and without ground or cause to take away my life. For whose life have I feloniously taken away or endangered? And if none of all these things in the least can be laid unto my charge, or never were, where is the act of felony that I have committed, upon which I am endeavoured to be hanged?'

Lilburne was then called upon for his exceptions; but these were in the hands of his counsel, who were in the country, and who had advised him first to demand oyer of the Act of Parliament. Several of his friends who stood near him, cried out there was a snare laid for him; and bid him rather die, than stir an inch from his counsel's honest, just, and safe instructions. Lilburne then said, to let the world know that he was no baffler, nor procrastinator of time; nor had anything of guilt, fear, or dread within him, although it was never so much to his wrong, he would tender the rough draught of his exceptions, a fair copy not having been engrossed. The court were pleased to receive it.

The jury, on the seventh day of the trial, brought in a verdict of Not Guilty. The proceedings of the last three days have never been published, but Lilburne is said to have made an admirable defence.

Passing Sentence.

A Recorder of modern times, in passing sentence at the Old Bailey on a prisoner of the name of Nott, who was convicted of obtaining money on false pretences, for telling fortunes, said, 'Prisoner, you are much too clever a man to remain in this country.' This remark, so inconsistent with the solemnity and dignity of a Judge, was well reproved in the following

IMPROMPTU.

The R——r resolved, after grave consultation,
That Nott was too clever to stay in the nation;
No talents in leaving the realm would complain,
If his own were the standard of who should remain.

A fellow in Dublin had once committed some trifling offence, for which the Judge pronounced the following sentence:

Judge. 'The sentence of the court is, that you shall be flogged from the Bank to the Quay.'

Prisoner (hastily interrupting the Judge). 'Thank you, my lord, you have done your worst.'

Judge. 'No—*and back again.*'

A circumstance of a similar nature took place at the Leeds Borough Sessions in April, 1818. As soon as the court had pronounced the sentence of transportation for seven years upon a man of the name of Uttley, the prisoner, with hardened assurance, exclaimed, 'I wish you may all sit there till I come back again!' On this, the court directed that he should, in addition to his other sentence, be flogged.

In these cases the exercise of judicial discretion seems to have been far enough; but what shall we say to the following?

A prisoner of the name of Hopwood was convicted at the Salisbury Assizes for stealing a sack of oats, and sentenced by Mr. Justice Parke to eighteen months' imprisonment and hard labour; but immediately on the sentence being pronounced, he had the effrontery (as the report says) to direct an impertinent question to his lordship respecting the *wages* for his hard labour, which he wished to know how he was to recover. The learned Judge instantly ordered his sentence not to be recorded, and altered it to seven years' transportation.

It appears by this statement, that although eighteen months' imprisonment was considered an adequate punishment for that transgression of the public law upon which the man was arraigned, yet for the offence of making an *impertinent remark* to a Judge, the criminality of which is neither declared by statute, nor otherwise recognised among indictable delinquencies, the offender was sentenced to seven years' transportation. The crime of impertinence, if it be a crime, for which this very severe punishment was awarded, is surely not of so very dangerous a nature to society, as to require the hasty and heavy judgment with which it was visited on this occasion.

Right to Speak before Pleading.

When Mr. Christopher Love was tried for high treason, he addressed the court previous to his pleading to the indictment, but was interrupted by the Attorney-General. Mr. Love insisted upon the same liberty that had been granted to Mr. Lilburne.

Lord President. He did plead first.

Mr. Love. No, my lord, he did not plead first, and I have much to move before I plead.

Lord President. You can say nothing till you plead.

Mr. Love. My lord, I desire not much time.

Attorney-General (Prideaux). My lord, let the time now insisted on be what time it will, Mr. Love will have time to speak for himself; and it is so far from being to the point, that it is trifling. And this rather makes him seem guilty, than it gives him any acquittance.

Mr. Love. Prove me guilty first, sir; do not prejudge me.

The indictment was then read; but Mr. Love still refused to plead, until the court was proceeding to pass judgment upon him, when he pleaded Not Guilty. Mr. Love made a long and able defence, concluding with the words of Jeremiah to the Ruler of Israel: 'As for me, behold I am in your hands; do with me as seemeth good and meet unto you; but know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves;' but I will say as the apostle did, 'I hope better things of you, though I thus speak.' Mr. Love was found guilty, and suffered on Tower Hill.

Love was quite right in stating that Lilburne did not plead first.

'The prisoner,' says the 'State Trials,' speaking of Lilburne, 'being brought to the bar before he was arraigned, desired to be heard: which being granted him, he objected to his being tried by a special commission of oyer and terminer: he complained of his being apprehended by a detachment of soldiers, and not by the civil magistrate; that his chamber and pockets had been searched, and his estate, to the value of three thousand pounds, seized without legal process; and of his being committed to the Tower, and no allowance made him, as other prisoners used to have who were confined there. He demanded also to hear the commission read, by which the court was held; which he thought not agreeable to the petition of rights, and the rest of the good old laws of England.

'To this Mr. Prideaux, the Attorney-General, answered: that this was not a special, but a general commission of oyer and terminer, in the usual form; that it had been read before he came, and that the bill had been found against him by the Grand Inquest.

'Judge Jermyn also informed him that the court was constituted by the supreme authority of England: that their commission was founded on the statute of 1 West. 2, which the barons obtained in their wars, and purchased by the sword, for the liberties and privileges of the subject; that he was to answer the charge of opposing the supreme power, now settled in the House of Commons, not newly erected, but revived; for it was so in the Saxon and in the Roman times; requiring the prisoner to put himself upon his trial, and hold up his hand at the bar.

'Lilburne replied, he had good reasons to believe their commission to be illegal, and desired all the good people present to take notice that they refused the reading the commission, by which they went about to take away his life; nor did he know the meaning of holding up his hand: he looked upon it to be a ticklish point; he might throw away his life if he held it up before he knew what it meant.

'To which Judge Keble answered, it was to signify he was the person they inquired for; and if he did but own himself to be John Lilburne, it should be sufficient.

'Then Lilburne said, his name was John Lilburne, son to Mr. Richard Lilburne, of Durham, a freeman of London, and late Lieutenant-Colonel in the Parliament's army; but desired they would not surprise him with punctilios.

'The court told him, if he talked of punctilios, they would put a stop to that language. Lilburne replied, "Give me leave to speak, or knock me on the head where I stand. Mr. Bradshaw, President of the High Court of Justice, as it was called, gave Duke Hamilton leave to speak to the punctilios of law, and I hope you will grant me, that have been in arms for you, as much favour as was granted to Duke Hamilton, who was against you."

'Then, the clerk arraigning him, and demanding if he was guilty or not guilty, Lilburne said he was not to answer questions for or against himself; he did not know what benefits he might lose by answering, and therefore desired a copy of his indictment, counsel, and time to consult them; and that he might not be entrapped with niceties, and forms of law, that could not be found in English books. However, he was at length prevailed on to plead not guilty of the treasons in manner and form, as laid in the indictment, &c.'

Hanging Judge.

Counsellor Grady, on a late trial in Ireland, said he recollected to have heard of a relentless judge; he was known by the name of the Hanging Judge, and was never seen to shed a tear but once, and that was during the representation of *The Beggar's Opera*, when Macheath got a *reprieve!*

It was the same judge, we believe, between whom and Mr. Curran the following pass of wit once took place at table. 'Pray, Mr. Curran,' said the Judge, 'is that hung beef beside you? If it is, I will try it.' 'If *you* try it, my lord,' replied Mr. Curran, 'it is sure to be hung.'

Chancery Ana.

Ex parte Judkin, a lunatic. August, 1817. The question debated was, whether the lunatic was to be examined by the physicians at home, or be carried to Chester for their opinion?

The Lord Chancellor (Eldon) reprobated such scandalous litigious motions, and hoped the counsel would see the propriety of not troubling him again in this way. 'If you do,' said his lordship (who has the care of all fools *ex officio*), I shall be obliged, I am afraid, to send for a number of physicians to examine

you, and see whether you be *sound in mind*, for I believe none but lunatics would think of mentioning such a case.'

Patent Hair Brushes. Injunction, Metcalfe *v.* Thomson. Plaintiff, Metcalfe, has a patent for hair brushes, the grand secret of which is, that some of the hairs are long and others short, so that one way or another they search the head. The defendant was, without licence, selling brushes of the same sort.

No counsel at first appearing for the plaintiff, the Lord Chancellor said, 'This injunction must be *brushed off*, unless some counsel be here in a few minutes to support it.'

Counsel did appear—Mr. Leach for the plaintiff, and Sir Samuel Romilly for the defendant, with Mr. Heald as junior on one side, and Mr. Tresslove as junior on the other.

In opposition to the patent right, Sir Samuel Romilly produced an old brush which had been used by a perfumer, wig-maker, wig-dresser, &c., for the space of thirty years, and which was exactly the same in principle as the patent brush.

Lord Chancellor. It is a *Fox's* brush.

[N. B. There is an old wig-maker of the name of *Fox*, well known about the Inns of Court, and who was in fact the owner of the *brush* produced.]

Sir Samuel Romilly. 'It is, my lord.'

Lord Chancellor. Shew me the plaintiff's brushes. Really it is curious to see me called on to judge of brush-making.

Here four head-brushes, one long broom, one knee buckle brush, and three clothes brushes, were handed to his lordship, who particularly examined the head-brushes. Nothing was now heard but peals of laughter. The only grave persons in court were the two clients, Messrs. Metcalfe and Thomson.

Sir Samuel Romilly. 'Now, my lord, ingenious as the construction of these patent brushes may be, your lordship will find that it is exactly the same as this old brush of my friend Fox's, which has been used for twenty or thirty years in brushing up wigs.'

Lord Chancellor. Hand me the brush of this old gentleman. It must be a curiosity, after being so long worn by him in his useful employment of a wig-maker. (Mr. Fox's brush was handed up.) Really this antique looks uncommonly well.

Mr. Heald. Your lordship will see by looking at it, that it is the same *to a hair* as the patentee's brushes; only they look a little better.

Lord Chancellor. That is, Mr. Heald, because they are *younger*. I have examined this old brush, Mr. Tresslove, and I see it is rather an odd kind of thing; but when you and I get as old, and our *tresses* have been as well worn as these have been, we shall perhaps look quite as antique.

Mr. Tresslove said, he had advised his client not to show his brush.

The Lord Chancellor. Then I must say, that you being *a pursuer*, there you were *at fault*; for if an injunction is granted by this court, or by any of the other branches connected with the article on which such an injunction is granted, must be, and in future I do peremptorily order, that it shall be lodged with the Master. I remember in a case of waste, that a person in this court who had made an affidavit, actually *affixed his oak-trees to his affidavit*, to show the court of what nature the trees were!

Metcalfe was non-suited.

Replies Churlish.

An eminent barrister observing a witness he was about to cross-examine, particularly thoughtful, addressed him thus: 'Come, Mr. Boniface, what are you thinking about?' The countryman pausing a little, scratched his hat, and coolly replied, 'I have been just a thinking, your honour, what a charming dish my *bacon face*, and your *calf's head*, would make.'

In a cause, Howard *v.* Mason, tried at the Carlisle Assizes in August, 1818, Mr. Raine in cross-examining Jonah Bird, a very large and corpulent man, asked him if he knew James Ridley?' 'No, I never heard of him.' —'George Ridley?' 'No.'—'Perhaps I still mistake his Christian name, some Ridley?' 'You will never *riddle* from me but the truth.' (*A laugh.*)

Mr. Raine. That is vastly clever. But I am not angry, for I see you are a well-fed *bird*.

Thomas Graham, another witness examined, was a most lively and pert old man of seventy-six.

Mr. Raine. Now speak up in your answers, that my lord and the jury may hear you.

The Graham. Aye, but speak ye oop, that I may hear you.

Mr. Scarlett cross-examined him; and finding him rather slippery, he angrily said, 'Don't fence with me so, sir.

The Graham. Why don't you speak oop than, that I can hear ye?

Mr. Scarlett then entered into an examination as to a conviction of this man two years before for fishing without licence.

The Graham. Oo, I know, when a scoundrall swore what he never saw, that I fished with a lister.

Mr. Scarlett. When was that?

The Graham. Why, sir, it was at the time of that conviction that ye're hammering about.

The laughter was here so great, that Mr. Scarlett was obliged to call for the interference of his lordship.

The Graham, however, could not be tamed, but displayed the same spirit to the end of his story.

At the Staffordshire Assizes in March, 1818, an indictment was tried, THE KING on the prosecution of Thomas Deakin, against Thomas Potts and others; the *gravamen* of which was, that the defendants had assaulted Thomas Deakin, by pumping a quantity of

water upon him with an engine, while he was engaged obtaining signatures to a Petition for Parliamentary Reform.

Deakin cross-examined by Mr. Dauncey.

From whom were you to receive three shillings a day? From a Mr. Parkinson, at Handley, a schoolmaster; I went to school to him a bit.

What! to qualify yourself for the petitioning line! No, not exactly so; but he promised me three shillings a day.

Ah! when you were going to set all the world to rights? I think it would be a good job if it were set a little to rights. (*Laughter*).

Mr. Dauncey. Ah, Mr. Deakin, but there is an old adage that says, it is better to begin at home.

Prosecutor. Yes, sir, likely you find it so.

Exaggeration.

A man was brought before Lord Mansfield, when on the home circuit, charged with stealing a silver ladle; and in the course of the evidence, the counsel for the Crown was rather severe upon the prisoner for being an attorney. 'Come, come,' said his lordship, in a whisper to the counsel, 'don't exaggerate matters; if the fellow had been an attorney, you may depend on it he would have stolen the bowl, as well as the ladle.'

Expectancy.

Lord Norbury, while on circuit, being attacked with a fit of the gout, sent to the Solicitor-General, to request the loan of a pair of large *slippers*. 'Take them,' said the Solicitor, to his servant, 'with my respects, as I hope soon to be in his lordship's *shoes*.'

Humane Juryman.

'Look at that juryman in the blue coat,' said one of the Old Bailey Judges to Justice Nares, 'do you see him?' 'Yes.' 'Well, we shall not have a single conviction to-day for any capital offence.' The observation was verified. This fact was related by Mr. Justice Nares himself, to a magistrate of London.

D'Aguesseau.

The celebrated French Chancellor D'Aguesseau, became Advocate General of the Parliament of Paris, at the age of only twenty-two years. The king, in appointing one so young to an office of very great consequence, was guided solely by the recommendation of his father, Henry D'Aguesseau, Counsellor of State. 'I know the counsellor,' said his majesty, 'to be incapable of deceiving me, even in the case of his own son.' The young advocate completely justified the trust reposed in him. The celebrated Denis Talon, who had obtained great reputation in the same office, declared that he should have been willing to conclude his career, as the young man had begun his. From the situation of Advocate General, he was promoted to be Procurator General; and the nature of his new office, furnished him with occasion to display new talents in the public service.

Towards the end of the reign of Louis XIV. D'Aguesseau was threatened with disgrace, for having refused to register the famous bull Unigenitus. When he was about to set out for Versailles on this occasion, his wife thus spiritedly took leave of him. 'Go, and before the king, forget your wife and children, and lose everything but your honour.' D'Aguesseau thought he perceived in the regulations of this bull, something that threatened the rights of monarchy, which he had therefore the courage to defend against the monarch himself. It was this sense of the matter, which produced the excellent answer which he gave to Quirini, the Pope's nuncio. 'Is it thus,' asked Quirini, 'that you manufacture arms against Rome?' 'No, monsieur," replied D'Aguesseau, 'these are not arms, but shields.'

The French are fond of comparing D'Aguesseau to the illustrious Lord Bacon; but the comparison is none of the most happy. In uprightness and independence, he was far above him; but in extent and universality of genius, he must take his rank among a much inferior order of minds.

Lord Clarendon.

'When he first began,' says Burnet, 'to grow eminent in his profession of the law, he went down to visit his father in Wiltshire; who one day, as they were walking in the fields together, observed to him, that "men of his profession were apt to stretch the prerogative (of the crown) too far, and injure liberty; but charged him, if he ever came to any eminence in his profession, never to sacrifice the laws and liberty of his country, to his own interests or the will of his prince." He repeated this twice, and immediately fell into a fit of apoplexy, of which he died in a few hours; and this advice had so lasting an influence upon the son, that he ever after observed and pursued it.'

The Star Chamber.

When Burton, Bastwick, and Prynne, representatives of the three professions of divinity, physic, and law, were jointly proceeded against in the Star Chamber, for 'writing and publishing seditious, schismatic, and libellous books, against the hierarchy of the church, and to the scandal of the government;' they prepared an answer to the information; but such was the subserviency of the bar at that period, that their counsel declined signing it, for fear of offending the court. The defendants therefore petitioned the court, that according to ancient precedents, they might sign their answer with their own

hands; declaring that they would abide by the censure of the court, if they did not make good everything that was contained therein. The court, however, refused their request. The defendants at length prevailed on Holt, a bencher of Gray's Inn, to sign their answer; but he afterwards erased his signature, because no other counsel could be found of courage enough to add their names. The defendants then tendered their answer to the court, desiring it might be accepted as it was, or Holt commanded to sign it anew. The court ordered that it might be received under the hand of Holt alone; who was accordingly induced to restore his name, and the answer was lodged in due form.

After the answer had lain in court nearly three weeks, on the Attorney-General's suggestion to the court, that the matter of it was scandalous, it was referred to the Chief Justices, Sir John Branston, and Sir John Finch, to consider of and expunge whatever they should think unfit to be brought into court, or otherwise impertinent. They expunged sixty-four whole sheets; that is, the whole answer, except six lines at the beginning, and about twenty-four at the end.

The defendants, on being informed that the greater part of their answer had been expunged, refused to recognise what remained, as containing the substance of their defence to the information; and when brought to the bar, 14th June, 1636, as there appeared no answer on the record, the court proceeded, as in case of contempt, to pronounce sentence.

The defendants cried out for justice, demanded that their answer should be read, and protested against being condemned unheard.

The chamber were deaf to all their remonstrances, and went on to deliver judgment, in a style so vindicatory of the national vengeance which ultimately followed the intolerable proceedings of this court, that it may not be without its patriotic ends, to extract a few specimens. We select those which refer particularly to the case of Prynne, whose offence was, the publication of his 'Histriomastix, or a Scourge for Stage Players.'

Lord Cottington, Chancellor of the Exchequer, declared, that Prynne, in writing the book, was surely assisted immediately by the devil himself, or rather assisted the devil. He thought that it was the height of *mercy* in the king, that Mr. Prynne was not destroyed.

Lord Chief Justice Richardson. For the book, I do hold it a most scandalous infamous libel against the king's majesty, and against the queen's majesty, a most excellent and gracious queen, such an one as the kingdom never enjoyed the like, *and I think the earth never had a better.* If I were in my proper place, and Mr. Prynne brought before me, I should go another way to work. I protest unto your lordships, it maketh my heart to swell, and the blood in my veins to boil, so cold as I am, to see this or anything attempted which may endanger my gracious Sovereign; it is to me the greatest comfort in this world to behold his prosperity.

The Earl of Dorset, who was by no means in general so violent a man as some of the other members of the court, after tracing the book, like the rest, to the direct inspiration of the devil, and perverting various passages of Scripture to the purpose of the abuse of Prynne, whom he compared to 'the mutineers against Moses and Aaron,' burst out into the following rhapsody.

'I may say of you, (addressing the prisoner) you are all purple within, all pride, malice, and all disloyalty. You are like a tumbler, who is commonly squint-eyed; you look one way and run another way. Though you seemed, by the title of your book, to scourge stage-plays, yet it was to make people believe there was an apostasy in the magistrates. But, my lords, admit all this to be venial and pardonable, this pigmy groweth a giant, and invades the gods themselves; where we enjoy this felicity under a gracious prince with so much advantage as to have the light of the gospel, whilst others are kept in darkness, the happiness of the recreations to the health of the body, *the blessed government* we now have. When did ever *church* so flourish, and *state* better prosper? And, since the plagues happened, none have been sent among us such as this caterpillar is. What vein hath opened his anger? or who hath let out his fury? When did ever man see such a *quietus est* as in these days? Yet, in this golden age, is there not a Shemei amongst us that curseth the anointed of the Lord? So puffed with pride, nor can the beams of the sun thaw his frozen heart, and this man appeareth yet. And now, my lords, pardon me, as he hath wounded his majesty in his head, power, and government, and her majesty, his majesty's dear consort, our royal queen, and my gracious mistress, I can spare him no longer; I AM AT HIS HEART.'

The earl then proceeded on the same *merciful* strain to express his doubts, whether the prisoner should be burnt in the forehead, or slit in the nose; and at last voted for both punishments, with the addition of cutting off his ears, in order, as he said, that Prynne, being a Puritan, might be obliged to let his hair grow on each side of his head, or wear a wig; either of which comfortable practices was held to be a fearful abomination in the eyes of his sect.

A sentence very little inferior in point of severity to that recommended by the Earl of Dorset, was actually inflicted upon the defendants. They were fined £5000 each; and condemned to be set on the pillory, and there to have their ears cut off!

Mr. Hume, who appears to have undertaken 'the splendid enterprise,' as he terms it, of vindicating the fame of Charles, is pleased to characterize the barbarous sentence against Prynne and his fellow sufferers, as '*perhaps* in itself *somewhat* blameable;' and endeavours to account for the feelings that it excites in our minds, as altogether the effect of our more enlarged notions of freedom and

personal security. That much of our surprise, and perhaps of our indignation, is to be traced to this cause, must be allowed. The greater, and more habitual and fixed, our securities against oppression, the more acute must be our sensibility in the perusal of the sufferings of its victims. But the voice of the Parliament, which afterwards rescinded the sentence against Prynne, Bastwick, and Burton, as arbitrary, unconstitutional, and unjust, and decreed them reparation from their Judges, are undoubted and unequivocal proofs, that our ancestors viewed these proceedings of the Star Chamber as illegal and cruel, though their notions on such subjects may have been more unsettled, and their feelings less acute, than ours.

The sufferings of these resolute men did not terminate with the barbarities ordained in their sentence. They went even far beyond it; for not only were they by warrant of the king and counsel, separately confined in prisons in the Isles of Scilly, Guernsey, and Jersey, instead of other prisons which were named in their sentence; but it was ordered, that none should approach them without permission, that they should be denied the use of pen, ink, or paper, or any books, but such as were 'consonant to the doctrine and discipline of the Church of England;' that all letters sent to them, should be opened; and that the wives of Burton and Bastwick, should not so much as land in the islands where they were confined, under pain of imprisonment. Nay, so great were the rage and terror of the government, from their influence on the public mind, and the commiseration excited by their fate, that some of Prynne's friends, who found means to get access to him on his way to Carnarvon Castle, the first place of his confinement, were, for that offence, fined to their utter ruin.

We cannot forbear adding to the rather lengthened notice which we have given of these proceedings, the following pleasing account of the return of these victims of tyranny, when the voice of an indignant people, roused to the redress of such intolerable cruelty, could no longer be suppressed. The picture is drawn by the masterly hands of Clarendon, a painter by no means disposed to represent any of these persons in very flattering colours.

'Prynne and Burton, being neighbours (though in distant islands), landed at the same time at Southampton, where they were received and entertained with extraordinary demonstrations of affection and esteem, attended by a marvellous conflux of company, and their charges not only borne with great magnificence, but liberal presents given to them. And this method and ceremony kept them company all their journey, great herds of people meeting them at their entrance into all towns, and waiting upon them out with wonderful acclamations of joy. When they came near to London, multitudes of people of several conditions, some on horseback, others on foot, met them some miles from the town, very many having been a day's journey; and they were brought about two of the clock in the afternoon in at Charing Cross, and carried into the city by above ten thousand persons, with boughs and flowers in their hands, the common people strewing flowers and herbs in the way as they passed, making great noise and expressions of joy for their deliverance and return; and in those acclamations, mingling loud and virulent exclamations against the bishops, "*who had so cruelly persecuted such godly men.*" In the same manner, within five or six days after, and in like triumph, Dr. Bastwick returned from Scilly, landing at Dover; and from thence bringing the same testimonies of the affections and zeal of Kent, as the others had done from Hampshire and Surrey, was met, before he came to Southwark, by the good people of London, and so conducted to his lodgings likewise in the city.'

Ecclesiastical Oppression.

The mutual assistance which the king and the hierarchy gave to each other, previous to the establishment of the commonwealth, in promoting their several schemes against the civil and religious liberties of the people, was not more remarkable, than the consequences were natural and inevitable. Nothing but a steady determination to carry the authority of the bishops the full length of their most extravagant pretensions, could have occasioned the proceeding against Sherfield, the Recorder of Salisbury, who was committed to the Fleet, fined £500, and ordered to make a public apology to the Bishop of Sarum, for the 'great crime,' as it was termed in the information, 'of breaking a painted glass-window of a church, against the positive injunctions of the said bishop, and in opposition to the church government established by the laws.' The court of Star Chamber sat several days in grave deliberation on this weighty cause; and Laud, ever at his post when the hierarchy was in danger, was loud, and long, and vehement, for punishment; and he and Wentworth, who afterwards paid so dearly for deserting the cause of the people, voted for the severest sentence that was proposed. The Attorney-General, the celebrated Noy, made a great appearance on this occasion. We present our readers (from his speech) with the following exquisite piece of reasoning on the dangers of reform, in order to prove that wise men have, in other ages, argued exactly as our most approved statesmen of the present day on this alarming subject, and that even the proceedings of a vestry are not below the attention of a vigilant government.

'My lords, there is a great deal of difference between repairing and reforming—reformation ought to be made always by the supreme power, not by private men; but, when private persons or a vestry will take upon them reformation, I make bold to say, it is the high way to pull all out of order with their reformation. Something was said, as if the reason why the window should be taken

down was, because the painting darkened the church; but, if this had been all, I should not have spoken much against it. But it was done for reformation—his conscience could not bear it. If it should be lawful for private men to do thus much, what will they do next?'

Trial of Charles I.

Whitelocke and Clarendon relate, that at the trial of King Charles, on the name of Lord Fairfax, which stood foremost in the list of his Majesty's Judges, being called, no answer was made; his lordship having chosen to absent himself. The Crier having called him a second time, a bold voice was heard to exclaim, 'He has more wit than to be here.' The circumstance threw the court into some disorder; and some person asking who it was that thus presumed to disturb the court, there was no answer but a little murmuring. But presently, when the impeachment was read, and that expression used, of 'All the good people of England,' the same voice in a louder tone exclaimed, 'No, nor the hundredth part of them.' On this, one of the officers desired the soldiers 'to give fire into that box whence the presumptuous words were uttered.' But it was quickly discovered that it was the General (Lord Fairfax's) wife, who had uttered both these sharp sayings, who was presently persuaded or forced to leave the place, to prevent any new disorder. 'Lady Fairfax,' says Clarendon, 'having been educated in Holland, had little reverence for the Church of England, and so had unhappily concurred in her husband's entering into the rebellion, never imagining what misery it would bring on the kingdom; and now abhorred the work in hand as much as anybody could do, and did all she could to hinder her husband from acting any part in it.'

Honourable Criminal.

Frank Leeson was the only son of a country gentleman in Ireland, who possessed a small estate of £300 a year, but who was not remarkable for the proper management of it. Old Mr. Leeson was, in consequence, involved in perpetual difficulties, and was upon the eve of being thrown into prison, when he was saved from that disgrace by the affectionate conduct of his son. Frank, to an excellent understanding, joined a very handsome person, which attracted the regards of a young lady, with an independent fortune of £8000. But Frank being attached to another whose beauty and merit were her only recommendation, had hitherto declined to profit by the lady's partiality. When he saw, however, that there was no method of saving an infirm father and mother from poverty and bondage, the force of his filial affection got the better of his love; he tore himself away from the woman he adored, and married the lady of fortune. With this money he paid all the old gentleman's debts, and entered the world with a degree of reputation, considerably superior to the generality of his acquaintance.

As nothing could separate Frank and his parents, the whole family lived together for some time in the most perfect harmony under the same roof; and the severity of their former situation producing a necessary regulation in their expenses, they were every day rising no less in opulence than in felicity; when an unexpected misfortune left them, in the moment of their utmost security, without shelter and without bread. Old Mr. Leeson finding his health very much impaired, and moreover conceiving a disgust from the ingratitude of his former associates, he resolved, with the concurrence of his son, to dispose of his estate, and make an adequate purchase in the neighbourhood of Dublin, where he might have an opportunity of consulting the best physicians, and establishing a more agreeable circle of acquaintance. Pursuant to this plan, he sold every acre he possessed, received the money in bills, and was preparing to set off for another part of the kingdom, when an accidental fire reduced his habitation to a heap of ashes, destroyed all his effects, and gave him scarcely a moment for the preservation of his family.

Frank, whose property was also in bills, and packed up ready for the intended departure, lost all in the general calamity, and was obliged, together with his father, his mother, and his wife, to take refuge at a neighbouring gentleman's for a few days, till they were in a capacity for reaching the metropolis, where Frank expected from some letters which he obtained to the Lord Lieutenant, to procure a little establishment either in the army, or in the public offices.

On the arrival of the unfortunate family in Dublin, young Leeson applied himself industriously to profit by his recommendations; but, though he met with civility, he could obtain no relief; every fresh application gave him nothing but reason to lament the miserable prospect before him; and while he was continually cheering every bosom at home with the speedy expectation of halcyon days, he had nothing but despair in his. At length destruction became too evident to be concealed. His father, who was now confined to his bed, had been a whole day without sustenance, and young Mrs. Leeson was every hour trembling lest the pains of parturiency should oblige her to solicit the charitable assistance of the public. Thus situated, torn with a thousand pangs for a wife who possessed his highest esteem, for a father whom he almost worshipped, and for a mother whom he tenderly loved, Frank sallied out one evening into the streets, and stopped a gentleman whose appearance indicated opulence; he demanded his money with such a wildness of accent, that the gentleman was so terrified, as to give him without resistance a purse containing fifty guineas, with which Frank retreated to his lodgings, where he deposited the money with his father, telling him he had received it on the Lord Lieutenant's order.

as an earnest only of future services. The family not doubting the truth of this relation, poured out their unfeigned acknowledgments of the Viceroy's goodness, and once more refreshed themselves with a comfortable repast.

Next morning the robbery became noised abroad, and to the greatest surprise of everybody, a merchant of the fairest character and fortune was apprehended for the fact, and lodged in prison. On the earliest knowledge of this circumstance, Frank immediately wrote to the innocent gentleman, desiring him to be under no apprehension, for if he was not honourably acquitted, the person actually guilty, would, on the day of trial, appear in court, acknowledge his crime, and surrender himself to the violated laws of his country. The gentleman naturally read this letter to everybody that came to see him; but though such as were his friends talked of it as a most extraordinary affair, the generality of people considered it as a despicable artifice, to impose on the credulity of the public.

The day of trial at last came; and notwithstanding the merchant's character appeared irreproachable, before this unfortunate occurrence; notwithstanding several persons of the highest rank proved him to be a man of remarkably nice principles, and very opulent, the prosecutor was so positive in his charge, and a number of circumstances so surprisingly concurred to give it weight, that he was actually convicted. It only remained for the Judge to pronounce sentence of death upon him. At this awful moment, a loud noise of 'make way! make way!' ran through the court, and young Leeson, with a manly, yet modest countenance, rushing forward and demanding to be heard, delivered himself to the following effect:

'You see before you, my lord, an unhappy young man, who once little thought of violating the laws of his country, and who wished rather to be the friend than the enemy of society; but who knows to what he may be urged in the hour of piercing calamity—to what he may be brought when destitute of friends and destitute of bread? I, my lord, was born a gentleman, and bred one; six months ago I was possessed of an easy fortune, but an accidental fire has reduced me in a moment to beggary, and, what is still more distressing, reduced also an infirm and aged father, an aged and tender mother, together with the best of women, to the same lamentable situation. Encouraged by some recommendations to the great, we came up to town, and expected a decent means of procuring a subsistence; but, alas! my lord; those who want compassion most are those who are most commonly disregarded. Instead of assistance we received compliments, and met with the bows of frigid politeness where we looked for the bounteous hand of relief; so that in a little time our all was exhausted, and my wretched father, and the venerable partner of his youth, were above a day without any sustenance whatever; when, unable to see them expiring for food, I rushed forward, and committed the robbery for which this gentleman, now a prisoner at the bar, has been convicted.

'This was not the whole of my affliction. A fond, deserving wife, who had brought me a plentiful fortune, lay also perishing with hunger, and that too in a situation which demanded the tenderest attention, and the most immediate regard. Such, my lord, were my motives for the unjustifiable action. Had the gentleman condemned been happily acquitted, I had not made this public acknowledgment of my guilt. Heaven only knows what I have suffered during his confinement! but the Empire of the Universe would not bribe me to injure him further, nor tempt me, by an infamous sacrifice of his life, to consult the safety of my own. Here then, my lord, I claim his sentence, and demand his bonds. Providence will, I doubt not, now take care of my innocent family, who are equally ignorant of my crime and of my self-accusation. For my own part, I am resigned; and I feel nothing in consequence of my approaching fate, but from what I am sensible they must feel on my account.'

Here young Leeson ended, and the whole court was lost in approbation and in tears. He was, however, condemned and pardoned the same day; and his character suffered so little on the occasion, that the Lord Lieutenant gave him with his life a place of £700 sterling a year; while the merchant who had been accused, from resembling him strongly, dying some time after without heirs, left Frank his whole fortune, as a reward for so exemplary an act of justice and generosity.

Flattery.

The orator Domitius was once in great danger from an inscription which he had put upon a statue erected by him in honour of Caligula, wherein he had declared that that prince was a second time Consul at the age of twenty-seven. This he intended as an encomium; but Caligula taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech with the highest marks of admiration, after which he fell upon his knees, and begging pardon, declared that he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the Consulship.

The Church and the Bar.

Sir Eardley Wilmot having requested the assistance and advice of Bishop Warburton, on the occasion of one of his sons (the late benevolent J. E. Wilmot, Esq., distributor of relief to the French refugees) preparing himself for the church, the bishop complied, and sent him the first part of some 'Directions

for the Study of Theology,' which have since been published in Warburton's Works. Circumstances afterwards induced his son to go into the profession of the law; on which Sir Eardley, in 1771, made the following endorsement on the bishop's paper:—'These directions were given me by Dr. Warburton, Bishop of Gloucester, for the use of my son, when he proposed to go into orders; but in the year 1771 he unfortunately preferred the *bar* to the pulpit; and instead of lying on a bed of roses, ambitioned a crown of thorns. *Digne puer meliore flamma.*'

John Doe and Richard Roe.

In the year 1724, a Frenchman of the name of Louissart Houssart was tried at the Old Bailey for the murder of his wife, and acquitted, but detained in custody on a charge of bigamy. An appeal was brought against him by the brother of the deceased, and he was brought to a second trial, when some new evidence being produced, he was found guilty, and afterwards executed. It is remarkable that in this case the prisoner made some objections to the plea, which were referred to the jury, who decided against him on them all. One of the prisoner's objections was, that 'there were no such persons as John Doe and Richard Doe, who are mentioned as pledges in the appeal;' but a witness deposed that there were two such persons then living in Middlesex, one being a weaver, and the other a soldier.

The Mark.

In a trial for murder in Hertfordshire, in the reign of Charles I., among other evidence that the person had not committed suicide, but was murdered, a witness stated that there was the print of a thumb and four fingers of a left hand, in blood, upon the body.

Sir Nicholas Hyde, Chief Justice. How can you know the print of a left hand, from the print of a right hand, in such a case?

Witness. My lord, it is hard to describe; but if it please that honourable judge to put his left hand upon your left hand, you cannot possibly place your right hand in the same posture. The judges did so accordingly, and the fact was found to be as stated by the witness.

Three of the persons indicted for the murder were found guilty and executed.

Robert Emmet.

In all the principal trials for high treason that took place in Ireland during the professional life of Mr. Curran, he was generally engaged for the prisoners, and was always successful, where success was attainable by talents or by circumstances. In the defence of the deluded insurgents of 1803, when the respected Lord Kilwarden was assassinated, he exerted the utmost power of skill and eloquence; but the facts were too strong to be overturned by either talents or ingenuity. Though never deficient in ardour for the cause of his client, it is probable that in this cause Mr. Curran felt a more than usual interest. Mr. Robert Emmet, the projector of the insurrection, had been bred to the bar, and was a friend of Mr. Curran's family. He had formed an attachment to his youngest daughter unknown to her father; nor was he aware of it until some letters found on Emmet led to a search of Mr. Curran's house, where some of Emmet's letters were found. This gave Mr. C. the first intimation of the melancholy attachment, in which one of his children had been involved.

Mr. Emmet conducted himself during the trial with the utmost firmness, denying no other part of the crime with which he was charged, than that of being an emissary of France, which he repelled with much feeling. When he was called upon to say, why sentence of death should not be passed upon him? he addressed the court and jury in nearly the following terms:

'I am asked,' said he, 'if I have anything to say, why sentence of death should not be pronounced upon me? Was I to suffer only death after being adjudged guilty, I should bow in silence; but a man in my situation, has not only to combat with the difficulties of fortune, but also the difficulties of prejudice; the sentence of the law, which delivers over his body to the executioner, consigns his character to obloquy. The man dies, but his memory lives; and that mine may not forfeit all claim to the respect of my countrymen, I use this occasion to vindicate myself from some of the charges advanced against me. I am charged with being an emissary of France: 'tis false! I am no emissary. I did not wish to deliver up my country to a foreign power, and least of all France. No! never did I entertain the idea of establishing French power in Ireland. God forbid! Small would be our claims to patriotism and to sense, and palpable our affectation of the love of liberty, if we were to encourage the profanation of our shores by a people who are slaves themselves, and the unprincipled and abandoned instruments of imposing slavery on others. How could we assume such an exalted motive, and meditate the introduction of a power which has been the enemy of freedom in every part of the globe? Reviewing the conduct of France to other countries; could we expect better towards us? No! let not then any man attaint my memory, by believing that I could have hoped freedom through the aid of France, and betrayed the sacred cause of liberty, by committing it to the power of her most determined foe. Had I done so, I had not deserved to live; and dying with such a weight upon my character, I had merited the honest execration of the country that gave me birth. Had I been in Switzerland, I would have fought against the French in the dignity of freedom; I would have expired on the threshold of that country, and they should have entered it only by passing over my lifeless

corpse. Is it then to be supposed, that I would be slow to make the same sacrifice to my native land? Am I then to be loaded with the foul and grievous calumny of being an emissary of France? My lords, it may be part of the system of angry justice to bow a man's mind by humiliation, to meet the ignominy of the scaffold, but worse to me than the scaffold's shame, or the scaffold's terrors, would be the imputation of having been the agent of French despotism and ambition; and while I have breath, I will call upon my countrymen, not to believe me guilty of so foul a crime against their liberties and their happiness. Though you, my lord, sit there a judge, and I stand here a culprit, yet you are but a man, and I am another; I have a right, therefore, to vindicate my character and motives, from the aspersions of calumny; and as a man, to whom fame is dearer than life, I will make the last use of that life in rescuing my name and memory from the afflicting imputation of having been an emissary of France. Did I live to see a French army approach this country, I would meet it on the shore with a torch in one hand, and a sword in the other. I would receive them with all the destruction of war! I would animate my countrymen to immolate them in their very boats; and before our native soil should be polluted by a foreign foe, if they succeeded in landing, I would burn every blade of grass before them, raze every house, contend to the last for every inch of ground, and the last spot on which the hope of freedom should desert me, that spot would I make my grave!' After some further observations, he thus pathetically concluded: 'My lamp of life is nearly expired; my race is finished: the grave opens to receive me, and I sink into its bosom. All I request, then, at parting from the world, is the charity of its silence. Let no man write my epitaph, for as no man who knows my motives dare vindicate them, let not prejudice or ignorance asperse them; let them and me repose in obscurity and peace, and my tomb remain undescribed, till other times and other men can do justice to my character.'

Breach of Promise of Marriage.

The case of Blake against Wilkins, tried at the Galway Spring Assizes for 1817, merits recollection, as perhaps one of the best calculated on record, to cover with deserved ridicule the abuse of a species of action which ought to be very seldom brought, and very sparingly encouraged. The plaintiff was a lieutenant in the navy, not above thirty years of age; the defendant was at least sixty-five, and was the well-jointured widow of the staff physician, in whose arms General Wolfe expired at the siege of Quebec. The plaintiff's case having been gone through, Mr. Phillips addressed the jury on the part of Mrs. Wilkins, in a speech of great felicity, both for its eloquence and wit.

'It has been left to me,' said Mr. Phillips, 'to defend my unfortunate old client from the double battery of love and of law, which, at the age of sixty-five, has so unexpectedly opened on her. Oh, gentlemen! how vainglorious is the boast of beauty! How misapprehended have been the charms of youth, if years and wrinkles can thus despoil their conquests, and depopulate the navy of its prowess, and beguile the bar of its eloquence! How mistaken were all the amatory poets, from Anacreon downwards, who preferred the bloom of the rose and the thrill of the nightingale, to the saffron hide and dulcet treble of sixty-five!

'Almighty love eclipsed the glories of ambition. Trafalgar and St. Vincent flitted from the defendant's memory; he gave up all for woman, as Mark Antony did before him; and like Cupid in "Hudibras," he

'——————— took his stand
Upon a widow's jointure land—
His tender sigh, and trickling tear,
Long'd for five hundred pounds a year;
And languishing desires were fond
Of statute, mortgage, bill, and bond!'

Oh, gentlemen! only imagine him on the lakes of North America—alike to him the varieties of season, or the vicissitudes of warfare. One sovereign image monopolises his sensibilities. Does the storm rage? The Widow Wilkins outsighs the whirlwind. Is the ocean calm? Its mirror shows him the lovely Widow Wilkins. Is the battle won? He thins his laurel, that the Widow Wilkins may interweave her myrtles. Does the broadside thunder? He invokes the Widow Wilkins.

'A sweet little Cherub she sits up aloft,
To keep watch for the life of poor Peter!'

Alas, how much is he to be pitied! How amply he should be recompensed! Who but must mourn his sublime, disinterested, sweet-souled patriotism! Who but must sympathise with his pure, ardent, generous affection!

'Like the maniac in the farce,' continued the orator, 'he fell in love with the picture of his grandmother. Like a prince of the blood, he was willing to woo and to be wedded *by proxy*. For the gratification of his avarice, he was contented to embrace old age, disease, infirmity, and widowhood; to bind his useful passions to the carcase for which the grave was opening; to feed by anticipation on the uncold corpse, and cheat the worm of its reversionary corruption. Educated in a profession proverbially generous, he offered to barter every joy for money! Born in a country ardent to a fault, he advertised his happiness to the highest bidder! and he now solicits an honourable jury to become the panders to this heartless cupidity! Thus beset, harassed, conspired against, their miserable victim entered into the contract you have heard; a contract conceived in meanness, extorted by fraud, and sought to be enforced by the most profligate conspiracy.

'Is this the example which, as parents, you would sanction? Is this the principle you would adopt yourselves? Have you never witnessed the misery of an unmatched mar-

riage? Have you never worshipped the bliss by which it has been hallowed, when its torch kindled at affection's altar, gives the noon of life its warmth and its lustre, and blesses its evening with a more chastened, but not less lovely illumination? Are you prepared to say, that this rite of heaven, revered by each country, cherished by each sex; the solemnity of every church, and the SACRAMENT of One, shall be profaned into the ceremonial of a soul-degrading avarice?

'In the case before you, is there the slightest ground for supposing any affection? Do you believe that, if any accident bereft defendant of her fortune, the prosecutor would be likely to retain his constancy? Do you believe that the marriage thus sought to be enforced, was one likely to promote morality and virtue? Do you believe that those delicious fruits by which the struggles of social life are sweetened, and the anxieties of parental care alleviated, were ever once anticipated? Do you think that such an union could exhibit those reciprocities of love and endearments, by which this tender rite should be consecrated and recommended? Do you not rather believe that it originated in avarice; that it was promoted by conspiracy; and that it would perhaps have lingered through some months of crime, and then terminated in an heartless and disgusting abandonment?

'Gentlemen, these are the questions which you will discuss in your jury-room. I am not afraid of your decision. Remember, I ask you for no mitigation of damages. Nothing less than your verdict will satisfy me. By that verdict you will sustain the dignity of your sex; by that verdict you will uphold the honour of the national character; by that verdict you will assure not only the immense multitude of both sexes that thus so unusually crowds around you, but the whole rising generation of your country, that MARRIAGE CAN NEVER BE ATTENDED WITH HONOUR, OR BLESSED WITH HAPPINESS, IF IT HAS NOT ITS ORIGIN IN MUTUAL AFFECTION. I surrender with confidence my case to your decision.'

A burst of applause, which continued for some minutes, followed the delivery of this speech; every individual in court, even those opposed to Mr. Phillips, bore this strong testimony to the delight and admiration he excited.

The damages were laid at £5000; and the plaintiff's counsel were, in the end, contented to withdraw a juror, and let him pay his own costs.

Learned Apothecary.

In an Act of Parliament made in 1815, entitled 'An Act for the better regulating the practice of Apothecaries,' there is a very salutary clause, which enacts, 'that from and after the first day of August, 1815, it shall not be lawful for any person (except persons already in practice as such) to practise as an apothecary in any part of England or Wales, unless he or they shall have been examined by the Court of Examiners of the Apothecaries' Company, and shall have received a certificate as such.'

The first conviction under this Act took place at the Staffordshire Lent Assizes of 1819, before Sir William Garrow, when the Apothecaries' Company brought an action against a man of the name of Warburton, for having practised as an apothecary without being duly qualified. The defendant it appeared was the son of a man, who in the early part of his life had been a gardener, but afterwards set up as a cow leech. The facts were stated by Mr. Dauncey for the prosecution, and supported by evidence.

Mr. Jervis, for the defence, called the father of the defendant, Arnold Warburton, to prove that he had practised as an apothecary before the passing of the Act.

Cross-examined by Mr. Dauncey.

Mr. Dauncey. Mr. Warburton, have you always been a surgeon?

Witness appealed to the Judge whether this was a *proper answer.*

The Judge. I have not heard any answer; Mr. Dauncey has put a question.

Witness. Must I answer it?

Judge. Yes: why do you object?

Witness. I don't think it a proper *answer.*

Judge. I presume you mean question, and I differ from you in opinion.

The witness not answering, Mr. Dauncey repeated—Have you always been a surgeon?

Witness. I am a *surjent.*

Dauncey. Can you spell the word you have mentioned?

Witness. My lord, is that a fair answer?

Judge. I think it a fair question.

Witness. 'Syurgunt.'

Mr. Dauncey. I am unfortunately hard of hearing; have the goodness to repeat what you have said, sir.

Witness. 'Surgend.'

Mr. Dauncey. S—, what did you say next to S, sir?

Witness. 'Syurgund.'

Mr. Dauncey. Very well, sir, I am perfectly satisfied.

Judge. As I take down the word *sur*—, please to favour me with it once more.

Witness. 'Surgunt.'

Judge. How, sir?

Witness. 'Sergund.'

Judge. Very well.

Mr. Dauncey. Sir, have you always been what you say? that word, I mean, which you have just spelt? (A long pause.)

Mr. Dauncey. I am afraid, sir, you do not often take so much time to study the cases which come before you, as you do to answer my question.—'I do not, sir.' 'Well, sir, will you please to answer it?' (A long pause, but no reply.)—'Well, what were you originally, *Doctor* Warburton?'

Witness. 'Syurgend.' 'When you first took to business, what was that business? Were you a gardener, Doctor Warburton?' —'Surgent.' 'I do not ask you to spell

that word again; but before you were of that profession, what were you?'—'Sergunt.'

Mr. Dauncey. My lord, I fear I have thrown a *spell* over this poor man, which he cannot get rid of.

Judge. Attend, witness; you are now to answer the questions put to you. You need not spell that word any more.

Mr. Dauncey. When was you a gardener?

Witness. I never was. The witness then stated, that he never employed himself in gardening; he first was a farmer, his father was a farmer. He (witness) ceased to be a farmer fifteen or sixteen years ago; he ceased because he had then learnt that business which he now is. 'Who did you learn it of?'—'Is that a proper question, my lord?' 'I see no objection to it.'—'Then I will answer it; I learnt of Dr. Hulme, my brother-in-law; he practised the same as the Whitworth Doctors, and they were regular physicians.

Mr. Dauncey. Where did they take their degrees?

Witness. I don't believe they ever took a degree.

'Then were they regular physicians?'—'No! I believe they were not, they were only doctors.'—'Only doctors! were they doctors in law, physic, or divinity?'—'They doctored cows, and other things, and humans as well.' 'Doubtless, *as well*: and you, I doubt not have doctored brute animals *as well* as human creatures?'—'I have.'

Judge to Witness. 'Did you ever make up any medicine by the prescription of a physician?'—'I never did.' 'Do you understand the characters they use for ounces, scruples, and drachms?'—'I do not.' 'Then you cannot make up their prescriptions from reading them?'—'I cannot, but I can make up as good medicines in my way, as they can in theirs.' 'What proportion does an ounce bear to a pound?'—[A pause]—'There are 16 ounces to the pound, but we do not go by any regular weight, we mix ours by the hand.' 'Do you bleed?'—'Yes.' 'With a fleam or with a lancet?'—'With a lancet.' 'Do you bleed from the vein or from the artery?'—'From the vein.' 'There is an artery somewhere about the temples; what is the name of that artery?'—'I do not pretend to have so much learning as some have.' 'Can you tell me the name of that artery?'—'I do not know which you mean.' 'Suppose, then, I was to direct you to bleed my servant or my horse (which God forbid) in a vein, say for instance in the jugular vein, where should you bleed him?'—'In the neck, to be sure.'

Judge. I would take everything as favourably for the young man as I properly can; but here we have ignorance greater perhaps than ever appeared in a court before, as the only medium of education which this defendant can possibly have received in his profession.

Several other witnesses were examined for the defence.

Baron Garrow, in summing up, observed, that this was a question of considerable importance to the defendant in the cause, on whose future prospects it must necessarily have great influence; and it was of the last importance to the public. The learned judge commented strongly on the ignorance of the defendant's father, a man more ignorant than the most ignorant that they had ever before heard examined in any court. Was this man qualified for professing any science, particularly one in which the health and even the lives of the public were involved? Yet through such an impure medium alone had the defendant received his knowledge of this profession. There was not the least proof of the defendant having for a single minute been in a situation to receive instruction from any one really acting as an apothecary. If the jury thought that the defendant had acted *as an apothecary* before the time mentioned in the Act, they would find a verdict for him; but otherwise, they would find for the plaintiffs in one penalty. The jury almost instantly returned a verdict for the plaintiffs.

Sir Thomas More.

Sir Thomas More, Chancellor of England in the reign of Henry VIII., and one of the most illustrious characters of that period, when called to the bar, became so eminent in the practice of the law, that there was scarcely a cause of importance tried in which he was not concerned. He was so scrupulous withal in the suits he undertook, that it was his constant method, before he took any cause in hand, to investigate the merits of it. If he thought it unjust, he refused it; and was thus wont to make it his boast, that he never earned a fee but with a good conscience. He would at the same time endeavour to reconcile the parties, and persuade them not to litigate the matter in dispute. When he was not successful in this advice, he would direct the parties how to proceed in the least expensive and least troublesome course.

From his 'Utopia,' indeed, it may be seen, that he deemed it nothing short of deliberate wickedness to act otherwise; yet to judge candidly of his merit in this respect, it is but fair to recollect that every case must have its right side, and that a barrister who has risen to such eminence as to have his choice of sides, can have little to boast of in preferring the best. Had all the contemporaries of More been as scrupulous as he was, to what would his gains, '*with a good conscience*,' have amounted? It might be no difficult task indeed to shew, that the merit to which this Utopian lawyer laid such special claim, is without any solid foundation. Who does not see, that to make it a system that lawyers shall only advocate such causes as they conscientiously believe to be just, would, in other words, be to supersede courts of justice altogether? And who is prepared to say, that it is right or proper, that any such mode of granting licences to go to law should be interposed between the subject and that most valuable of

all his privileges, the privilege of appealing to the decision of a jury of his countrymen?

About 1516, Sir Thomas went to Flanders with Tonstal, Bishop of Durham, and Dr. Knight, Commissioners for renewing the treaty of alliance between Henry VIII. and Charles V., then Archduke of Austria. While at Bruges, a conceited scholar issued a challenge, that he would answer any question which could be proposed to him in any art whatsoever. Sir Thomas immediately caused the following to be put up: 'An averia capta in withernamia sint irreplegiabilia?' An intimation was added, that there was one of the English ambassador's retinue who was ready to dispute with the challenger upon the question. The challenger however not understanding these terms of our common law, knew not what to answer, and became thus a laughingstock to the whole city.

It is probable enough, however, that this challenger might have been a very general disputant and a good logician, as logic was then understood, without understanding the barbarous jargon of More's question. The English, or at least the meaning of it, is, 'Whether cattle taken in withernam (a writ to make reprisals on one who has wrongfully distrained another man's cattle, and drove them out of the country) be irrepleviable?'

When Sir Thomas was promoted to be Lord Chancellor, he considered the poor as especially entitled to his protection. He always spoke kindly to them, and heard them patiently. It was his general custom to sit every afternoon in his open hall, and if any person had a suit to prefer, he might state the case to him without the aid of bills, solicitors, or petitions. And such was his impartiality, that he gave a decree against one of his sons-in-law, Mr. Heron, whom he in vain urged to refer the matter to arbitration, and who presumed upon his relationship. He was also so indefatigable, that although he found the office filled with causes, some of which had been pending for twenty years, he despatched the whole within two years; and calling for the rest, was told that there was not one left; a circumstance which he ordered to be entered on record, and which has been thus wittily versified:

'When *More* some years had Chancellor been,
No *more* suits did remain;
The same shall never more be seen
Till *More* be there again.'

When the tyrant Henry assumed the title of the Head of the Church, he sealed it with the blood of numerous victims to the jealousy of his power, among whom were those illustrious men, Fisher, Bishop of Rochester, and the Chancellor, Sir Thomas More. This great and good man was placed a prisoner at the bar of that court, in which he had formerly presided as Judge with so much credit. To make the greater impression, he was conducted on foot through the most frequented streets, from the Tower to Westminster Hall. He appeared in a coarse woollen gown; his hair, which had lately become grey; his face, which though cheerful, was pale and emaciated; and the staff with which he supported his feeble steps, announced the length and rigour of his confinement; and a general feeling of horror and sympathy ran through the spectators. Henry dreaded the effect of his eloquence and authority; and therefore, to distract his attention and overpower his memory, the indictment had been framed of enormous length and unexampled exaggeration, multiplying the charges without measure, and clothing each charge with a load of words, beneath which it was difficult to discover its real meaning. As soon as it had been read, the Chancellor, who was assisted by the Duke of Norfolk; Fitz-James, the Chief Justice; and six other commissioners, informed the prisoner that it was still in his power to close the proceedings, and to recover the royal favour, by abjuring his former opinion. With expressions of gratitude he declined the favour, and commenced a long and eloquent defence. But neither innocence nor eloquence could avert his fate. Rich, the Solicitor-General, and afterwards Lord Rich, deposed, that in a private conversation in the Tower, More had said, 'the Parliament cannot make the king head of the church, because it is a civil tribunal without any special authority.' It was in vain that the prisoner denied this statement, showing that such a declaration was inconsistent with the caution which he had always observed, and maintaining that no one acquainted with the former character of Rich would believe him, even upon his oath. It was in vain that the two witnesses who were brought to support the charge, eluded the expectation of the accuser, by declaring that, though they were in the room, they did not attend to the conversation; the Judges maintained, that the silence of the prisoner was a sufficient proof of malicious intention; and the jury, without reading over the copy of the indictment which had been given to them, returned a verdict of Guilty. As soon as the sentence had been pronounced, More attempted, and, after two interruptions, was suffered to address the court. He would now, he said, openly avow what he had hitherto concealed from every human being, his conviction that the oath of supremacy was unlawful. It was, indeed, painful to him to differ from the noble lords whom he saw on the bench; but his conscience compelled him to bear testimony to the truth. This world, however, had always been a scene of dissension; and he still cherished a hope that the day would come when both he and they, like Stephen and Saul, would be of the same sentiment in heaven. As he turned from the bar, his son threw himself on his knees, and begged his father's blessing; and, as he walked back to the Tower, his daughter Margaret twice rushed through the guards, folded him in her arms, and, unable to speak, bathed him with her tears.

He met his fate with constancy, even with cheerfulness. When he was told that the king, as a special favour, had commuted his punishment to decapitation, 'God,' he replied, 'preserve all my friends from such favours.'

On the scaffold, the executioner asked his forgiveness. He kissed him, saying, 'thou wilt render me to-day the greatest service in the power of any mortal; but (putting an angel into his hand) my neck is so short that I fear thou wilt gain little credit in the way of thy profession.' As he was not permitted to address the spectators, he contented himself with declaring that he died a faithful subject of the king.

The Coventry Act.

The first person who suffered under what is called the Coventry Act, was Arundel Cooke, a gentleman of good fortune, who was bred to the law, and practised some time at the bar. This Act, which has since been superseded by the cutting and maiming Act of Lord Ellenborough, took its rise from the following circumstance. Sir John Coventry, who was a member of the House of Commons in the reign of Charles the Second, having opposed the measures of the court, was in revenge attacked one night in Covent Garden by some armed villains, who slit his nose and cut off his lips. Shocked by so barbarous an outrage, the two Houses of Parliament passed an Act a few days afterwards, by which it was ordained, that 'Unlawfully cutting out, or disabling the tongue, of malice aforethought, or by lying in wait, putting out an eye, slitting the nose and lip, or cutting off or disabling any limb or member of any person, with intent to maim or disfigure, shall be felony, without benefit of clergy.'

Cooke, with an accomplice of the name of Woodburne, was convicted of an attack on a Mr. Crisp, his brother-in-law, which came under the meaning of this Act. When they were called up to receive sentence of death, Cooke desired to be heard; and the court complying with his request, he urged that 'judgment could not pass on the verdict, because the Act of Parliament simply mentions *an intention to maim or deface*, whereas he was firmly resolved to have committed murder.' He quoted several law cases in favour of the arguments he had advanced, and hoped that the judgment might be respited, till the opinion of the twelve judges could be taken on the case.

The counsel for the crown opposed the argument of Cooke; and insisting that the crime came within the meaning of the law, prayed that judgment might pass on the prisoners.

Lord Chief Justice King, who presided on this occasion, declared that he could not admit the force of Mr. Cooke's plea, consistent with his own oath as a judge. 'For,' said he, 'it would establish a principle in the law, inconsistent with the first dictates of natural reason, as the greatest villain might, when convicted of a smaller offence, plead that the judgment of the court must be arrested, because he intended to committ a greater. In the present instance (said he), judgment cannot be arrested, as the intention is naturally implied, when the crime is actually committed. Crisp was attacked in the manner laid in the indictment; it is therefore to be taken for granted, that the intention was to maim and deface, wherefore the court will proceed to judgment.'

Sentence of death was then passed on Cooke and his accomplice, and they were both executed in the year 1722.

Professional Emoluments.

The emoluments of the profession of the law, have rapidly advanced during the last three centuries. What would a modern lawyer say to the following entry in the Churchwardens' accounts of St. Margaret, Westminster, for the year 1476? 'Also paid to Roger Fylpott, learned in the law, for his counsel giving, 3*s.* 8*d.*, with *fourpence for his dinner*.' Though fifteen times the fee might not seem inadequate at present, yet five shillings would hardly furnish the table of a barrister, even if the fastidiousness of our manners would admit of his accepting such a dole.

Roper, in his 'Life of Sir Thomas More,' informs us, that though he was an advocate of the greatest eminence and of the most extensive practice, yet he did not by his profession make more than £400 a year. There is, however, a common tradition on the other hand, that Sir Edward Coke's gains at the latter end of the same century, equalled those of a modern Attorney-General; and it appears from Lord Bacon's works, that he made £6000 per annum, while in the office. Brownlow, one of the Prothonotaries during the reign of Queen Elizabeth, made £6000 per annum. He used to close the profits of the year with *laus deo*; and when they happened to be extraordinary, with a *maxima laus deo*.

We now frequently hear of barristers, eminent in their profession, making from ten to fifteen thousand pounds a year; and Sir Samuel Romilly is said to have exceeded even this, in the latter years of his practice. Mr. Erskine, and Mr. Garrow, were once engaged to attend a trial at a country assizes, the one with a fee of five hundred, and the other of three hundred guineas. Indeed, there is a regulation among the gentlemen of the long robe, that no one shall go out of his own circuit, on a retaining fee of less than three hundred guineas.

On the trial of the notorious Colonel Charteris, his son-in-law, Lord Wemyss, engaged the Lord President, Forbes, to come from Scotland to plead the cause before the privy council; and an estate of £300 for life, was assigned to the President for this service.

Philosophical Dissipations.

Fearne, so well known for his work on Contingent Remainders, was so little ambitious of the favours of fortune, that when he could have commanded from £3000 to £4000 a year, by practice as a Chamber Counsel, he con-

tracted his business within such a compass, that it might just yield him as much as might be sufficient for his wants, and no more. Amidst his professional pursuits, he had always a strong attachment to experimental philosophy; and to this he devoted the time which he denied to increase of business. He made some optical glasses upon a new construction, which have been reckoned improvements; he likewise constructed a machine for transposing the keys in music; and gave many useful hints in the dyeing of cottons and other stuffs. These he called his *dissipations*, and with some degree of truth; for they too often broke in upon his professional pursuits, and tempted him to give up more hours to laborious employment, than his more beneficial prospects demanded, or was consistent with the natural strength of his constitution.

A very pleasing story is related of Fearne's youth: it may be looked upon as the blossom of that independence and generosity which distinguished him through life. His father, besides being at great expense for his education, presented him on his entrance into the Temple with a few hundred pounds, to purchase chambers and books; yet generously overlooking these circumstances, left his fortune, which was inconsiderable, to be equally partitioned between Fearne and a younger brother and sister. Fearne, sensible how much the family property had been wasted on his account, nobly refused to take advantage of the will, and gave up the whole residue to the other children. 'My father,' said he, 'by taking such uncommon pains with my education, no doubt meant it should be my whole dependance; and if that wont bring me through, a few hundred pounds will be a matter of no consequence.'

'Leicester's Mad Recorder.'

The lawyer celebrated under this title, was William Fleetwood, appointed Recorder of London in 1569. He was certainly much devoted to that nobleman's service; and is supposed to have been placed in the office of Recorder, in order to afford him an opportunity of supporting the faction which that ambitious courtier had formed in the city. He showed great zeal against the Papists; and having once, with some followers, forced his way into the Portuguese Ambassador's house while mass was performing, he was, for this breach of privilege, committed prisoner to the fleet; though soon released. Wood says, that he was 'a learned man, and a great antiquary; but of a marvellous merry and pleasant conceit.'

Maiden Assizes.

Mr. Madan, who about the year 1756 exchanged his bar gown for a clerical one, wrote a pamphlet, in which he arraigned the mistaken lenity of Judges, in too frequently reprieving capital offenders. Some time after he was present at an assizes at East Grinstead, in Sussex, where there happened not to be a single capital conviction. On the Sheriff expressing his happiness, in presenting the white gloves to the Judge, as is customary on such occasions, his lordship pleasantly observed, Mr. Madan, too, will have a singular pleasure on this occasion, because there is no condemned prisoner to be reprieved.'

Vindictive Juries.

In a trial at the Old Bailey, in September, 1796, for burglary, the two witnesses called for the prosecution, completely failed to establish the charge; on which Mr. Justice Rooke told the jury, that where two witnesses for the prosecution materially contradicted each other, and the whole case rested upon one of them identifying a prisoner, it was in general the practice in such a case not to put the prisoner on his defence.

The jury, however, desired the trial might go on; and although the succeeding evidence was equally contradictory, they were not satisfied until the prisoner had been put on his defence, and completely rebutted the charge by a host of witnesses.

Mr. Justice Rooke, in addressing the jury, said, this was the first instance he had met with in the course of his practice, where in a cause, to say no more, of extreme doubt, a jury evinced so strong an inclination to strictness. The humanity of the English law required, that in cases of doubt, where a man's life was at stake, the balance should preponderate on the side of mercy. The law was made not so much for the punishment of the guilty, as for the protection of the innocent; and it would be better that fifty men should escape, than one innocent man suffer. It appeared to him, that in this case much ingenuity would be required, to discover upon what grounds an inclination to find the prisoner guilty, could be founded.

The jury, after some minutes' conversation, found the prisoner Not Guilty.

When a poor Irishman of the name of Traynor, was found guilty of high treason in 1796, one of the Grand Jury stepped forward and addressed the Judge, Lord Carleton, stating the wish of himself and his brother jurors that the prisoner should be ordered for immediate execution.

Lord Carleton reproved the juryman for his unmerciful interference, and immediately respited the prisoner for three weeks, in order that he might apply to the king, the fountain of mercy, for mitigation of his sentence.

Unexpected Escape.

At the Stafford Summer Assizes, in 1796, one of the prisoners, William Cotterell, was indicted for a burglary and robbery; and in spite of the remonstrances of counsel, pleaded

guilty; nor could he be persuaded to offer any other plea until the judge threatened, in case he persisted, that he would order him for speedy execution. He then pleaded Not guilty, and his trial proceeded; but owing to defective evidence, he was very unexpectedly acquitted.

Independence of the Bar.

Lord Erskine, when at the bar, was always remarkable for the fearlessness with which he contended against the bench. His spirited reply to Justice Buller, in the trial of the Dean of Asaph, is well known, and it is only one out of many instances which might be adduced of similar independence. In the action brought by Mr. Jeffreys against the commissioners, for jewels furnished to the Prince of Wales, Mr. Erskine was counsel for the plaintiff, and evinced considerable warmth in the cause.

Lord Kenyon, in his charge to the jury, said he felt much hurt at something that had fallen from the learned counsel for the plaintiff, who had stated that the defence was shameful, illiberal, and unjust.

Mr. Erskine. My lord, I did not use those words.

Lord Kenyon. Mr. Erskine, I took them down as you uttered them.

Mr. Erskine. Then, my lord, you took them down incorrectly.

Lord Kenyon. Sir, I desire I may not be interrupted.

Mr. Erskine explained that his observations were not applied to the defendants, but to the witnesses; and that not to their general characters, but to their evidence in this cause.

It was in one of these contests with the bench that Mr. Erskine explained the rule of his conduct at the bar in the following terms:—'It was,' said he, 'the first command and counsel of my youth always to do what my conscience told me to be my duty, and to leave the consequences to God. I shall carry with me the memory, and, I trust, the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.'

Chancery Jurisdiction.

In a case at common law, which was tried before Lord Chief-Justice Coke, a witness who knew and should have related the truth, was prevailed on to absent himself on condition that some person would undertake to excuse his non-appearance. A person undertook this in rather a whimsical manner. He took the witness with him to a tavern, called for a gallon of sack, and bade him drink; then leaving him in the act of drinking, he went immediately into court, and on the name of the secreted witness being called, stepped forward and declared on oath 'that he had left him in such a condition, that if he continued in it but for a quarter of an hour, he was a dead man.' This evidence of the witness's incapacity to appear in court lost the plaintiffs their cause.

The plaintiffs removed it into Chancery, but the defendants having already had judgment at common law, refused to obey the orders of the court, and in this refusal were openly and strongly supported by Sir Edward Coke, then Lord Chief-Justice. The seals were at this time held by a man of great spirit and firmness, Lord Ellesmere, who being determined to vindicate the jurisdiction of his court, committed the defendants for contempt. With the sanction of Coke, the defendants preferred two indictments against the Chancellor for this alleged stretch of power, which being brought to a hearing before the king, as supreme judge of the jurisdiction of courts, his majesty referred the matter to Sir Francis Bacon and four other eminent lawyers, on whose report he afterwards gave judgment in favour of the Chancellor.

The great point in controversy between Lord Chancellor Ellesmere and Lord Chief-Justice Coke was, whether the Court of Chancery can relieve by subpœna, after a judgment at law in the same manner. Coke on various occasions resisted the interpositions of equity; and during the seventeenth century the bounds of equitable jurisdiction were often a matter of dispute; but since 1695, when Sir Robert Atkyns published an elaborate treatise against the equitable jurisdiction of the Court of Chancery, which nobody paid any attention to, that jurisdiction, as well after as before judgment, has been uniformly exercised without controversy or interruption.

Small Debts.

An action having been tried at Taunton Assizes, in 1819, to recover forty-five shillings for goods sold and delivered, Mr. Justice Best expressed his regret that such a cause should have found its way into court. Here, said his lordship, is a man so foolish as to bring an action for forty-five shillings, and another man so foolish as to defend it! Few lines had more of truth in them than two which he would quote to the jury:—

Causes are traversed and so little won,
That he who *gains* them is at last undone.

Yelverton.

Sir Henry Yelverton, a distinguished lawyer in the reign of James the First, was advanced to the office of Attorney-General, but having given offence to the favourite Buckingham, he was accused in the Star Chamber of illegal proceedings in his office, and by a sentence of that court deprived of his place, imprisoned in the Tower, and heavily fined. Being afterwards brought before the lords, he made a

speech which was so offensive to the king and his favourite, that he was fined 10,000 marks for the reflections which he had cast on his majesty, and 5000 for the insult offered to Buckingham. But by one of those unaccountable changes which occur among politicians of all ages, he became soon afterwards in great favour with the very man whose enmity had cost him so dear; and was, through his interest, made one of the Justices of the King's Bench, and afterwards of the Common Pleas, which last place he retained until his death.

Hale.

This most excellent lawyer and judge originally intended to follow the profession of arms, but was diverted from this design by being engaged in a law-suit with Sir William Whitmore, who laid claim to part of his estate. Serjeant Glanville, who happened to be his counsel in the cause, being struck with the legal capacity which he displayed in their private consultations, persuaded him to turn lawyer, and he accordingly entered himself of Lincoln's Inn. In order to compensate for the time past, which he had lost in frivolous pursuits, he now studied at the rate of sixteen hours a day, and fell into habits of great inattention to his personal appearance. He is said, indeed, to have neglected his dress so much that, being a strong and well-built man, he was once taken by a press-gang as a person very fit for sea service—a pleasant sort of mistake, which made him afterwards more attentive to the becomingness of his apparel.

He was called to the bar some time before the civil wars broke out, and soon rose into distinction; but observing how difficult it was to preserve his integrity, and yet live securely, he resolved, after the example of Pomponius Atticus, who lived in similar times, neither to engage in faction, nor to meddle at all in public business, but constantly to favour and relieve those who were lowest. He acquired thus such a character for independence and spirit, that he became equally acceptable to both the great parties into which the nation was then unhappily divided. He was one of the counsel to the Earl of Strafford, Archbishop Laud, and King Charles himself, on the one hand; and to the Duke of Hamilton, the Earl of Holland, Lord Capel, and Lord Craven, on the other.

Cromwell, who was deeply sensible of the advantage it would be to have the countenance of such a man as Hale to his courts, never ceased importuning him, till he accepted the place of one of the justices of the *common* bench, as it was then called. In this station he acted with great integrity and courage; so much so, indeed, that the Protector had soon occasion to regret the very earnest part he had taken in his promotion. In a case in the country, in which Cromwell himself was deeply concerned, Hale displayed a signal example of his uprightness. The Protector had ordered that certain persons, on whose subserviency he could trust, should be returned as a jury for the trial. On being informed of this, Hale examined the sheriff, and having ascertained the fact, referred to the statute, which ordered all juries to be returned by the sheriff, or by his lawful officer; and as this had not been done, he dismissed the jury, and would not try the cause. Cromwell was highly displeased with him; and on his return from the circuit, told him in great anger 'that he was not fit to be a judge.' Hale replied, with great aptness of expression, 'that it was very true.'

Common Sense *v.* Black Letter.

In the early period of Lord Mansfield's chief-justiceship, a diligent book-read advocate took up a considerable portion of the time of the court in producing several black-letter cases to prove the genuine construction of an old woman's will. His lordship heard him with great patience for some time; at last he interrupted him, and quite broke the string of his learning by asking him 'whether he thought the old woman had ever heard of these cases? and if not, what common sense and justice must say to the matter?' The advocate was silent, and his lordship immediately gave judgment in favour of common sense, against the black-letter law, to the full satisfaction of the whole court.

A Translator.

In the trial of a man at the Old Bailey, for stealing some shoes, in 1796, one of the witnesses for the prosecution, when asked what he was, answered, 'A translator.' 'What?' says the judge, who perceived that, like some other learned men, the witness did not appear very rich, 'a translator of languages?' 'No, my lord.' 'What, then?' 'Of soles, my lord.' 'Of souls! I do not understand you. Do you mean a clergyman?' 'I don't, my lord.' 'What do you mean, then? what business are you?' 'I am, my lord, a translator; I mend boots and shoes.' 'You mend boots and shoes! you are a cobbler, then.' 'Yes, my lord.'

Lord Mansfield.

The natural and acquired advantages which characterized the eloquence of Mr. Murray (afterwards Lord Mansfield) were so conspicuous, even on the spur of the occasion, and his perception was so quick, as to enable him to shine upon any emergency. A circumstance of this kind occurred in the year 1737, in the celebrated cause between Theophilus Cibber and Mr. Sloper, in which Mr. Murray was the junior counsel for the defendants. The leading counsel being suddenly seized with a fit in the court, the duty of the senior devolved on the junior counsel, who at first modestly declined it, for want of time to study the case. The court, to indulge him, post-

poned the cause for an hour; and with this preparation only, Mr. Murray made so able and eloquent a defence as not only to reduce the defendant's damages to a mere trifle, but to gain for himself the reputation which he highly deserved, of a most prompt, perspicuous, and eloquent pleader.

Among other things, Mr. Murray observed, 'that the plaintiff, by his counsel, showed himself related to William of Wickham, but would have been better entitled to have claimed that alliance if he had observed William of Wickham's motto, that "Morals make the man." The words are, manners make the man; but manners are there intended to signify morals. Again, the plaintiff tells his servants that Mr. Sloper is a good-natured boy; be indeed makes a boy of him; he takes his money, lets him maintain his family, resigns his wife to him, and then comes to a court of justice and to a jury of gentlemen for a reparation in damages.

'It devolves on you, gentlemen, to consider the consequences of giving damages in a case of this nature. It is of very serious consequence, and would be pregnant with infinite mischief, if it should once come to be understood in the world that two artful people, being husband and wife, might lay a snare for the affections of an unwary young gentleman, take a sum of money from him, and when he could part with no more, come to a court of justice for a second sum.

'I desire,' continued Mr. M., 'to be understood as being by no means an advocate for the immorality of the action, for this is not a prosecution for the public, or to punish immomorality. The only question is, whether the defendant has injured the plaintiff; and how can the plaintiff be injured if he has not only consented but has even taken a price? However, gentlemen of the jury, if it should be thought requisite to find a verdict for the plaintiff, we have not a denomination of coin small enough to be given in damages.'

The jury adopted the hint, and did not give the smallest piece of coin as damages, but a verdict of ten pounds, which was a bank-note of the smallest value at that time in circulation.

The familiar friends of Lord Mansfield have frequently heard him recur with singular pleasure to his success in this cause, and the consequences which flowed from it. From this trivial incident, he was accustomed to say, 'business poured in upon me from all sides; and from a few hundred pounds a year, I fortunately found myself in every subsequent year in possession of thousands.'

On Lord Mansfield being appointed Lord Chief-Justice of the Court of King's Bench, he immediately set himself to introduce regularity, punctuality, and despatch of business. On the fourth day after his appointment he laid it down, that where the court had no doubt, they ought not to put the parties in a suit, to the delay and expense of a further argument. Such was the general satisfaction, during the time he presided there, that the business of the court increased in a way never before known, and yet was got through with greater despatch. 'At the sitting for London and Middlesex,' says Sir James Burrow in the preface to his 'Reports,' 'there are not so few as eight hundred cases set down in a year, and all disposed of; and notwithstanding the immensity of the business, it is notorious that in consequence of method, and a very few rules which have been laid down to prevent delay (even when the parties themselves would willingly consent to it), nothing now hangs in court. Upon the last day of the very last term, if we exclude such motions of the term, as by the desire of the parties went over, of course, as peremptories, there was not a single matter of any kind that remained undetermined, excepting one case relating to the proprietary lordship of Maryland, which was professedly postponed on account of the present situation of America. One might speak to the same effect concerning the last day of any former term, for some years backward.' The same reporter says that, except in the case of Perrin and Blake, and the case of Literary Property, there had not been from 1756 to 1776, a final difference of opinion in the court, in any case, or upon any point whatever; and it is equally remarkable, that excepting these two cases, no judgment given during the same period had been reversed, either in the Exchequer Chamber or in Parliament; and even these two reversals were with great difference of opinion among the judges.

When the infirmities of age compelled Lord Mansfield to resign his office, in 1788, the gentlemen who practised at the bar of the court in which he presided for upwards of thirty years, addressed to his lordship a letter, in which they lamented their loss; but remembered with peculiar satisfaction, that his lordship was not cut off from them by the sudden stroke of painful distemper, or the more distressing ebb of those faculties which had so long distinguished him; but that it had pleased God to allow to the evening of an useful and illustrious life, the fairest enjoyment that Nature had ever allotted to it—the unclouded reflections of a superior and unfading mind over its varied events, and the happy consciousness that it had been faithfully and eminently devoted to the highest duties of human society, in the most distinguished nation upon earth. They expressed a wish that the season of this high satisfaction, might bear its proportion to the lengthened days of his activity and strength.

This letter, which was numerously signed, was, at the desire of Mr. Bearcroft, the senior counsel in that court, transmitted by Mr. (now Lord) Erskine, to the venerable peer. Lord Mansfield instantly returned an answer, in which he said, that if he had given any satisfaction, it was owing to the learning and candour of the gentlemen at the bar; the liberality and integrity of their practice, freed the judicial investigation of truth and justice from difficulties. The memory of the assistance he had received from them, and the deep impression which the extraordinary

mark they had now given him of their approbation and affection had made upon his mind, would be a source of perpetual consolation in his decline of life, under the pressure of those bodily infirmities which made it his duty to retire.

Wigs and Gowns.

At the Summer Assizes at Lancaster, in 1819, Mr. Scarlett having hurried into court without his wig and gown, apologized to the judge, and expressed a hope that the time would shortly come when these *mummeries* would be entirely discarded. In accordance with this wish all the counsel appeared the next day in court without the usual professional badges of wisdom. This change of fashion lasted but for a day; and the wigmaker has still as important a share as ever in making foolish faces wise, and wise faces foolish.

Wilkes.

When Mr. Wilkes was arrested and imprisoned by virtue of a warrant from the Secretary of State, for a seditious libel, the publication of the *North Briton*, No. 45, he claimed the right of being brought up by Habeas Corpus, and admitted to bail. The case was argued in the Court of Common Pleas, before the Lord Chief-Justice Pratt. When the case had been gone through for the king, Mr. Wilkes rose to defend himself, and thus addressed the court.

'My lord, I am happy to appear before your lordship, and this court, where liberty is so sure of protection and support; and where the law (the principle and end of which is the preservation of liberty) is so perfectly understood. Liberty, my lord, hath been the governing principle of every action of my life; and actuated by it, I have always endeavoured to serve my gracious sovereign and his family, knowing his government to be founded upon it; but as it has been his misfortune to employ ministers, who have endeavoured to cast the odium and contempt, arising from their own terrible and corrupt measures, on the sacred person of their sovereign and benefactor, so mine has been the daring task to rescue the royal person from ill-placed imputations, and to fix them on the ministers, who alone ought to bear the blame and punishment due to their unconstitutional proceedings. For these proofs of my zeal and affection to my sovereign, I have been imprisoned, sent to the Tower, and treated with a rigour yet unpractised even on Scottish rebels. But, however these may strive to destroy me, whatever persecution they are now meditating against me, yet to the world I shall proclaim, that offers of the most advantageous and lucrative kind have been made to seduce me to their party, and no means left untried to win me to their connexions. Now, as their attempts to corrupt me have failed, they aim at intimidating me by persecution. But as it has pleased God to give me virtue to resist their bribes, so I doubt not but he will give me spirit to surmount their threats in a manner becoming an Englishman, who would suffer the severest trials, rather than associate with men who are enemies to the liberty of his country. Their bribes I rejected, their menaces I defy; and I think this the most fortunate event of my life, when I appear before your lordship and this court, where innocence is sure of protection, and liberty can never want friends and guardians.'

The Lord Chief-Justice, as our readers need scarcely be told, decided in favour of Mr. Wilkes; and he was discharged accordingly.

Mr. Gerrald.

On the trial before the Scottish High Court of Justiciary, of Mr. Gerrald, for sedition, he objected to the Lord Justice Clerk presiding on the trial, on the ground of his having declared, that 'the members of the British Convention deserved transportation for fourteen years, and even public whipping;' and 'that the mob would be better for spilling a little blood.' Although these words were not denied, and Mr. Gerrald avowed himself a member of the British Convention, yet the court overruled the objection, and the Lord Justice Clerk actually presided on the trial. Similar objections to some of the jurors were also overruled.

Under such disadvantages, which Mr. Gerrald sensibly felt, he defended himself with great eloquence, and some passages of his speech might be selected as models of oratory. His conclusion was very fine.

'Surely,' said he, 'the experience of all ages should have taught our rulers, that persecutions never can efface principles; and that the thunders of the State will prove impotent when wielded against patriotism, innocence, and firmness. Whether, therefore, I shall be permitted to glide gently down the current of life in the bosom of my native country, among those kindred spirits whose approbation constitutes the greatest comfort of my living; or whether I be doomed to drag out the remainder of my existence amidst thieves and murderers, a wandering exile on the bleak and melancholy shores of New Holland; my mind, equal to either fortune, is prepared to meet the destiny that awaits it. *Seu me tranquilla senectus.*

"Expectat, sed mors atris circumvolat atris
Dives, inops, Romæ, seu fortsita jussit *exul.*"

'To be torn a bleeding member from that country which we love, is indeed upon the first view painful in the extreme; but all things cease to be painful, when we are supported by the consciousness that we have done our duty to our fellow creatures; and a wise man rising superior to all local prejudices, if asked for his country, will turn his eyes from "this dim spot which men call earth, and will point like Anaxagoras to the heavens."

'Gentlemen, my cause is in your hands. You are Britons—you are freemen. Nothing more is therefore necessary to be said. You have heard the charge; you have heard the evidence; and you know the punishment which follows upon conviction. Weigh well, then, whether the charge itself involves any guilt; whether the evidence produced *affixes* that guilt; and, above all, whether in case of conviction, the punishment which I am to suffer is not more than proportionate to the offence.

'Before I take my leave of you this night, perhaps for ever, let me remind you that justice is, in every situation—and in none more than in that of a jury—to be administered in mercy. Upon your strict attention to this grand moral maxim depends your own final doom and unalterable allotment; and to those who refuse to practise it, "the throne of mercy will be inaccessible, and the Saviour of the world will have been born in vain."'

Mr. Gerrald was found guilty. Indeed, his very eloquence seems to have done him an injury, and to have been urged in aggravation of his alleged crime. The Lord Justice Clerk, in his charge to the jury, said, 'When you see Mr. Gerrald taking a very active part, and making speeches such as you have heard to-day, I look upon him as a very dangerous member of society, for I daresay he has eloquence enough to persuade the people to rise in arms.'

Mr. Gerrald. 'My lord, this is a very improper way of addressing a jury; it is descending to personal abuse. God forbid that my eloquence should ever be made use of for such a purpose.'

ANECDOTES OF THE SENATE

———— 'In senates rose
The fort of freedom I slow till then, alone,
Had work'd that general liberty, that soul,
Which generous nature breathes.'—THOMSON.

Origin of Parliaments.

THE origin or first institution of Parliaments is so far hidden in the dark ages of antiquity as not to be very easily or distinctly traced. The word *Parliament* was first applied to general assemblies by King Pepin of France, in the year 706. In the reigns of the first kings of France, justice was generally administered by the king in person, assisted by counsellors of his own selection and appointment. Pepin being obliged to go to Italy, and apprehensive that his subjects might suffer for want of justice in his absence, instituted *a Parliament*, composed of several of the wisest and greatest persons of the kingdom, who were appointed to meet twice a-year for the decision of all suits which might be brought before them. Although designed but for a temporary purpose, this institution was found of so much public convenience that it was adopted as part of the permanent frame of government, and subsisted under various modifications down to the great revolution of 1789. Its functions were always, however, strictly of an executive order; nor had it, otherwise than by a very indirect operation, the power of legislation. What gave it this power, and rendered it in some sense a barrier betwixt the prerogatives of the crown and the liberties of the people, was a rule of great antiquity, that every edict, ordinance, or declaration of the king and council, must be enrolled in this court before it could have the force of a law; so that though it could not originate good laws, it had at least the power of putting a negative on bad ones.

In England, too, where the appellation of Parliament is considered as so peculiarly applicable to the legislature of the country, it was long exclusively applied to an assembly of select persons, who met at stated periods, and acted as council, or assessors to the king in the administration of justice. As far as legislative powers were allowed to the crown, without the assent of a more general assembly, the king, in his Parliament or council, seems to have assumed such powers; but its chief functions were still strictly executive. The legislature of England, as it has existed in later times, arose out of occasional communings between the king and council, and certain persons invited to represent the people, for the purpose of treating of the common weal. The king summoned the latter to *meet him in his Parliament;* and when such meetings, in the process of time, expanded into a complete representative system, the name of *Parliament* naturally attached itself to the whole united body of King, Lords (or Council), and Commons.

In order to be in full possession of the legislative history of England, we must, however, go farther back than the introduction of the term *Parliament*, in either the one sense or the other. It was an importation of the Norman conquest; and long before that period, the nation had its great councils, in which all matters of importance were debated and settled; a practice which seems to have been universal among the northern nations, particularly the Germans; and carried by them into all the countries of Europe, which they overran at the dissolution of the Roman empire. In England, this general council had been held immemorially, under the several names of *michel synoth*, or 'great council;' *michel gemote*, or 'great meeting;' and more frequently *wittenagemote*, or 'the meeting of the wise men.' It was regularly convened at the festivals of Christmas, Easter, and Whitsuntide, and occasionally at other times, as difficult circumstances or other exigencies might require. Who were the constituted members of this supreme tribunal, has long been a subject of debate; and the dissertations to which it has given rise, have only contributed to involve it in greater obscurity. It has been pretended, that not only the military tenants had a right to be present, but that the ceorls, or husbandmen, the lowest class of freemen, also attended by their representatives, the borshelders of the tythings. The latter part of the assertion has, however, been made without a shadow of evidence, and the former is built on very fallacious grounds. It is, indeed, probable, that in the infancy of the Anglo-Saxon states, most of the military

retainers may have attended the public councils; yet even then, the deliberations were confined to the chieftains, and nothing remained for the vassals but to applaud the determinations of their lords. In later times, when the several principalities were united into one monarchy, the recurrence of these assemblies, thrice in every year within the short space of six months, would have been an insupportable burthen to the lesser proprietors; and there is reason to suspect, that the greater proprietors attended only when it was required by the importance of events, or by the vicinity of the court. The principal members seem to have been the spiritual and temporal thanes, who held immediately of the crown, and who could command the services of military vassals. It was necessary that the king should obtain the assent of all these to all legislative enactments; because without their acquiescence and support, it was impossible to carry them into execution.

There are many charters to which the signatures of the *wittenagemote* are affixed. They seldom exceed thirty in number, and never amount to sixty. They include the names of the king and his sons, of a few bishops and abbots, of nearly an equal number of ealdormen and thanes, and occasionally of the queen and one or two abbesses. The fideles, or vassals, who had accompanied their lords, are mentioned as looking on and applauding; but there exists no proof whatever, that they enjoyed any share in the deliberations. Indeed, the *wittenagemote* did not possess much independent authority; for as individually they were the vassals of the sovereign, and had sworn 'to love what he loved, and shun what he shunned,' there can be little doubt that they generally acquiesced in his wishes.

We have instances of this council meeting to order the affairs of the kingdom, to make new laws, and amend the old, as early as the reign of Ina, King of the West Saxons; Offa, King of the Murcians; and Ethelbert, King of Kent, in the several realms of the Heptarchy. After their union, King Alfred ordained for a perpetual usage, 'that these councils should meet twice in the year or oftener, if need be, to treat of the government of God's people; how they should keep themselves from sin, should live in quiet, and should receive right.' Succeeding Saxon and Danish monarchs held frequent councils of the sort, as appears from their respective codes of laws.

After the Norman conquest, all laws were invariably made in the name of the king. On some important occasions, however, the king exercised his powers of legislation with the advice and consent of persons styled his barons, convened by his command; and on others, he appears to have exercised those powers with the advice of a council, consisting of certain officers of the crown. The Great Charter of King John, is the earliest authentic document from which the constitution of that legislative assembly called the King's Great Council, or the Great Council of the Realm, can be with any degree of certainty collected. According to that charter, whatever might be the authority for enacting other laws, such an assembly as there described, was alone competent to grant an extraordinary aid to the crown; and the persons composing that assembly were required to be summoned by the king's writ, either generally or personally, but both in reference to their holding lands in chief of the crown. No clear inference can be drawn from the charter, that any city or borough had any share in the constitution of this legislative assembly. The charter of John, however, does not appear to have been afterwards considered as having definitively settled that constitution, even for the purpose of granting extraordinary aids to the crown; for by a subsequent charter of Henry the Third, in the first year of his reign, the whole subject was expressly reserved for future discussion. It is a charter of this last monarch, passed in the ninth year of his reign, and not that of John, which ought, in fact, to be regarded as the great charter of British liberty. A grant of a fifteenth of the moveables of *all persons* in the kingdom, is declared in this instrument to have been made by *all the persons* by whom it was to be paid. The instrument does not indeed express in what manner the consent of *all* was given to the grant; but as that consent could not have been given by *all* personally, it must either have been given by persons representing, and competent to bind all, or the whole statement must be an audacious fiction. However the fact may stand, this charter distinctly recognised that principle on which the right of representation seems best to rest, that all who contribute to the support of the state, ought to have a voice in its councils.

In the 49th of Henry the Third, when the country was torn by civil commotions, and that monarch was a prisoner in the hands of part of his subjects, a great council was convened in the king's name, consisting of certain persons, both of the clergy and laity, who were summoned individually by the king's special writ, according to the charter of King John, and of persons not so summoned, but required to attend in consequence of writs directed to the sheriffs of certain counties, and to the officers of certain cities and boroughs, and of the cinque ports, enjoining them to cause persons to be chosen as representatives of those counties, cities, boroughs, and cinque ports. This is the first authentic evidence we have of the existence of a legislative assembly in England, subsequent at least to the Conquest, consisting partly of persons summoned by special writ of the king, and partly of others elected by certain portions of the community to represent them.

The legislative assemblies of the country appear to have been generally, though not always, constituted nearly in the same manner as this of Henry III., until the time of Edward II., when they at length consisted, as they now consist, of two distinct bodies, having different characters, rights, and duties, and generally distinguished by the appellation of LORDS and COMMONS.

The *lords* were all summoned by special writs; but distinguished amongst themselves as spiritual and temporal. The rights of the lords spiritual, as members of the legislative assembly, were attached to temporal possessions which they enjoyed as belonging to their respective ecclesiastical dignities, and were transmitted with these possessions to their successors in these dignities; whilst the rights of the temporal lords, as members of the legislative assembly, were generally, though not universally, considered as hereditary, according to the terms and modes of their creation.

The *commons* consisted of those elected by the counties, cities, boroughs, and cinque ports, to represent them; and the king exercised a discretionary power of issuing precepts for such election, and could at his pleasure increase or diminish the number of members.

The functions of the legislature, as thus constituted, were solemnly fixed by a declaratory statute of the 15th of Edward II., and confirmed by an ordinance of Richard II. in the fifth year of his reign. It was by the former declared, that 'all matters which were to be established for the estate of the king or his heirs, and for the estate of the realm and the people, should be treated, accorded, and established in parliament by the king, and by the assent of the prelates, earls, and barons, and the commonalty of the realm, according *as it had been theretofore accustomed.*'

Although the right of 'the *commonalty of the realm*' to a share in the national legislature, was thus expressly declared, a right which they could not, of course, exercise in their aggregate capacity, but must do by a representative body, the constitution of that body remained extremely imperfect, as long as the king retained the power of adding, at his pleasure, to the number of places which were to return members. Yet this power the kings of England continued to exercise long after the days of the Edwards and Richards, and even down to a very late period. It was not, indeed, until the union with Scotland, that this power could be considered as virtually done away by the terms of the compact which united the two kingdoms, and brought them under one legislature; to which each was to send a stipulated proportion of members.

Roman Senate.

The senate of Rome exercised no legislative power, but appointed judges to determine processes, selected either from among the senators or knights. It also appointed governors of provinces, and disposed of the revenues of the Commonwealth. The whole sovereign power did not, however, reside in the senate, since it could not elect magistrates, make laws, or decide on war or peace, without consulting the people. In their office, the senators were the guardians of religion; they disposed of the provinces as they pleased; they prorogued the assemblies of the people, appointed thanksgivings, nominated their ambassadors, distributed the public money, and, in short, had the management of every political or civic office in the republic.

When Romulus first instituted the senate, it consisted of an hundred members, to whom he afterwards added an equal number, when the Sabines had migrated from Rome. Tarquin the Ancient increased the number of senators to three hundred, and at this number it continued fixed for a long time; but afterwards it fluctuated greatly, and was increased first to seven hundred, and then to nine hundred, by Julius Cæsar, who filled the senate with men of every rank and order. Under Augustus, the senators amounted to a thousand, but this number was reduced and fixed at six hundred.

The rank of a senator was always bestowed upon persons of merit. The monarchs had the privilege of choosing the members; and after the expulsion of the Tarquins, it was one of the rights of the consuls, till the election of the censors, who from their office seemed most capable of making choice of men whose character was irreproachable, whose morals were pure, and relations honourable. Only particular families were admitted into the senate; and when the plebeians were permitted to share the honours of the state, it was then required that they should be born of free citizens. It was also essential that the candidates should be knights before their admission into the senate. They were to have attained the age of twenty-five years, and to have previously passed through the inferior offices of quæstor, tribune of the people, edile, prætor, and consul.

The senate always met on the 1st of January for the inauguration of the new consuls; and in every month there were three days on which it generally met, namely, the kalends, nones, and ides; it also met on extraordinary occasions, when called together by consul, tribune, or dictator.

To render the decrees of the Roman senate valid and authentic, a certain number of members were requisite, and such as were absent without sufficient cause, were fined. In the reign of Augustus, four hundred members were requisite to make a senate; and nothing was transacted before sunrise or after sunset.

The dignity of a Roman senator could not be supported without the possession of 80,000 sesterces, or about £7000 English money; and, therefore, such as squandered away their money, and whose fortunes were reduced below this sum, were generally struck out of the list of senators. This regulation was not made in the first ages of the republic, when the Romans boasted of their poverty. The senators were not permitted to follow any trade or profession.

The Roman senators were distinguished from the rest of the people by their dress; they wore the laticlave or half-boots of a black colour, with a crescent or silver buckle in the form of a C; but this last honour was con-

fined only to the descendants of those hundred senators who had been elected by Romulus, as the letter C seems to imply.

Wages of Members of Parliament.

On the first institution of the House of Commons, the members appear to have received wages for attending their duties as senators. In the fourteenth year of the reign of Edward the Second, certain tenants in ancient demesne, claimed to be exempt from paying wages to the knights of the shires, 'for as much as they and their ancestors, tenants of the same manor, had from time immemorial been always exempted by custom from the expenses of knights sent by the community of their county to the Parliaments of the king and his royal progenitors.'

The wages of the knights, citizens, and burgesses were levied by virtue of the king's writ, before any Act of Parliament was made to regulate the expenses. In the writ, the sheriffs were ordered to levy four shillings a day for each knight, and two shillings a day for each citizen and burgess, during the time of their attendance in Parliament. The first statute for levying the expenses of knights coming to Parliament, was enacted in the reign of Richard the Second, and was in confirmation of the common law, the words of the statute being, 'That the said levying be made as it hath been used before this time.'

Royal Interference.

James the First, who was more anxious to stretch the royal prerogative, than to exercise it justly, had no sooner been seated on the English throne, than he thought fit to interfere in the election of members of the House of Commons. In the year 1604, there was a contested election for the county of Buckingham, between Goodwin and Fortescue. The House of Commons declared Goodwin duly elected, when the Lords desired a conference. So unusual an interference with the privileges of the House of Commons excited much surprise, and they demanded on what ground it was claimed. The Lords ascribed the interference to the king; on which the Commons presented an address to him, begging his majesty to be tender of their privileges.

The king insisted upon their holding a conference with the Judges, if they would not with the Lords; the Commons answered, they were ready to confer with the Lords on any proper subject, where their privilege was not concerned. The alleged reason of the king's interference was, that he conceived his advice, not to elect any outlaw, was despised by the House declaring Goodwin duly elected.

The Commons, attended by the Speaker, waited on the king, and informed him that Goodwin was duly returned; that his outlawries were only for debt; and that he had sat in several Parliaments since the outlawry. The king insisted upon a conference between the Commons and the Judges; and that the result should be reported by the House to the Privy Council. The Commons proposed to make a law that no outlawed person hereafter should sit in the House; but this not satisfying the king, they meanly consented to the conference, and afterwards to a proposal on the part of the king, that neither Goodwin nor Fortescue should sit in the House, but that a new writ should be issued. Goodwin voluntarily resigned his seat, and thus the arbitrary monarch triumphed.

Petitions Extraordinary.

The right of petitioning Parliament, though often invaded, has never been wholly subverted; and it is one of the most wholesome restraints against arbitrary measures that the constitution has authorized. On some occasions, however, the exercise of this right has been carried to a ridiculous extent, particularly in the stormy reign of Charles the First, when petitions out of number, from vast bodies of the people assembled throughout the land, were presented to the House of Commons, stating the resolution of the parties subscribing, 'to live and die in defence of the privileges of Parliament.' These petitions were from counties, cities, towns, parishes, and various trades, including the *porters*, who alone, it is said, amounted to fifteen thousand. The *apprentices* also petitioned to the same effect; as did, at last, even the *beggars*. Another strong symptom of the revolutionary spirit abroad, was, that the *women* were generally seized with the mania of politics; they also produced their petition, and discovered, in a multitude of instances, minds yet more agitated than those of the men.

This was in 1643, when between two and three thousand women, with white silk ribbons in their hats, and headed by a brewer's wife, proceeded to the House of Commons, with a petition for peace, which they got presented. The Commons returned an immediate answer, 'that the House was no enemy to peace, and doubted not, in a short time, to answer the ends of their petition; and desired them to return to their habitations. The women were not satisfied with this answer, and remained about the House, until their numbers increased to about five thousand; there were also among them several men, who were disguised in women's clothes, and excited them to tumult.

The trained bands thinking to frighten them fired with powder, upon which the women cried out, 'Nothing but powder,' and began to pelt them with brickbats: nor was it until the trained bands loaded with ball, and killed one person and wounded several others, that they succeeded in dispersing these female petitioners. Clarendon and Echard say the women were principally the wives of respectable

inhabitants; but Rushworth says, what is most probable, that they were generally of the 'meaner sort.'

In September, 1648, a petition was presented to the House of Commons for the release of Captain Bray, Sawyer, Banck, and Lockyer, who were at that time in prison; and in May following the women petitioned to the same effect. Their petition, or remonstrance, which is a very curious and spirited document, thus commenced:

'TO THE SUPREME AUTHORITY OF ENGLAND, THE COMMONS ASSEMBLED IN PARLIAMENT.

'The humble petition of divers well-affected women of the cities of London and Westminster, the borough of Southwark, Hamlets and parts adjacent, *affecters and approvers of the petition* of Sept. 11, 1648,

'SHEWETH,—THAT since we are assured of our creation in the image of God, and of an interest in Christ, equal unto men, as also of a proportionable share in the freedom of this commonwealth, we cannot but wonder and grieve that we should appear so despicable in your eyes, as to be thought unworthy to petition your honourable House.

'Have we not an equal interest with the men of this nation, in those liberties and securities contained in the petition of right, and other good laws of the land? Are any of our lives, limbs, liberties, or goods to be taken from us, more than from men, but by due process of law, and conviction of twelve sworn men of the neighbourhood?

'And can you imagine us to be so sottish or stupid as not to perceive, or not to be sensible, when daily those strong defences of our peace and welfare are broken down and trod underfoot by force and arbitrary power?'

The petitioners then urge the release of the prisoners, declaring that they have as much hopes of the House of Commons, 'as of the unjust judge, mentioned Luke 18, to obtain justice, if not for justice sake, yet for importunity.' This singular remonstrance thus concludes:

'Nor shall we be satisfied, however you deal with our friends, except you free them from under their present extrajudicial imprisonment and force upon them; and give them full reparation for their forceable attachment, and leave them from first to last to be proceeded against by due process of law, and give them respect from you, answerable to their good and faithful service to the commonwealth.

'Our houses being worse than prisons to us, and our lives worse than death, the sight of our husbands and children matter of grief, sorrow, and affliction to us, until you grant our desires: and therefore, if ever you intend any good to this miserable nation, harden not your hearts against petitioners: nor deny us in things evidently just and reasonable, as you would not be dishonourable to all posterity.'

Oliver Cromwell.

Oliver Cromwell first distinguished himself in the House of Commons in 1639, when Charles the First made an ill-judged attack on the Earl of Bedford, respecting the drainage of the fens. Cromwell spoke and acted with such superior ability and effect on this occasion, that he received the appellation of 'Lord of the Fens;' and Hampden, from that time, pronounced him one that would 'sit well at the mark.'

In the Long Parliament, Cromwell represented the county of Cambridge, and was a member of one of the forty committees into which the house was at that time divided and subdivided. Of his personal appearance, and the respect which his talents inspired in the house, Sir Philip Warwick, a royalist contemporary, gives the following curious description:

'The first time,' writes Sir Philip, 'I ever took notice of him was in the beginning of the Parliament held in November, 1640, when I vainly thought myself a courtly young gentleman (for we courtiers valued ourselves much upon our good clothes). I came into the house one morning, well clad, and perceived a gentleman speaking, whom I knew not, very ordinarily apparelled; for it was a plain cloth suit, which seemed to have been made by an ill country tailor; his linen was plain, and not very clean; and I remember a speck or two of blood upon his little band, which was not much larger than his collar: his hat was without a hatband. His stature was of a good size; his sword stuck close to his side; his countenance swollen and reddish; his voice sharp and untuneable; and *his eloquence full of fervour*, for the subject matter would not bear much of reason, it being in behalf of a servant of Mr. Prynne's, who had dispersed libels against the queen for her dancing, and such like innocent and courtly sports; and he aggravated the imprisonment of this man by the council table unto that height, that one would have believed the very government itself had been in great danger by it. I sincerely profess it lessened much my reverence unto that great council, *for he was very much harkened unto.* And yet I lived to see this very gentleman, whom, out of no ill-will to him, I thus describe, by multiplied good successes, and by real, though usurped, power (having had a better tailor, and more converse among good company) in my own eye, when for six weeks together I was a prisoner in his sergeant's hands, and daily waited at Whitehall, appear of a great and majestic deportment, and comely presence.'

Of the warmth with which Cromwell conducted himself in the House, Lord Clarendon mentions another remarkable instance. In a committee on an enclosure business, he opposed himself to Lord Kimbolton, and behaved most intemperately, 'ordering the witnesses and petitioners in the method of proceeding, and enlarging upon what they said with great passion.' When the chairman endeavoured to preserve order, by speaking with

authority, Cromwell accused him of being partial, and discountenancing the witnesses; and when, as Lord Clarendon, who was himself the chairman, relates, Lord Kimbolton, 'upon any mention of matter of fact, desired to be heard, and with great modesty related what had been done, Mr. Cromwell did answer and reply upon him with so much indecency and rudeness, and in language so contrary and offensive, that every man would have thought, that as their natures and measures were as opposite as it was possible, so their interest could never have been the same. In the end, his whole carriage was so tempestuous, and his behaviour so insolent, that the chairman found himself obliged to reprehend him, and to tell him, if he proceeded in the same manner, he would presently adjourn the committee, and the next morning complain to the House of him.'

On another occasion, when Cromwell had spoken warmly in the House, Lord Digby asked Hampden who he was? Hampden is said to have answered, 'That sloven you see before you, hath no ornament in his speech; but that sloven, I say, if ever we should come to a breach with the king, (which God forbid) in such a case, I say, this sloven will be the greatest man in England.'

Dissolving the Long Parliament.

When the successes of Cromwell in his Scottish campaign, had fired him with the ambition of obtaining absolute power, and he had calculated the probable consequence of a man taking 'upon him to be a king,' his first step was to dissolve the Long Parliament. He accordingly repaired to the House, when sitting, with a military force, and after addressing the members in the following speech, turned them out of doors.

'It is high time for me to put an end to your sitting in this place, which ye have dishonoured by your contempt of all virtue, and defiled by your practice of every vice. Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches, and would, like Esau, sell your country for a mess of pottage; and like Judas, betray your God for a few pieces of money. Is there a single virtue now remaining among you? Is there one vice which you do not possess? You have no more religion than my horse. Gold is your god. Which of you has not bartered away your conscience for bribes? Is there a man among you that hath the least care for the good of the commonwealth? Ye sordid prostitutes, have ye not defiled this sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices, ye are grown intolerably odious to the whole nation. You, who were deputed here by the people to get their grievances redressed, are yourselves become their greatest grievance. Your country therefore calls upon me to cleanse this Augean stable, by putting a final period to your iniquitous proceedings in this house; and which, by God's help, and the strength he hath given me, I am now come to do. I command you, therefore, upon the peril of your lives, to depart immediately out of this place. Go, get you out; make haste! ye venal slaves, begone;' then turning to one of his followers, he added, 'take away that shining bauble, and lock up the doors.'

It is a degrading instance of the subserviency of the public journals of that day, to find this tyrannical act thus smothered over in the *Mercurius Politicus*, the authorized gazette of the time.

'Westminster, April 20. The lord general delivered in Parliament *divers reasons* wherefore a present period should be put to the sitting of this Parliament; and it was accordingly done, the Speaker and the members all departing. The grounds of which proceeding will (it is probable) be shortly made public.'

Election Expenses.

The following remarkable account of the economy with which members of Parliament were formerly elected, is taken from a MS. of J. Harrington, Esq. of Kelston, in Somersetshire. It is dated 1646, and is called, 'A note of my BATH business about the Parliament.'

'Saturday, December, 1646, went to Bath, and dined with the mayor and citizens; conferred about my election to serve in Parliament, as my father was helpless and ill able to go any more. Went to the George Inn at night, met the bailiffs, and desired to be dismissed from serving; drank strong beer and metheglin; expended about three shillings; went home late, but got excused, as they entertained a good opinion of my father.

'Monday, December 28, went to Bath; met Sir John Horner; we were chosen by the citizens to serve for the city. The mayor and citizens conferred about Parliament business. The mayor promised Sir John Horner and myself a horse a piece, when we went to London to the Parliament, which was accepted of: and we talked about the synod and ecclesiastical dismissions. I am to go again on Thursday, and meet the citizens about all such matters, and take advice thereon.

'Thursday, 31, went to Bath; Mr. Ashe preached. Dined at the George Inn, with the mayor and four citizens; spent at dinner six shillings in wine.

Laid out in victuals at the George Inn	11*s.*	4*d.*	
Laid out in drinking	7	2	
Laid out in tobacco and drinking vessels	4	4	

'Jan. 1, my father gave me four pounds to bear my expenses at Bath.

'Mr. Chapman, the mayor, came to Kelston, and *returned thanks* for my being chosen to serve in Parliament, to my father, in the name of all the citizens. My father gave me

good advice, touching my speaking in Parliament, as the city should direct me. Came home late at night from Bath much troubled thereat, concerning my proceeding truly for men's good report, and my own safety.

'Note. I gave the city messenger two shillings for bearing the mayor's letter to me. Laid out in all, three pounds seven shillings for victuals, drink, and horse hire, together with divers gifts.'

As a contrast to the singular economy of the Bath election, in 1646, it may not be amiss to subjoin the following list of 'charges of ONE DAY'S EXPENSES at a small POT HOUSE at Ilchester, in the contest for the county of Somerset, in 1813.'

353 bottles rum and gin . .	at 6*s.*	£105	18	0
57 bottles French brandy .	at 10*s.* 6*d*	29	18	6
514 gallons beer	at 2 8	68	18	8
792 dinners .	at 2 6	99	0	0
		£304	17	2

No Liberty, No Subsidy.

In the first session of the Scottish Parliament after the accession of Queen Anne, a very remarkable struggle took place between the court and opposition parties. The House having first recognised her majesty's title to the crown, proceeded to pass certain acts for securing the liberty and freedom of the nation; to all of which, except that known by the name of *the Act of Security*, her majesty's commissioner, the Duke of Queensberry, gave the royal assent. The rejected Act was, however, deemed the most important of the whole, and the House determined to refuse all supplies until it should be conceded. On the 5th of Dec. 1703, a motion being made for the first reading of an Act of Supply, a hundred voices were instantly raised against it. Some called out for the royal assent to the Act of Security; others demanded whether the Parliament met for nothing else than to drain the nation of money, to support those who designed to betray and enslave it? After much altercation, it was at length moved, that the sense of the House should be taken, 'whether they should proceed first to overtures for Liberty, or a Subsidy?' The court party endeavoured to oppose this proceeding, but their voices were drowned by vociferations of *Liberty* or *No Subsidy*. The Earl of Roxburgh declared, that if there was no other way of obtaining so natural and undeniable a privilege of the House as *a vote*, they would demand it with their swords in their hands. The lord commissioner perceiving at length that the opposition was too formidable to be withstood, consented that the Bill for a Subsidy should continue to lie on the table, and that the House should, on the morrow, proceed to consider of the 'Overtures for Liberty.' When the morrow came, however, the first thing his grace did, was to call for such acts as he was empowered to pass into laws, and after giving them the royal assent, he adjourned the House.

One of the acts for liberty which had previously passed in this Parliament, was an Act for 'approving, ratifying, and confirming perpetually, an Act of Parliament, declaring it high treason to disown, quarrel, or impugn the dignity or authority of Parliament,' and the proposition gave rise to a very long and hot debate. When the roll came to be called, for so the votes used to be taken in the Scottish Parliament, 'there fell,' says a contemporary record, 'the greatest rain that was ever seen come from the heavens, which made such a noise upon the roof of the Parliament House (which was covered with lead), that no voice could be heard, and the clerks were obliged to stop, whereupon, as soon as it ceased, Sir David Cuninghame of Milncraig took occasion to tell the House 'It was apparent that the heavens declared against their procedure.' This figure of oratory had, however, but little effect; for the Act was passed by a large majority.

Fletcher and Lord Stair.

The celebrated Fletcher of Salton brought before the Scottish Parliament, in 1705, a Scheme of Limitations for protecting the liberty of the nation, in which it was proposed, among other things, to enact, 'that no general indemnity or pardon for any transgression should be valid without consent of Parliament.'

The Earl of Stair was among those who opposed the measure. When Fletcher, in the course of his reply, came to justify this article, he thus indignantly alluded to his lordship: 'I wonder not,' said he, 'that this article should meet with an opponent in the noble lord; for it is only from the want of such an act as this, that the author of the massacre of Glencoe has not, long ere now, expiated the guilt of that bloody deed on the scaffold.'

It is a singular fact, that the day of Stair's death should have been the eighth of January, the anniversary of his signing the warrant for the massacre of Glencoe. He was found dead in his bed.

Law and Privilege.

In the beginning of the last century, there were great complaints of partiality and injustice in the election of members of Parliament, on the part of sheriffs of counties, and the returning officers of boroughs; and in the year 1703, the subject occasioned so serious a difference between the two houses, as obliged Queen Anne to prorogue the Parliament.

The case in which this occurred was the celebrated one of Ashby and White, relative to the borough of Aylesbury, where the return was made by four constables. It was believed that they had made a bargain with some of the candidates, and then managed the matter so as to be sure that the majority should be for the persons to whom they had engaged

themselves. They first canvased the town, to know how the voters were inclined, and then resolved to find some pretext for disqualifying all such as were not likely to vote for their candidates.

Cases of this description had frequently occurred, and when petitions were presented to the House of Commons, they always decided in favour of the members thus returned, in a manner so barefaced, that the reproach of injustice in judging elections, excited in them no shame. It was not easy to find a remedy for such a crying abuse, although all parties in their turn complained of it. At last an action was brought against the constables of Aylesbury, at the suit of an inhabitant who had been always admitted to vote in former elections, but was rejected in the last election. This was tried at the assizes, and it was found there by the jury, that the constables had denied him a right, of which he was undoubtedly in possession. It was however moved in the Queen's Bench to quash all the proceedings in the matter, since no action did lie, or had ever been brought, upon that account. The Judges, Powel, Gould, and Powis, were of opinion, that no hurt was done the man; that the judging of elections belonged to the House of Commons; that as this action was the first of its kind, so if it was allowed, it would bring on an infinity of suits, and put all the officers concerned in elections into great difficulties. Lord Chief-Justice Holt, though alone, yet differed from the rest; he thought this was a matter of the greatest importance, both to the whole nation in general, and to every individual: he made a great difference between an election of a member, and a right to vote in it; the House of Commons were the only judges of the former, whether it was rightly managed or not, without bribery, fraud, or violence: but the right of voting in an election, was an original right founded either on a freehold of forty shillings a year in the county; or on burgage-land, or upon a prescription, or by charter in a borough; these were all legal titles; Acts of Parliament were made concerning them, and by reason of these, everything relating to those acts were triable in a court of law. His lordship spoke long and learnedly, and with some vehemence, upon the subject; but he was one against three, so that the order of the court went in favour of the constables. The matter was upon that brought before the House of Lords, by a Writ of Error; the cause was very fully argued at the bar, and the Judges were ordered to deliver their opinions upon it: which they did very copiously. Chief-Justice Trevor insisted much on the authority that the House of Commons had, to judge of all elections; from that he inferred, that they only could judge who were the electors; petitions were often grounded on this, that in the poll some were admitted to vote, who had no right to it, and that others were rejected, who had a right; so that in such cases they were the proper judges of this right; and if they had it in some cases, they must have it in all. From this he inferred, that every thing relating to this matter was triable by them, and by them alone: if two independent jurisdictions might have the same cause brought before them, they might give contrary judgments in it; and this must breed great distraction in the execution of those judgments.—To all this it was answered, that a single man who was wronged in this matter, had no other remedy but by bringing it into a court of law; for the House of Commons could not examine the right of every voter; if the man, for whom he would have voted, was returned, he could not be heard to complain to the House of Commons, since he could not make any exceptions to the return; so that he must bear his wrong, without a remedy, if he could not bring it into a court of law. A right of voting in an election, was the greatest of all the rights of an Englishman, since by that he was represented in Parliament; the House of Commons could give no relief to a man wronged in this, for any damages; they could only set aside one return, and admit of another; but this was no redress to him that suffered the wrong; it made him to be less considered in his borough, and that might be a real damage to him in his trade. Since this was a right inherited in a man, it seemed resonable that it should be brought, where all other rights were tried, into a court of law; the abuse was new, and was daily growing, and it was already swelled to a great height; when new disorders happen, new actions must lie, otherwise there is a failure in justice, which all laws abhor: practices of this sort were enormous and crying; and if the rule made in the Queen's Bench was affirmed, it would very much increase these disorders, by the indemnity that seemed to be thus given to the officers who took the poll. After a long debate, it was carried by a great majority to set aside the order in the Queen's Bench, and to give judgment according to the verdict given at the assizes; which judgment was accordingly executed, and the man was allowed damages and the costs of the suit. This gave great offence to the House of Commons, who passed very strong votes upon it,—against the men of Aylesbury, as guilty of a breach of their privileges, and against all others who should for the future bring any such suits into courts of law; and likewise against all counsel, attorneys, and others, who should assist in any such suits. Notwithstanding all this, however, they did not think fit to send for the man who had sued, or rather in whose name the suit was carried on; but let the matter as to him fall, under a show of moderation and pity. The Lords on their part ordered the whole state of the case to be drawn up and printed, which was done with much learning and judgment; they also asserted the right that all the people of England had, to seek for justice in courts of law, upon all such occasions; and declared that the House of Commons, by their votes, struck at the liberties of the people, at the law of England, and at the judicature of the House of Lords; they farther ordered the lord-keeper to send a copy of the case, and their votes, to all the sheriffs

of England, to be communicated to all the boroughs in their counties. The House of Commons were much provoked at this, but they could not hinder it; the thing was popular, and the Lords got great credit by the judgment they gave, which let the people of England see how they might be redressed for the future. Accordingly, five others of the inhabitants brought their actions against the constables, upon the same grounds. The House of Commons looked on this proceeding as a great contempt of their votes, and voted it to be a breach of privilege; to which they added a new, and till then unheard-of crime, *that it was contrary to the declaration that they had made.* They accordingly sent their messenger for these five men, and committed them to Newgate, where they lay three months prisoners, it not being deemed expedient to make any application in their behalf to the House of Commons. Motions were at length made, in the interval between the Terms, for a Habeas Corpus; but the statute relating only to commitments by the royal authority, this did not lie within it. A Writ of Error was then suggested, to bring the matter before the Lords; but that was only to be come at by petitioning the queen to order it. The Commons were alarmed at this, and made an address to the queen, setting forth, that they had passed all the money-bills, and therefore hoped her majesty would not grant the prayer of these petitioners. Ten Judges agreed, that in civil matters a petition for a Writ of Error was a petition of right, and not of grace; two of them only were of another mind; it was therefore thought a very strange thing, which might have most pernicious consequences, for the House of Commons to desire the queen not to grant a petition of right, that being plainly a breach of law and of her coronation-oath. The House had also taken on them to affirm, that the writ did not lie; though it was clearly the work of the Judicature to declare, whether it lay or not, and that was unquestionably the right of the Lords. They only could determine that, the supplying the public necessities was a just consideration to be offered to the queen, as an argument to persuade her to act against law; as if they had pretended that they had bribed her to infringe the law, and to deny justice. The queen, in answer to their address, observed, *that stopping proceedings at law, was a matter of such consequence, that she must consider well of it.* This answer was thought so cold, that they returned her no thanks for it. The Commons carried their anger farther; they ordered the prisoners to be taken out of Newgate, and to be kept by their serjeant; they also ordered the lawyers and the solicitors to be taken into custody, for appearing in behalf of the prisoners. These were such strange and unheard-of proceedings, that by them the minds of all people were much alienated from the House of Commons. But the prisoners were under such management, and so well supported, that they would not submit nor ask pardon of the House; it was generally believed, that they were supplied and managed by Lord Wharton. They petitioned the House of Lords for relief; and the Lords resolved to proceed in the matter by sure and regular steps. They first came to some general resolutions; that neither House of Parliament could assume or create any new privilege that they had not formerly been possessed of; that subjects claiming their rights in a course of law, against those who had no privilege, could not be guilty of a breach of the privileges of either House; that the imprisoning the men of Aylesbury, for acting contrary to a declaration made by the House of Commons, was against law; that the committing their friends and their counsel for assisting them, in order to the procuring their liberty in a legal way, was contrary to law; and that the Writ of Error could not be denied without breaking the Magna Charta and the laws of England. These resolutions were communicated to the House of Commons at the conference. They made a long answer to them. In it they set forth, that the right of determining elections was lodged only with them, and that therefore they could only judge who had a right to elect; they only were the judges of their own privileges, the Lords could not intermeddle with them; they quoted very copiously the proceedings in the year 1575, upon an appeal brought against a member of their House; they said their prisoners ought only to apply to them for their liberty; and that no motion had ever been made for a Writ of Error in such a case. After this preliminary conference, the matter was, according to form, brought to a free conference, where the point was fully argued on both sides. The city and the nation in general were in favour of the Lords, who drew up a full representation of the whole affair, in an address to the queen, written in a firm and dignified tone, but with many severe reflections on the House of Commons. When this was presented to the queen, the business of the session being concluded, her majesty returned the following answer.

'My Lords, I should have granted the Writ of Error desired in this address, but finding an absolute necessity of putting an immediate end to this session, I am sensible there could have been no further proceedings upon that matter.'

The House of Lords looked on this as a clear decision in their favour; establishing the principle, that returning officers at elections, are answerable for their misconduct in a court of law; and that a vote of the House of Commons cannot screen them, if they deny any elector having a right to vote, the exercise of his privilege.

Excommunication.

When the Assembly of Divines petitioned the House of Commons, that every presbytery or presbyterian congregation, that is, the pastor and the ruling elders, might have the power of excommunication, Whitelocke, a lawyer, strongly opposed the petition, and

concluded one of his speeches in these words: 'The best excomunication is, for pastors, elders, and people, to excommunicate sin out of their own hearts and lives, to suspend themselves from all works of iniquity; this is a power which, when put in execution, through the assistance of the Spirit of God, will prevent all disputes about excommunication, and suspension from the sacrament.

Wild Oats.

Henry Lord Falkland having been brought into the House of Commons at a very early age, a grave senator objected to his youth, remarking, that 'he did not look as if he had sown his wild oats.' His lordship replied with great quickness, 'Then I am come to the properest place, where there are so many old geese to pick them up.'

Publishing the Debates.

It is remarkable, that one of the greatest and most daring infringements of the liberty of the press that ever was made, passed the two Houses of Parliament without a single dissentient voice, and with little public animadversion; this was the prohibition of printing the debates. In the year 1737, the House of Commons unanimously resolved, 'that it is a high indignity to, and a notorious breach of the privileges of this House, for any news-writer, in letters or other papers (as minutes, or under any other denomination), to or for any printer or publisher of any printed newspaper of any denomination, to presume to insert in the said letters or papers, or to give therein any account of the debates, or other proceedings of this House, or any committee thereof, as well during the recess, as the sitting of Parliament; and that this House will proceed with the utmost severity against such offenders.' This resolution, so far from producing the effect anticipated, on the contrary tended still farther to excite public curiosity, while it rendered truth less attainable. It compelled the compilers of periodical publications, to adopt a covert method of giving the debates. The *Gentleman's Magazine* published their debates in the 'Senate of Lilliput,' under the names of Lilliput and Brobdignag; and the *London Magazine* gave a journal of the proceedings and debates in a political club, with Roman appellations. Each miscellany explained these fictitious titles, in advertisements affixed to the respective volumes.

Denzil Hollis.

After a very hot debate, in the course of which Ireton had let fall some very rude expressions respecting Denzil Hollis, the latter desired that he would walk out with him, and then told him 'that he insisted on his crossing the water immediately to fight him.' Iretón replied, 'that his *conscience* would not suffer him to fight a duel.' Hollis, greatly incensed, pulled him by the nose, observing, that 'since his conscience prevented him from giving men satisfaction, it ought to keep him from provoking them.'

Bishop Neile.

Bishop Neile, when Prelate of Lincoln, and before he was translated to the See of Durham, was attacked by the House of Commons, for having, as they supposed, dissuaded the Lords from agreeing to a conference with the Commons on the subject of impositions, and for having used this expression, 'that the matter of imposition is a *noli me tangere*, and that it did not strike at a branch, but at the root and prerogative of the Imperial Crown.' A considerable discussion took place between the Houses on the subject, when it appeared that the bishop had used the words attributed to him; and there is a story told of him, which shows that they corresponded truly with his principles upon the subject of impositions by the crown. Waller, going to court, to see King James the First, at dinner overheard his majesty talking to Dr. Andrews, Bishop of Winchester, and Dr. Neile, Bishop of Durham. 'My lords,' said the king, 'cannot I take my subjects' money when I want it, without all this formality in Parliament?' The Bishop of Durham readily answered, 'God forbid, sir, but you should, you are the breath of our nostrils.' Whereupon the king turned, and said to the Bishop of Winchester, 'Well, my lord, what say you?' 'Sir,' replied the bishop, 'I have no skill to judge of Parliamentary cases.' The king answered, 'No put-offs, my lord, answer me presently.' 'Then, sir,' said Dr. Andrews, 'I think it lawful for you to take my brother Neile's money, for he offers it.'

Earl of Shaftesbury.

The Earl of Shaftesbury had been always very inveterate against Holland, and used constantly to conclude his speeches, in the House of Peers, on that subject, with *delenda est Carthago*, applying this celebrated sentence to that country; but before he took refuge there, he appealed to the magistrates for permission to do so, who answered his petition thus laconically: '*Carthago non adhuc abolita, comitem de Shaftesbury in gremio suo recipere vult.*'

The Septennial Act.

'The Septennial Bill,' says Coxe, 'was undoubtedly one of the most daring uses, or, according to the representations of its opponents, abuses of Parliamentary power, that ever was committed since the revolution; for it not only lengthened the duration of future Parliaments, but the members who had been

elected for only three years, prolonged, of their own authority, the term of their continuance for four years more.' In the House of Lords, where it was proposed by the Duke of Devonshire, there were only thirty-six votes against it; and on being sent to the House of Commons, there was a majority of 264, against 121. Lord Somers, the constant friend of liberty, and the oracle of the revolution, who was confined by a fit of the gout at the time, declared to Lord Townsend, who waited on him, that he never approved the Triennial Bill, and always considered it the reverse of what it was intended, adding, 'that he thought the Septennial Bill would be the greatest support possible to the liberty of the country.'

The Hanoverian Succession.

On the day that the Hanoverian Succession Bill passed the House of Commons, Sir Arthur Owen, Bart., Member for Pembrokeshire, and Griffith Rice, Esq., Member for Carmarthenshire, prevented the friends of the present royal family from being left in a minority, and thus secured the succession of the House of Hanover to the throne of these realms. It appears, that on the day on which the debate took place, Sir Arthur and Mr. Rice met accidentally in the lobby, when the Tory administration was stealing the question through the House at an early hour, and when many of the Whigs were absent. The House was about to divide, when one of the Whig members seeing a majority in favour of the House of Stuart, exclaimed that the whole was an infamous proceeding. Almost frantic, he immediately ran out of the House in search of some of his partizans, to give a turn in favour of the Elector of Hanover. Perceiving Sir Arthur and Mr. Rice in the lobby as he came out, he addressed them with much vehemence, and said, 'What do you mean, gentlemen, lounging here, when the Hanoverian Succession Bill is going to be thrown out?' 'When I heard that,' Sir Arthur used often to say in relating the anecdote, 'I made but one step into the House, and my voice made the number equal, for the bill, 117, and the Tories had no more. Mr. Rice, with great gravity coming after me, had the honour of giving the casting vote in favour of the Hanoverian succession.'

Lord Hardwicke.

When the whole nation was inflamed with exaggerated accounts of injuries sustained by British merchants and seamen, from the rapacity and cruelty of the Spaniards, Lord Hardwicke opposed, in the cabinet, the pacific disposition of the prime minister; and in the House of Lords made so strenuous a speech for vigorous measures, that Walpole, who stood behind the throne, exclaimed to those around, 'Bravo, Colonel Yorke.'

'The style of his eloquence,' says Mr. Coxe, 'was more adapted to the House of Lords, than to the House of Commons. The tone of his voice was pleasing and melodious, his manner was placid and dignified. Precision of arrangement, closeness of argument, fluency of expression, elegance of diction, great knowledge of the subject on which he spoke, were his particular characteristics. He seldom rose into great animation, his chief aim was more to convince than to amuse, to appeal to the judgment rather than to the feelings of his auditors. He possessed a perfect command over himself, and his even temper was never ruffled by petulant opposition, or malignant invective.'

Holland and Hardwicke.

The Earl of Hardwicke and Lord Holland, though frequently in office together, seldom agreed in any measure, and not unfrequently opposed each other's bills from mere pique. Lord Hardwicke had opposed a bill of Lord Holland's in the Upper House, with some acrimony. This brought on a sarcasm from Lord Holland, then Mr. Fox, who upon a private bill of Sir F. B. Delaval's, enabling him to sell some estates for the payment of his debts, alluded very pointedly to Earl Hardwicke. After speaking for some time on the bill, he exclaimed, 'But where am I going? perhaps I shall be told in another place, that this is a money bill, and shall be contravened upon this ground. How can it be so, I know not; but this I know, that touch but a cobweb of Westminster Hall, and the *old spider of the law* is out upon you, with all his younger vermin at his heels.'

Effect of Manner.

'The Duke of Argyle,' says Lord Chesterfield, 'though the weakest reasoner, was the most pleasing speaker I ever heard in my life. He charmed, he warmed, he forcibly ravished the audience; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a noble air, an harmonious voice, an elegance of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker I ever heard. I was captivated like others; but when I came home, and coolly considered what he had said, stripped of all those ornaments in which he had dressed it, I often found the matter flimsy, the arguments weak, and I was convinced of the power of these adventitious concurring circumstances, which it is ignorance of mankind to call trifling.'

Charles's Martyrdom.

In the session of Parliament, 1775, Mr. Bamber Gascoigne moved, that the Speaker's chaplain should preach before the House on the 30th of January, being the anniversary of Charles's martyrdom.

Lord Folkstone objected, that the obser-

vance of that day in the usual manner, was a direct attack on the Revolution, and the settlement of the House of Hanover, as well as blasphemy against our holy religion.

Mr. Gascoigne said, he had made the motion because an Act of Parliament ordered the day to be kept as a fast.

Mr. Byng remarked, that the act did not, however, order a sermon to be preached.

The Lord Mayor (John Wilkes) declared, that he was for the observance of the day, but in a very different manner from that proposed. He wished that it should be celebrated as a *festival*, not as a *fast*. The death of that enemy of our liberties, of that odious tyrant who was, to use the great Milton's words, *ipso Nerone Neronior*, was a sacrifice to the public justice of the country, and ought to be celebrated as the most glorious deed ever done in this or any other country; for without it, we should at this hour have had no constitution left, but have been the most abject slaves on the face of the earth.

The motion was, however, carried by a majority of 138 to 60.

Managing.

The management of the House of Commons, as it is called, is a confidential department unknown to the Constitution, and not attached to any particular office in the administration, though generally joined either to that of Secretary of State, or Chancellor of the Exchequer.

In former times, the expense of managing the House of Commons was immersed under the head of secret service money; and the chief art consisted in distributing with policy among the pliant members who have no ostensible places, sums of money for their support during the session, besides contracts, lottery tickets, and other douceurs. The *douceur* generally varied from £500 to £1000, to each member.

In the memoirs of the Marchioness of Pompadour, there is a letter from an English minister to Cardinal Fleury, in which he gives a curious picture of the Parliament of that day. He says, 'I pension *half* the Parliament to keep it *quiet*. But as the king's money is not sufficient, they to whom I give none, clamour loudly for war. It would be expedient for your eminence to remit me three millions of French livres, in order to silence the barkers. Gold is a metal which here corrects all ill qualities in the blood. A pension of two thousand pounds a year, will make the most impetuous warrior in Parliament, as tame as a lamb.'

This anecdote furnishes a key to the mystical phrases of a minister's *planning* a Parliament, or *conducting* a House of Commons, frequently made use of by historians, and particularly by Tindal, who speaks of ministers settling the plan of a new Parliament, and making 'elections go in the same track that they had laid out.'

Without coming to more recent times, there is a curious instance of the importance attached to managing a House of Commons, by Mr. Fox, the first Lord Holland. In 1754, on the death of Mr. Pelham, a negociation took place between the Duke of Newcastle and Mr. Fox, in which the latter solicited the office of Secretary of State, with the *management* of the House of Commons annexed; but this the duke would not give up. Mr. Fox, however, had been so confident that his negociation with the duke would succeed, that while it was pending, he sent the following circular to his friends:

'Sir,

'The king has declared his intention to make me Secretary of State, and I (very unworthy, as I fear I am, of such an undertaking) *must take the conduct of the House of Commons*. I cannot, therefore, well accept the office, till after the first day's debate, which may be a warm one. A great attendance that day of my friends, will be of the greatest consequence to my future situation; and I should be extremely happy if you would, for that reason, show yourself amongst us then, to the great honour of,

'Dear Sir, yours,' &c. &c.

Although it is the usual practice of the ruling minister in the House of Commons, to send circulars to court members, requesting their early attendance, yet Mr. Fox's letter went so much beyond the usual manner, and so injudiciously betrayed his own aspiring, that it gave great offence. George Townshend, who was personally hostile to Fox, and was dragging his brother Charles into opposition to their uncle the Duke of Newcastle, merely on account of his forced connexion with Fox, determined to complain of the letter to Parliament.

Mr. Townshend selected the very day after Mr. Pitt's dismissal; when, under pretence of moving for a call of the House, he said, 'When a system was likely to be grafted on these treaties, unadopted and proscribed by the constitution, he wished the House should be full. Our ministers, indeed, had taken upon them to add to the usual respectable summons, not only the ministerial invitation, but an invitation of their own. This was an unconstitutional act of a minister as desirous of power as ever minister was, and who was willing to avail himself of his colleagues' friends, though not fond of owning their measures.'

Having read the letter, and descanted on it in harsh and studied periods, and condemned it with an awkward acrimony which defeated his own purpose, he continued: 'He did not know whose letter it was; he did not know that the first day of the session they were electing a minister. He thought he was called to express his duty to his king on the address; now he was uncertain whether the House was voting measures, or more people into place. He would advise the minister to make the constitution the rule of his conduct.'

Mr. Fox answered with great severity, that it was proper for the *informer* to acquaint the

House who signed such a letter (though, said he, that is pretty well known), and to whom it was addressed; though he should not insist on this; 'but,' continued he, 'do not let this additional imprudence be imputed to me, that I should be thought to have addressed one to *that* gentleman. I hope, too, that it is not a necessary part of prudence, that when one writes to a gentleman, one should consider what figure that letter will make if shown. However, there was no undue influence in these letters; nor were they sent promiscuously, but to persons of great consideration. But the objectionable part proceeded from a false writing, for between the words *conduct* and House of Commons, other words, which I will not name, were accidentally omitted. Mr. Townshend allows me common sense; does he think, then, that I would say, *conduct of the House of Commons?* It is indeed very early to treat me as a minister; but I should be proud of his advice. Was showing this letter, behaving with the exactness of a gentleman? he believed the House would not deem it so. I may,' said he, 'have written a silly letter. I am sure one has been sillily addressed.'

The House did not ground any proceeding on the subject, and it was dropped without much further discussion.

From an authentic list of the subscribers to the lottery of 1769, it appears that 21,200 tickets were subscribed for by members of the House, or rather distributed among them at prime cost, when they were selling in the open market at forty shillings premium; so that a sum of no less than £42,400, may be said to have been thus expended in influencing the votes of the House.

Walpole's Bribery.

Sir Robert Walpole is accused of having been more guilty of bribery than ministers in general. A well-known phrase is attributed to him, that 'every man had his price;' but he has also declared, that ministers were oftener tempted than tempting.

In a warm debate in the House of Commons, Sir Robert, who was standing next to Mr. Levison, said to him, 'You see with what zeal and vehemence these gentlemen oppose, and yet I know the price of every man in this house except three, and your brother is one of them.' This brother was Lord Gower, who soon, however, lessened the number of incorruptibles by his defection.

On another occasion, Sir Robert wanted to carry a question in the House of Commons, to which he knew there would be great opposition, and which was disliked by some of his dependents. As he was passing through the Court of Requests, he met a member of the contrary party, whose avarice he imagined would not reject a large bribe. He took him aside, and said, 'Such a question comes on this day; give me your vote, and here is a bank bill of £2000,' which he put into his hands. The member made him this answer: 'Sir Robert, you have lately served some of my particular friends; and when my wife was last at court, the king was very gracious to her, which must have happened at your instance. I should, therefore, think myself very ungrateful (*putting the bank bill into his pocket*) if I were to refuse the favour you are now pleased to ask me.'

Lunar Influence.

When the borough of Wendover was in possession of Earl Verney, he allowed the tenants in general to live rent free, on condition of their voting for such gentlemen as he should nominate. In 1768, however, a Mr. Atkins, a lace manufacturer in the place, determined to carry the election against his lordship by a *coup-de-main;* and the electors preferring present gain to the advantage of living rent free, to the great astonishment of Earl Verney, returned Mr. Atkins and Sir Robert Darling, a former Sheriff of London.

This disobedience to his lordship's wishes was punished by the voters being instantly ejected from their houses, and obliged to take refuge in huts and tents; where they remained for six months in all the penitence of sorrow, until a promise of good behaviour in future, restored them to their dwellings.

The inhabitants keeping this severe treatment in remembrance, determined on retaliation. In 1784, Earl Verney fearing he would lose his election for the county, offered himself with Mr. Joliffe, as candidates for Wendover. The electors well knowing that the deranged state of his lordship's private affairs would very shortly oblige him to sell his property in the borough, took this opportunity of again putting up their suffrages to the highest bidder. One elector, to whom the principal management was confided, settled, that for a sum of £6000 two candidates should be chosen against his lordship's interest and influence. A gentleman was then employed to go down to the borough, and was met, according to previous appointment, by the electors, about a mile from the town. The electors asked the stranger where he came from? He replied, 'From the moon.' They then enquired, 'What news from the moon?' He replied, that he had brought from the moon £6000, to be distributed among them by the borough agent. The electors thus satisfied, and yielding to the all subsiding lunar influence, chose the candidates, and received their reward.

What is Corruption?

Mr. Beckford brought in a bill for preventing bribery and corruption at elections, in which was a clause to oblige every member to swear, on his admission to the house, that he had not, directly or indirectly, given a bribe to any elector. This clause was so universally

opposed, as answering no other end but that of perjuring the members, that Mr. Beckford was compelled to withdraw it. Mr. Thurlow opposed this bill in a long speech, to which Mr. Beckford very smartly replied. 'The honourable gentleman,' said he, 'in his learned discourse, gave us first one definition of corruption, then he gave us another definition of it, and I think he was about to give us a third. Pray, does that gentleman imagine there is a single member of this house that does not know what corruption is?'

Arthur Onslow.

When Arthur Onslow, the Speaker of the House of Commons, had to pass a vote of censure on some justices for their misconduct at an election, his speech was so long and severe, that the morning it was printed Sir Charles Hanbury Williams complained to the Speaker of the printer having made a grievous mistake. 'Where? How?' inquired the Speaker, 'I examined the proof-sheet myself.' Sir Charles replied, 'Why, in the conclusion he makes you say, *more* might have been said; now you surely must have written it, *less* might have been said.'

This celebrated Speaker of the House of Commons, for the purpose of relaxing himself from the multiplied cares of his office, was in the habit of passing his evening at a respectable country public-house, which for nearly a century was known by the name of the Jew's Harp House, situated about a quarter of a mile north of Portland Place. He dressed himself in plain attire, and preferred taking his seat in the chimney-corner of the kitchen, where he took part in the vulgar jokes and ordinary concerns of the landlord, his family, and customers. He continued this practice for a year or two, and much ingratiated himself with his host and his family, who not knowing his name, called him 'the gentleman;' but, from his familiar manners, treated him as one of themselves. It happened, however, one day that the landlord was walking along Parliament Street, when he met the Speaker in state going up with an address to the throne; and, looking narrowly at the chief personage, he was astonished and confounded at recognising in the features of the gentleman his constant customer. He hurried home, and communicated the extraordinary circumstance to his wife and family, all of whom were disconcerted at the liberties which at different times they had taken with so important a person. In the evening Mr. Onslow came as usual, with his holiday face and manners, and prepared to take his usual seat, but found everything in a state of peculiar preparation, and the manners of the landlord and his wife changed from indifference and familiarity to form and obsequiousness. The children were not allowed to climb upon him, and pull his wig, as heretofore, and the servants were kept at a distance. He, however, took no notice of the change; but finding that his name and rank had by some means been discovered, he paid the reckoning, civilly took his departure, and never visited the house afterwards.

Earl of Chatham.

When Mr. Pitt, first Earl of Chatham, made his *début* in the House of Commons, he was, as everyone knows, a cornet in the army. A country gentleman, who had been struck with his eloquence, told Sir Robert Walpole that he thought it would be to his interest to make young Pitt a captain. 'My dear sir,' said Sir Robert, 'to let you see how much I think of you, if you will make him my friend, I will give him a regiment.'

Sir William Young having once interrupted Mr. Pitt while speaking, with the cry of 'Question, question,' he paused; then fixing on Sir William a look of ineffable contempt, he exclaimed, 'Pardon me, Mr. Speaker, this agitation, but whenever that honourable member calls for the question, I fancy I hear the knell of my country's ruin.'

On another occasion, immediately after Mr. Pitt had finished a speech in the house, he walked out, as usual, with a very slow step. Silence continued until the door was opened to let him into the lobby, when a member started up, saying, 'I rise to reply to the right honourable member.' Mr. Pitt immediately turned back; when the orator instantly sitting down, he hobbled to his seat, repeating the verses of Virgil:—

'Ast Danaum progenes, Agamemnoniæque phalanges,
Ut vidêre virum, fulgentiaque arma per umbras,
Ingenti trepidare metu—pars vertere retro,
Seu quondam petiêre rates,—pars tollere vocem
Exiguam,—inceptus clamor frustratur hiantes.'

Then, placing himself on his seat, he exclaimed, 'Now let me hear what the honourable member has to say to me or to the house.' The member was silent, and the House, instead of laughing at his embarrassment, were awed into pity.

When the Prussian subsidy, an unpopular measure, was discussed in the House of Commons, Mr. Pitt justified it with infinite address, insensibly subduing his audience until a murmur of approbation was heard from every part of the House. Availing himself of this moment, he placed himself in an attitude of stern defiance, but perfect dignity, and exclaimed in his loudest tone, 'Is there an Austrian among you? If so, let him stand forth and reveal himself.'

Mr. Moreton, the Chief-Justice of Chester, speaking in the House of Commons, made use of the phrase, 'King, Lords, and Commons, or,' directing his eyes towards Mr. Pitt, 'as that right honourable member would call them, "Commons, Lords, and King."' Mr. Pitt rose with great deliberation, and called to order. 'I have,' he said, 'frequently heard

in this House doctrines which have surprised me; but now my blood runs cold. I desire the words of the honourable member may be taken down.' The clerk of the House wrote down the words. 'Bring them to me,' said Mr. Pitt, in a voice of thunder. By this time Mr. Moreton was frightened out of his senses. 'Sir,' he said, addressing himself to the Speaker, 'I am sorry to have given offence to the right honourable gentleman or to the House. I meant nothing. King, Lords, and Commons; Lords, King, and Commons; Commons, Lords, and King; *tria juncta in uno.* I meant nothing! Indeed I meant nothing.' Mr. Pitt then rose and said, 'I do not wish to push the matter farther; the moment a man acknowledges his error, he ceases to be guilty. I have a great regard for the honourable member, and as an instance of that regard, I give him this advice, that whenever he *means* nothing, he will *say* nothing.'

Lord Chatham, when minister, was so delicate on the subject of his measures, that his nearest friends frequently went down to the House of Commons ignorant of the question to be proposed. On being remonstrated with on this subject, he said, 'he always trusted to the utility of his measures, and if his friends did not see it in that light, he did not want their support.'

Indeed, Lord Chatham was so conscious of his own independence as a minister, that being one day told in the House of Lords of the strength of his majorities, he vehemently replied, 'I know of no majority but what the sense of the House occasionally gives me. If there are any other majorities, they belong to the Duke of Newcastle, and I trust he has come honestly by them.'

Chatham and Holland.

Mr. Pitt, the first Lord Chatham, when in the House of Commons, speaking one day very much in favour of a particular bill, concluded with saying, 'that he thought so highly of it in all its points, that he should not desire any other epitaph on his tombstone than to be remembered as the author of this bill.'

Lord Holland, then Mr. Fox, speaking in reply, began by observing, 'That though he had screwed up his mind to the utmost pitch of attention, in order to catch what fell from so exalted a character, in aid of his understanding, yet he was free to confess he could bring no single ray of conviction to his mind in favour of it. As to what the honourable gentleman says about requiring no other epitaph but that of being the author of this bill, I should be much amazed at it, did I not know from long experience, that great men are sometimes the worst calculated to decide upon their own characters; and, indeed, I have now a case which occurs to my recollection, and which is in point to what I have asserted; it is the case of that celebrated musician, Borelli. Although this great composer had previously established his fame in a number of beautiful compositions, yet when he was dying, so prejudiced was he to one particular trifle, the eccentric offspring of a fanciful moment, that he said he desired no other mention of his musical talents to be engraven on his tomb, than

'Here lies the author of "Corelli's Jig."'

Mansfield on General Warrants.

Some years after the affair of *general warrants* was over, which rendered the name of Wilkes so memorable, Lord Mansfield one day spoke lightly of them in the House of Lords, as things which every tyro in Westminster Hall ought to know were illegal. 'And did you always think so?' said the Duke of Newcastle, very significantly. 'O, yes,' says his lordship. 'Why, then, my lord,' replied his grace, 'I always misunderstood you, for while I was minister, I thought you always said the contrary'

Burke and Barré.

In the debate on the Spanish declaration respecting the seizure of Falkland Island, Mr. Burke was particularly violent in his reprobation of ministers, whose conduct he declared fell nothing short of treason to their country. While declaiming in this strain, the members on the ministerial benches affected to show their indifference to his opinion by the most marked signs of inattention; talking and laughing among themselves, moving backwards and forwards, and thus keeping up a continued noise and confusion. Mr. Burke was, at length, obliged to pause, and sit down for a short time. When he got up again, he thus indignantly resumed his speech:—

'Is this House so irregular, so totally lost to decency and good manners, that I cannot be heard when I am speaking to a question of the very last importance to these kingdoms? Are the ears of this assembly to be wilfully misled from giving attention to me when I am arguing on a point of such a nature that there must be *blood*, I say *blood*, to atone for the misconduct of those who transacted this dark affair? The day may not be immediately at hand; but it cannot, it must not be at a very great distance; it will come, when the lives of some concerned in this business must make atonement to this injured nation.'

The ministers and their retainers were awed into silence by the solemnity of this admonition, and during the remainder of his speech, Mr. Burke had no reason to complain of want of attention in his auditors. A denunciation which came with dignity from the lips of Burke, had, however, a very different effect when echoed by others of the same party; nor were the ministerial members without some apology for giving way to their laughing propensities, when Colonel Barré wishing to improve on Burke's call for blood, thus curiously made out that it was *blood for blood* which was wanted.

'Sir, we are stabbed to the heart; I feel it; you must feel it: all England must feel it. Shall it not then (*i.e.*, our bleeding honour) be required at their hands? Yes, blood will have blood; and I hope England will, as an atonement, shed the blood of the traitors.'

Burke thought the day of retribution was 'not at a very great distance.' Barré, still intent on enforcing the words of his friend, while in reality he was heaping ridicule upon them, by a sort of continued parody, concluded his harangue by a declaration to the same effect, which, from the oddity of its manner, gave occasion to another 'loud laugh' on the treasury bench.

'But,' said he, 'let me stop, not that I have no more to say. No. When the proper time comes, if *I do not let you hear more, you may tell me of it.*'

Rescue of Lord North.

During the dispute between the House of Commons and the magistrates of the city (March, 1771), respecting the right assumed by the latter, of opposing the execution, within their jurisdiction, of warrants issued by the Speaker for breach of privilege; the House was daily surrounded by large mobs, who maltreated, in the grossest manner, every member they could recognise as belonging to the ministerial party. Lord North narrowly escaped with his life. As soon as his carriage drove in sight, it was assailed with stones and rubbish from all sides; many attempts were made to overturn it; and, at last, on its stopping, the mob pulled open the door, and dragged his lordship into the footway, amidst the most savage yells. Here he would, in all probability, have fallen a victim to their fury, had it not been for the intrepidity of Mr. Jenkinson (afterwards Earl of Liverpool) and Sir William Meredith (one of the popular party), who, at the hazard of their own personal safety, effected his rescue. His lordship, on reaching his seat in the House, acknowledged that but for the interference of these gentlemen, he must have been *demolished.* A committee having been afterwards appointed to inquire into the cause of these riots, the Hon. Captain Phipps, in the course of an animated speech on the subject, thus sarcastically alluded to Lord North's adventure:—

'The ministerial champions,' said he, 'are never aroused but when danger approaches themselves. In vain did we call upon them to inquire into the causes of the riots in St. George's Fields, at Brentford, and other places. The safety of the public is to them a matter of no moment; provided they can only enjoy their places, their pensions, and their contracts, in ease and security; they are as ready to wink at domestic tumults as foreign encroachments. The same spirit which dictated the relinquishment of our right to Falkland Island, and the Manilla ransom, occasioned the sacrifice of the national police. But now the evil comes home to themselves; riot knocks at the door, and will not suffer them to divide without dread and apprehension. Now may you mark out every enemy by the paleness of his cadaverous face, and the terror which shakes his frame. Where now is that blustering manner, that insulting tone, and that important attitude, which used to distinguish the minister? Oh, mortality, how frail art thou!

'His coward lips did from their colour fly;
And that same eye, whose bend doth awe the senate,
Did lose its lustre. I did hear him squeak;
Aye, and that tongue of his, that bade the members
Mark him, and write his speeches in their books,
Alas! it cry'd, give me your help, *Sir William,*
As a sick girl. By heaven! it doth amaze me,
A man of such a feeble temper should
So get the start of the majestic senate,
And bear the palm alone. Age! thou art shamed;
England! thou hast lost thy breed of noble blood.
But as for me, I'd rather be a Libyan,
Than to repute myself a son of England,
Under such hard conditions as this time
Is like to lay upon us.'

Accuracy of Reporting.

Mr. Wedderburn, afterwards Lord Loughborough, was once asked whether he had really delivered in the House of Commons a speech which the newspapers ascribed to him. 'Why, to be sure,' said he, 'there are many things in that speech which I did say; and there are many more which I wish I had said.'

Influence Behind the Throne.

In the course of the debate (March, 1761) on the celebrated motion for the committal of Lord Mayor Crosby and Alderman Oliver to the Tower, for a breach of privilege, Alderman Townsend, one of the other members for the city, thus spiritedly alluded to a certain influence behind the throne, which was then supposed to direct the measures of government.

'*Salus populi suprema lex esto*, was long the maxim of the Roman Commonwealth, and I could wish that it were more attended to in this House. Were it the standard of our conduct, there would have been less occasion for this day's debate. The nation and its representatives would not stand in diametrical opposition; nor would the city of London find it necessary *to set the Commons at defiance.* Unfortunately for this country, too many of us are more assiduous to please *female caprice*, than to satisfy their constituents. Instead of endeavouring to deserve well of the public, they strive to deserve well of *one woman*, who has, during the present reign, governed this nation.'

Here several members called out, *Name her! name her!*

'Why, then,' continued Mr. Townsend, 'if I must name her, her name is AUGUSTA, PRINCESS DOWAGER OF WALES.'

Loud cries of 'Order, order,' interrupted the member for a few minutes; but resuming his speech, he thus proceeded: 'Sir, I am not in a humour to retract, or eat my words. I am not yet courtly enough to say and unsay things in a breath. I do aver, that for these ten years past, we have been governed by one woman, and that woman the *Princess Dowager of Wales.*'

Treating under False Colours.

In the beginning of the reign of George II., Mr. Spencer, father to the first Lord Spencer, was a candidate to represent St. Albans. The Duchess of Marlborough, who had a seat at that place, knowing that the inferior burgesses opposed Mr. Spencer, sent, on the morning of the day of election, for above a hundred of the voters, whom she addressed to the following purport. 'I congratulate you, gentlemen, on your opposition to Mr. Spencer, for though he is my grandson, I think him unfit to represent your ancient borough; I have provided a small collation, and I beg you will breakfast with me.' The invitation was accepted. Her grace took care they were well supplied with the strongest liquors. They got so immoderately intoxicated, that they could not stand. In the meantime, the hour of polling came on, and Mr. Spencer carried his election.

Abduction of Voters.

Admiral Sir George Pococke was once a candidate for Poole, but had many opponents among the voters. Sir George was then stationed at Plymouth, whence a ship was dispatched to put into Poole, as through stress of weather. This being effected on the day of election, the commanding officer prevailed on those electors who were Sir George's enemies, to take a glass on board, previous to the poll.

In the interim, the cable was slipped, and when the voters talked of going ashore, the ship was four leagues out at sea, the officers abusing the seamen for preventing so many honest gentlemen from voting according to their consciences. It was, however, too late to complain, for the election was carried in the admiral's favour.

The Retort Perplexing.

Sir Gilbert Elliot having observed, in the course of one of the violent debates of 1771, that 'it was notorious there were some persons desirous of *overturning* the constitution,' Mr. Sawbridge replied, 'That it was too true there were some persons not only desirous, but very active in their measures, to overturn the constitution; that they were even open enough to avow their wishes; for not longer ago than the Sunday morning preceding, a ministerial member of that House had declared publicly, before more than twenty persons, that he hoped he should see the King of England more absolute than the King of Prussia: that he had bought his constituents, and would sell them as he pleased; that his constituents had once the impudence to instruct him, but that he had . . . . . with their instructions.' On this, a number of members called out, *Name him, name him.*

Mr. Sawbridge said, he was under the orders of that House, and that if he was directed to name the member, he would very readily do so, and undertake to bring to the bar of the House a number of most respectable witnesses, to prove the charge.

This alarming proposition was, however, instantly overruled by a general cry of 'NO, NO,' from the ministerial benches.

Burke put to Flight.

Mr. Burke, on one occasion, had just risen in the House of Commons, with some papers in his hand, on the subject of which he intended to make a motion, when a rough-hewn member, who had no ear for the charms of eloquence, rudely started up, and said, 'Mr. Speaker, I hope the honourable gentleman does not mean to read that large bundle of papers, and to bore us with a long speech into the bargain.' Mr. B. was so swollen, or rather so nearly suffocated, with rage, as to be incapable of utterance, and absolutely ran out of the House. On this occasion, George Selwyn remarked, that it was the only time he ever saw the fable realized, *A* lion *put to flight by the braying of an* ass.

Raising the Judges' Salaries.

In the Parliamentary discussion for increasing the salaries of the Judges in 1759-60, the Honourable Charles Yorke defended both the Judges and the measure; the latter with more success than the former; yet, as the stories to their prejudice were neither flagrant nor of very recent date, the best apology was the little tangible evidence against them. The additional salary was voted by 169 to 39; which occasioned Charles Townshend to say, that 'the Book of Judges had been saved by the Book of Numbers.'

The Robin Hood Society.

In the last century, there was a nursery for young senators at the Oratorical Club in Essex Street. In this meeting, where one Jeacocke, a baker, presided, questions were proposed, and any person might speak on them for seven minutes; after which, the baker, with hammer in his hand, summed up the arguments.

Burke is said to have studied rhetoric under this baker, and the circumstance gave rise to a bon mot of Sheridan. When Mr. Burke

quitted the benches of the Opposition, and walked over to those of the Treasury, exclaiming, to the great astonishment of the House, 'I quit the camp!' Sheridan arose from his seat, and after protesting, with much warmth, against the treachery of his late ally, said, 'he had quitted the camp as a deserter, and he trusted he would not return again as a spy.' He then uttered a severe philippic against the apostasy of Mr. Burke, concluding in these words: 'The conduct of the honourable member on the other side of the House, may appear singular and inconsistent; but it is, in effect, both natural and reasonable, that the man, who, in the outset of his career, could commit so gross a blunder as to go to a *baker* for his *eloquence*, should finish by coming to the House of Commons for his *bread*.'

Lord Granville.

Lord Granville, in one of his speeches on the war with Spain, in 1739, said, 'We were entering upon a war that would be stained with the blood of kings, and washed with the tears of queens.' It was in ridicule of this speech that Sir Charles Williams, in his poem called 'Pandemonium,' where he introduced orations in the style of the chief speakers of the Opposition, concluded that of Lord Granville with the following line, at the close of a prophetic view of the ravages of war:

'And viziers' heads came rolling down Constantinople's streets.'

Horne Tooke.

Previous to the return of Horne Tooke as member of Parliament for the borough of Old Sarum, through the interest of Lord Camelford, the noble lord begged that he would go down and show himself to the electors; but he replied, 'that he would sooner be without a seat.' He was, however, returned without any difficulty. Lord Camelford taking him in his carriage to the Petty Bag Office, Chancery Lane, presented him with a writ, paying all fees, so that Mr. Tooke had only two or three guineas to pay on his entering the House of Commons.

Royal Marriage Act.

When the Royal Marriage Act was in Parliament, it met with a powerful opposition from Mr. Fox, afterwards Lord Holland, who opposed it in every stage, and succeeded in grafting several amendments upon it. In the discussion that took place on the third reading in the House of Commons, some member charged Mr. Fox with its being his Bill. On hearing this, he instantly took fire, and running to the Speaker's table where the Bill lay, with all the amendments marked as usual in red ink, and holding it up in the face of the House, exclaimed, 'And am I and my friends charged with bringing in a Bill of this kind after you all know how much we opposed it?

'Look! in this place ran Cassius' dagger through;
See what a rent the envious Casca made:
Through this the well-beloved Brutus stabb'd,
And as he pluck'd his cursed steel away,
Mark how the blood of Cæsar followed it.'

Mr. Burke also took a distinguished part in opposition to the Bill. In one of his speeches, after pathetically depicting the mischiefs which, if passed into a law, it must one day bring upon the nation, and reprobating the unfeelingness of the parent who could ask for such a restraint on his children, he concluded with this affecting climax: 'But why do I speak of a parental feeling?—*The framer of this Bill has no children.*'

Sir Joseph Mawbey.

Sir Joseph Mawbey, who had been a distiller, and one of the popular party in the House of Commons, having made a somewhat embarrassed speech in favour of the ministry, one of the members was ridiculing it before Charles Townshend. 'Poh, poh,' said the latter, 'poor Sir Joseph means very well; he only mistakes in not bringing with him, what he cautiously leaves at home,—*a still head.*

Sir Gilbert Heathcote.

Sir Gilbert Heathcote, who was a member of Parliament in the early part of last century, was esteemed one of the great patriots of the age in which he lived. In his time, a gentleman proposed to the House of Commons a scheme for improving the West India trade, to the benefit of this kingdom. This proposal was introduced by a very sensible and modest speech, which seemed to have gained the attention and approbation of the House. Sir Gilbert, who had not been previously consulted in this affair, stood up in reply, and the whole of his speech was no more than this—*The Lord help thy weak head, brother!* The opinion the House entertained of Sir Gilbert's patriotism, and perfect knowledge of that branch of trade, prevailed over the strong reasons and arguments by which the proposal was introduced; and the motion was carried in the negative. The gentleman who made the motion, meeting afterwards with Sir Gilbert, expressed his surprise at Sir Gilbert's opposing a motion so reasonable, and of the utility of which he must be fully convinced, from his own knowledge of that branch of trade. Sir Gilbert's answer was by the following question—*Why did not you acquaint me with it before you brought it into the House?*

Sir Boyle Roche.

An opposition member of the Irish Parliament had appointed a day for a popular motion on some national subject; and for nearly a month was daily moving for official

documents, as materials for illustrating his observations. When the night for the discussion arrived, those documents appeared piled upon the table of the house in voluminous array; and the orator, preparatory to his opening speech, moved that they be now read by the clerk, in order the better to prepare the House for more clearly understanding the observations he was about to submit. Several members observed, that the reading would occupy the whole night, while others shrunk silently away, unwilling to abide so formidable a trial of their patience. Sir Boyle Roche, however, suggested a happy expedient for obviating the difficulty, by suggesting that a dozen or two of committee clerks might be called in, and each taking a portion of the documents, all might be read together, by which means they might get through the whole in a quarter of an hour.

This suggestion, offered with profound gravity, was so highly ludicrous, that the House joined in an universal laugh, and the question was actually postponed for the night, to give time for the mover to form a more succinct arrangement for introducing his motion.

Sir Boyle was more remarkable for his disposition, than his abilities, to serve the government: but as he had a very extensive memory, speeches were prepared for him by Mr. Edward Cooke, which he used always to deliver very correctly. However, on some occasions, the worthy baronet's eloquence was not previously necessary, and of course no speech was prepared for him; but Sir Boyle was an old soldier, and too full of the *esprit de corps*, to look calmly on the conflict without a zeal for taking his share of the battle. He sometimes, therefore, ventured to volunteer an extempore philippic of his own; then it was that his native genius shone with its genuine splendour, pure from the mine, and unmarred by the technical touches of any treasury artist: then it was that all the figures of natural rhetoric, to use the phrase of Junius, 'danced the hays through his speech in all the mazes of metaphorical confusion.'

Upon one occasion of this kind, the worthy baronet was doomed to sit dumb, while he anxiously longed to distinguish himself in the contest. He felt his mind pregnant with ardour to shine forth. He endeavoured to collect his scattered sentiments, and combine them into some shape for delivery; but in vain. He retired to the coffee-room to *reconnoitre* his notions, and endeavoured to marshal them into some form for operation, but without effect; all was 'confusion worse confounded.' A lucky expedient crossed his fancy, and he was determined to seize the opportunity.

There was a ministerial member in the House, a learned Serjeant Stanley, who was usually in the habit of rising towards the end of a long protracted debate, and about three or four in the morning, amusing the House with an *important* speech of an hour or more, ingeniously compiled from the fragments of other speeches which he had previously heard in the course of the discussion: but, having so often played off this manœuvre, he was a good deal bantered by his senatorial colleagues upon his skill in selection: so that he at last determined on attempting something original. He composed a long speech for the purpose, and anxiously waited to catch the Speaker's eye, that he might take the earliest opportunity of delivering his oration, adorned as it was with all the flowers of his wit and fancy.

Serjeant Stanley had just stepped into the coffee-room, to cast an eye over his composition, and refresh his memory, when Sir Boyle took a seat near him, and entered into conversation; the serjeant soon darted off in a hurry to catch an opportunity of speaking, but unfortunately, his speech fell from his pocket on the floor. Sir Boyle picked it up, and on reading it over, discovered that it would admirably suit his own purpose; in fact, that it was just the very thing that he wanted: a second reading enable his powerful memory to grasp the whole. He returned to his seat in the House, and took the earliest opportunity of delivering the borrowed oration, to the great astonishment of the whole assembly, and to the utter consternation of Mr. Stanley, who sat biting his nails with anguish, at hearing his elaborate performance, which cost him a week to manufacture, and which had vanished he knew not how, delivered by Sir Boyle, and lost to his own fame for ever. The worthy baronet, having finished his oration, amidst the plaudits of his friends, returned to the coffee-room, where he met the mortified composer; and without waiting for a formal *dénouement*, addressed him cordially with 'my dear friend Stanley, here is your speech again; and I thank you kindly for the loan of it. I never was so much at a loss for a speech in my life; but sure it is not a pin worse for wear, and now you may go in and speak it again yourself, as soon as you please.'

Moving for Papers.

On a motion by Mr. Fox (11th of February, 1778) for an enquiry into the state of the army in America, Lord Nugent in opposing it, observed, that 'experience had taught him, that a multiplicity of papers served not to inform, but to perplex;' and in proof of this his lordship related the following anecdote. George II. soon after his accession, told Sir Robert Walpole that he would himself see all papers of consequence, before any measures were taken upon them. Sir Robert was alarmed, and went to consult with his brother Horace what was to be done. Horace, seeing him so uneasy, laughed, and advised him to give the king more than he asked. 'Give him all the papers, and I dare say he will have enough of them.' Sir Robert took his advice, and carried a waggon load full to his majesty, observing at the same time, that he was sorry no more were yet ready, though several extra clerks had been employed in making copies; but that in a few days he ex-

pected to be able to bring his majesty twice as many. The king, somewhat confounded, told Sir Robert that he need not get any more ready, till he had further directions on the subject. The consequence was, that the minister never heard a syllable more of papers from his majesty, as long as he remained in office.

Classical Wager.

In an altercation in the House of Commons between Sir Robert Walpole and Mr. Pulteney, the latter told his antagonist, that his Latin was not so good as his politics; and insisted that Walpole had misquoted a line from Horace, which the latter was not disposed to admit. A wager of a guinea was immediately staked on the question by each party, and Harding, the clerk of the House, was applied to as an arbiter, who rose with ludicrous solemnity, and gave it against his patron. The guinea was thrown across the House, and Pulteney took it up, saying, it was the first public money he had touched for a long time. At his death, this guinea was discovered carefully preserved in a piece of paper, with a memorandum upon it, recording the circumstance.

Sir William Yonge.

Amongst the ablest speakers in the House of Commons in the beginning of the reign of George II., was Sir William Yonge; of whom Sir Robert Walpole used to say, that 'nothing but Yonge's character could keep down his parts, and nothing but his parts support his character.' Yonge was vain, extravagant, and trifling; simple out of the House, and too ready at assertions in it. His eloquence, which was astonishing, was the more extraordinary as it seemed to come upon him by inspiration; for he could scarce talk common sense in private on political subjects, on which, in public, he would be the most animated speaker. Sir Robert Walpole has often, when he did not care to enter early into the debate himself, given Yonge his notes, as the latter had come late into the House, from which he could speak admirably and fluently, though he had missed all the preceding discussion.

Irish Union.

'The influence of the crown,' says Mr. Richard Lovell Edgeworth, who was himself a member of the Irish Parliament which agreed to the union with England, 'was never so strongly exerted as upon this occasion. It is but justice, however,' he adds, 'to Lord Cornwallis and Lord Castlereagh, to give as my opinion, that they *began* this measure with sanguine hopes that they could convince the reasonable part of the community that a cordial union between the two countries would essentially advance the interests of both. When, however, ministers found themselves in a minority, and that a spirit of general opposition was rising in the country, a member of the House, who had long been practised in Parliamentary intrigues, had the audacity to tell Lord Castlereagh from his place, that if he did not employ the *usual means of persuasion* with the members of the House, he would fail in his attempts; and that the sooner he set about it the better. This advice was followed, and it is well known what benches were filled with the proselytes that had been made by the *convincing arguments* which obtained a majority.' In the first division which took place on the subject, the proposition was carried only by the majority of a single vote; and next evening, on the report of the address, the measure was negatived by 106 to 100. Before the next session, however, the 'usual means of persuasion' had worked miracles, and the Act of Union was carried.

Remonstrating with the Crown.

In the reign of Richard the Second, the two Houses of Parliament sent a message to the king, requesting the dismissal of the Earl of Suffolk from the office of Lord Chancellor, as they had charges to make against him which could not be brought forward while he retained that situation. Richard, who was then loitering away his time at his palace of Eltham, answered, with his usual intemperance, that he would not, at their request, remove the meanest scullion from his kitchen.

Both houses then refused to proceed in any public business until the king should appear personally in Parliament, and displace the Lord Chancellor. The king demanded that a deputation of forty knights, from the rest, should inform him clearly of their wishes; but the Commons declined a proposal in which they feared, or affected to fear, some treachery. At length the Duke of Gloucester, and Arundel, Bishop of Ely, were commissioned to speak the sense of Parliament, which they delivered in most extraordinary language, asserting that there was an ancient statute, according to which, 'if the king wilfully estrange himself from his Parliament (no infirmity or necessary cause disabling him) but obstinately by his ungovernable will shall withdraw himself, and be absent from them for the space of forty days, not regarding the vexation of his people, nor their grievous expenses, that then, from that time, it shall be lawful for all and every of them, without any damage from the king, to go home, and return into their own countries; and now,' continued the message, 'you for a longer time have absented yourself, and for what cause they know not, have refused to come among them.'

They further reminded the king that there was another statute, and (as they might more truly say) a precedent of no remote date, that if a king, by bad counsel, or his own folly and obstinacy, alienated himself from his people,

and would not govern according to the laws of the land, and the advice of peers, but madly and wantonly followed his own single will, it should be lawful for them, with the common assent of the people, to expel him from his throne, and to elevate to it some near kinsman of the royal blood.

The king at first threatened to call in the French to support him against his refractory Parliament; but being reminded that such a step would only facilitate his destruction, he agreed to the nomination of eleven Parliamentary commissioners for the reform of abuses. They had, however, scarcely proceeded to business when the king meditated the calling of a new Parliament; and first summoning the several sheriffs, charged them to suffer no persons to be elected and returned members to the Parliament who would not promise to agree to his measures. At the same time he declared he would raise an army to enable him to punish such of his subjects as should offer to oppose his intentions, and asked them what force each county could assemble. The sheriffs answered that the people would never bear to be deprived of the freedom of election; and in regard to raising an army, they would never take up arms to oppose those barons who had gained the affections of the people by defending their rights and privileges. The king continued obstinate; and the result was that he was deposed, another raised to the throne, and himself cast into prison, where he died.

Henry the Sixth.

One of the most remarkable speeches delivered by a king, either in person or by deputy, was that of Henry VI., who was only nine months old when he began his reign. At the first Parliament that was held, Henry Chicheley, Archbishop of Canterbury, declared the cause of calling it; and in allusion to the king, said, 'That as all perfections were comprised within the small number 6, since God had made all things in six days, so his divine majesty was to accomplish the good beginning of the famous 5th Henry, in the 6th Henry, his son.' In the third year of this king's reign, when the war against France was still carried on with various success, the Protector and council thought it necessary, in order to engage both Lords and Commons more zealously in their interests, to bring the infant king into the house; and accordingly, on the day of their meeting, he was carried through the city on a great horse to Westminster. Being come to the palace, he was thence conducted to the House of Lords, and sat on his mother's knee on the throne. 'It was a strange sight,' says Speed, 'and the first time it ever was seen in England an infant sitting in his mother's lap, and before it could tell what English meant, to exercise the place of sovereign direction in open Parliament.' The Commons being called, the Bishop of Winchester, then Lord Chancellor, opened the cause of the summons. For the head of his discourse he chose these words: *Gloria, honor, et pax, omni operanti bonum*: which he divided into three branches. On his second division, relating to sound counsel, he urged this text, *Salus ubi multa consilia*, and told them that an elephant had three properties, the one in that he wanted gall; the second for that he was inflexible, and could not bow; and the third in that he was of a most sound and perfect memory; all which properties he wished might be in all counsellors. That for their wanting gall, they might be thereby free from all malice, rancour, and envy; by being inflexible, that they should not stoop to any reward, nor in judgment respect any person; and of a sound memory, that they, by calling to mind dangers past, might prevent perils to come. His last topic being the relief of the king; he urged that it ought to be done with all readiness of mind, considering that God, by the young prince, his chosen vassel, there before them, had not only governed them in safety, but had also given them many honourable victories and conquests; all which ought to enforce them more willingly to offer, that their grants be more readily taken.

Case of Westbury.

In the eighth year of Elizabeth's reign, one Long was returned member for Westbury; and it being complained that he came into the House by undue practices, the House took the matter into consideration, and finding that he had given four pounds to the Mayor of Westbury, they not only expelled Long, but fined and imprisoned the mayor, according, as it was alleged, to the law and usage of Parliament.

English Good Nature.

At the opening of Charles the Second's first Parliament, Lord Clarendon delivered a speech as from his sovereign, in which he conjured the members of each House 'to join with him in restoring the whole nation to its primitive temper and integrity, to its old good manners, to its old good humour, and to its old *good nature* and virtue, so peculiar to the English nation, and so appropriated by God Almighty to this country, that it can be translated into no other language, and hardly practised by any other people.'

Employment of Popish Officers.

In the year 1685, when King James II. succeeded to the throne, a motion was made in the House of Commons, and put to the vote, 'Whether his majesty should be permitted to employ Popish officers in his army, or not?' This important question, on which the supremacy of the Protestant or Popish religion seemed to depend, came to a single vote, and was carried in favour of the former by a singular circumstance. A courtier, who was ap-

pointed to watch every member that had any employment under the king, observed one who had a regiment about to vote against the court; he, therefore, stepped up to him, and put him in mind of the slender tenure by which he held his regiment. 'I do not value my command,' said the member, 'since my brother died last night and left me seven hundred pounds a year.' This single vote gained the majority in favour of Protestantism.

The Convention Parliament.

Although the regular assembling of the two Houses of Parliament is by a writ of summons from the crown, yet there are cases in which they have assembled without such summons. The Convention Parliament, which restored Charles II., was an instance of this sort. This Parliament met above a month before the king's return, the Lords by their own authority, and the Commons in pursuance of writs issued in the name of the keepers of the liberty of England, by authority of Parliament.

The Parliament thus singularly convoked, sat full seven months after the king's restoration, and enacted many laws, several of which are still in force. The first thing, however, done after the king's return, was to pass an act declaring this to be a good Parliament, notwithstanding the defect of the king's writ. It was, however, a matter of doubt among the lawyers whether even this healing act made it a good Parliament, and hence it was thought necessary to confirm its acts in the next Parliament, lest any doubt on the subject of their legality should hereafter arise.

Legislating in a Foreign Tongue.

England affords the only example in Europe, of a country permitting its laws to be enacted in a modern European language, and that not its own. The ancient laws of Scotland, Sicily, and Italy, were in Latin; those of the Saxons, Swedes, Danes, and Spaniards, were in their own tongues; and those of Ireland, beginning with the statute of Kilkenny, Ed. II., are in English. It is not that the English language had ever ceased to be that of the body of the people; for even the Norman conquest, and the vast influx of foreigners which it brought with it, could not prevent this. In the time of William the Conqueror, however, Norman-French became the court language, and the language that everything was written in, with which the court had anything to do. All the higher ranks of the English, in order to make themselves acceptable to their new monarch, cultivated his mother tongue in preference to their own; and, ere long, this acquirement came to be regarded as so certain a mark of gentility, that it passed into a proverb, 'Jack would be a gentleman, if he could speak French.' It was not till the time of Edward the Third, that the English language recovered from this foreign usurpation. At the close of a Parliament, held in the 46th of that sovereign's reign, the chancellor represented to the king, that 'the prelates, dukes, earls, barons, and all the Commons, had shown the king the mischiefs arising from the known laws, customs, and statutes of the realm not being known to them, because they were pleaded, shown, and judged in the French language, which was little in the kingdom; and the king, with the assent of the dukes, earls, barons, and Commons, assembled in the Parliament, willed, that all proceedings should be in the English language. At the opening of this Parliament, the Chief Justice appears to have addressed the Lords and Commons in English, and the practice was afterwards continued. The French language, however, still continued in use in the rolls of Parliament and other proceedings, notwithstanding this declaration of the king; and to this day, it is in obsolete French that the king himself declares his pleasure on all bills presented to him, as *Le Roi le veut; Le Roi s'avisera, &c.*

Speaker's Speech to the King.

Every Speaker of the House of Commons, on being chosen, must be presented for confirmation to the king. When his majesty has signified his approbation of the choice which his Commons have made, the Speaker makes a speech to his majesty, which generally concludes with these petitions:—that the commons may, during their sittings, have free access to his majesty; that they may have freedom of speech in the House; and that they may be free from arrests.

The first Speaker that petitioned the king for freedom of speech, is said to have been Thomas Moyle, who held the office towards the latter end of the reign of Henry VIII. The prayer for privilege from arrest, appears to have been of later date, though there seems some doubt on the subject, as in the first year of the reign of Henry IV. Sir John Cheney, then Speaker, made a general request that the Commons might enjoy their ancient privileges and liberties without naming any liberty or privilege in particular.

Privilege from arrest has not, however, always protected even the Speaker himself; since we find in the reign of King Henry VI., that Thomas Thorpe, then Speaker of the House of Commons, was arrested in execution, between two sessions of Parliament, at the suit of the Duke of York. The House of Lords interfered, and demanded the opinions of the judges; who answered that it belonged not unto them to judge of the liberties of Parliament. It was then adjudged by the Lords, that he was not entitled to privilege, and some of the Lords went with a message from the king to the Commons, directing them to choose a new Speaker, which they did accordingly.

One of the most remarkable speeches ever delivered by a Speaker, was that of Serjeant

Granvill to Charles I. It is too long for quotation, but a few extracts may suffice to show the tone of freedom and sincerity in which it was couched.

'*Most Gracious Sovereign,*

'My profession hath taught me, that from the highest judge there lies no writ of error, no appeal. What then remains, but that I first beseech Almighty God, the author and finisher of all good works, to enable me to discharge honestly and effectually, so great a task, so great a trust; and in the next place, humbly to acknowledge your majesty's favour. Some enemies I might fear, the common enemy of such services, expectation and jealousy; I am unworthy of the former, and I contemn the latter; hence the touchstone of truth shall teach the babbling world I am, and will be found, an equal freeman, zealous to serve my sovereign, zealous to serve my country.

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'A king's perogative is as needful as great; without which he would want that majesty which ought to be inseparable from his crown; nor can any danger result thereby to the subjects' liberties, so long as both admit the temperament of law and justice, especially under such a prince, who, to your immortal honour, hath published this to the whole world as your maxim, that the people's liberties strengthen the king's prerogative, and the king's prerogative is to defend the people's liberties: apples of gold in pictures of silver.

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'Touching justice, there is not a more certain sign of an upright Judge, than by his patience to be well informed before sentence is given; and I may boldly say, that all the judges in the kingdom may take example of your majesty, and learn their duties by your practice: myself have often been a witness thereof, to my no little admiration.

'From your patience, give me leave to press to your righteous judgment, and exemplify it, but in one instance. When your lords and people, in your last Parliament, presented your majesty a petition concerning their rights and liberties, the petition being of no small weight, your majesty, after mature deliberation, in a few, but most effectual words, (*soit droit fait comme est desiré*) made such an answer, as shall renown you for just judgment to all posterity.

* * * * * * * * * *

'Were this nation never so valiant and wealthy, if unity be not among us; what good will riches do us, or your majesty, but enrich the conqueror? He that commands all hearts by love, he only commands assuredly; greatness without goodness, can at best but command bodies.

'It shall therefore be my hearty prayer, that such a knot of love may be knit betwixt the head and the members, that, like Gordian's, it never be loosed; that all Jesuited foreign states, who look asquint upon our Hierusalem, may see themselves defeated of all their subtle plots and combinations, of all their wicked hopes and expectations, to render us, if their mischiefs might take effect, a people inconsiderable at home, and contemptible abroad.

'Religion hath taught us, *si deus nobiscum, quis contra nos?* and experience I trust will teach us, *si sumus inseparabiles, sumus insuparabiles.* It was found, and I hope it will ever be, the term of the House of Commons, that the king and the people's good cannot be severed, and cursed be every one that goes about to divide them.'

Andrew Marvel.

The character of Marvel as a senator, is rather distinguished for integrity than talents. Mr. Marvel represented Hull in several Parliaments, during which time he considered it as a bounden duty to transmit an account of all the proceedings in the House of Commons to his constituents; and he frequently asked advice of them. After the prorogation of Parliament in 1675, he thus demands instructions from those whom he represented.

'I desire,' says he, 'that you will consider whether there be anything that particularly relates to the state of your town, and I shall strive to promote it to the best of my duty; and in the more general concerns of the nation, shall maintain the same incorrupt mind, and clear conscience, far from faction, or any self ends, which, by the grace of God, I have hitherto preserved.'

Mr. Marvel was so attentive to his political communications, that each letter contained a minute narrative of Parliamentary business. Such was his diligence too, that he says, 'he sits down to write at six in the evening, though he had not eat since the day before at noon; and that it had become habitual to him to write to them every post during the sitting of Parliament.'

Mr. Marvel was one of the last members of Parliament that received wages from his constituents; and he is said to have been the only one ever buried at their expense, the corporation of Hull voting £50 for that purpose.

He seldom spake in Parliament, but had great influence without doors upon the members of both Houses. Prince Rupert, particularly, paid great regard to his counsels; so much so, that whenever he voted according to the opinion of Marvel, which he often did, it was a saying of the opposite party, 'the prince had been with his tutor.'

Whig and Tory.

It is singular, that though the time when the appellation of Whig and Tory was first given to political parties is known, yet there is considerable difference of opinion as to the etymon of the words, or even to the reason why they were thus applied. Hume, speaking of the year 1680, thus notices the introduction of the terms. He says,—

'This year is remarkable for being the epoch of the well-known epithets of *Whig* and *Tory*, by which, and sometimes without any material difference, this island has been so long divided. The court party reproached their antagonists with their affinity to the fanatical conventiclers in Scotland, who were known by the name of the *Whigs*: the country found a resemblance between the courtiers and the Popish banditti in Ireland, to whom the appellation of *Tory* was affixed. And after this manner these foolish terms of reproach came into public and general use, and even at present seem not nearer their end than when they were first invented.'

Bailey, in his Dictionary, gives us what he conceives to be the origin of both terms. *Whig*, which is a Saxon word, and signifies whey, butter milk, or small beer, was, he says, 'first applied to those in Scotland, who kept their meetings in the fields, their common food being sour milk, a nickname given to those who were against the court interest in the times of Kings Charles II. and James II., and to such as were for it in succeeding reigns.'

With regard to Tory, he tells us that it was 'a word first used by the Protestants in Ireland, to signify those Irish common robbers and murderers who stood outlawed for robbery and murder, now a nickname to such as call themselves high churchmen, or to the partizans of the Chevalier de St. George.'

Johnson merely says, *Whig*, whey, the name of a faction; and as for Tory, he supposes it to be derived from an Irish word, signifying a savage, 'one who adheres to the ancient constitution of the State, and the apostolical hierarchy of the Church of England.' The Irish word, *Torbhee*, to which Johnson alludes, is the appellation for a person who seizes by force, and, without the intervention of the law, what he alleges to be his own property, whether it really be so or not.

Defoe, in his 'Review of the British Nations,' thus defines the word Tory in reference to the Irish freebooters:—

'The word Tory is Irish, and was first made use of in Ireland, in the time of Elizabeth's wars there. It signified a kind of robbers, who, being listed in neither army, preyed in general upon their country, without distinction of English or Irish.'

Defoe ascribes the application of the term Tory to a political party, to Titus Oates. The word Whig, he informs us, is Scotch, and was in use among the Cameronians, who frequently took up arms in support of their religion. It is said that the Duke of Monmouth, after his return from the battle of Bothwell Bridge, found himself ill-treated by King Charles, for having used the insurgent covenanters so mercifully. Lord Lauderdale is reported to have told Charles, *with an oath*, that the duke had been so civil to the Whigs, because he was a Whig himself in his heart. This made it a court word; and in a little time all the friends and followers of the duke began to be called Whigs.

Though the terms Whig and Tory are applied to politicians of opposite opinions, yet there is this difference: the Tories never acknowledge it themselves, while the Whigs glory in the appellation. Earl Chatham, in one of his speeches in Parliament on the subject of the American Revolution, attributed it to Whiggism. 'It was, says he, 'the glorious spirit of Whiggism which animated millions in America to prefer poverty with liberty to gilded chains and sordid affluence, and that made them die in defence of their rights, as men—as freemen. What shall resist this spirit?'

The Rebels of 1715.

Much has been said of the severity shown by the Whigs in 1715 to the people who took up arms in favour of the Pretender, which was magnified into the proscriptions of Marius and Sylla by some writers of that day, particularly Bolingbroke, who used the malignant assertion, 'That the violence of the Whigs dyed the royal ermine with blood.' The very reverse, however, was the case; three lords were beheaded on Tower Hill; two-and-twenty persons executed at Manchester and Preston; and of a great number found guilty of high treason in London, four only were hanged. On this occasion Sir Robert Walpole showed great firmness, and when petitions in favour of the Earls of Derwentwater, Nithsdale, and Kenmure were pouring into Parliament, Sir Robert declared in the House of Commons, that although the Earl of Derwentwater pretended and affirmed that he went unprepared, and was drawn unawares into the rebellion, yet, said he, 'to my knowledge, he had been tampering with several people, to persuade them to rise in favour of the Pretender, six months before he appeared in arms;' and with a view to prevent any further petitions, Walpole proposed an adjournment of the House to the 1st of March, as it was known that their execution would take place before that time. The motion met with so strong an opposition, that it was carried only by a majority of seven votes. But Walpole proved his conduct to originate in virtuous and disinterested motives, as he stated to the House that he had been offered £60,000 to save the life of one single person, the Earl of Derwentwater.

Old Standing Orders.

At the beginning of last century the 'Essential and Fundamental Orders of the House of Commons,' as then existing, were 'collected out of the Journals,' and published in a small volume. A few extracts will show how tenacious our ancestors were of the dignity and decorum of Parliament, and of enforcing the early and regular attendance of members.

1614, May 17. Ordered, That this House shall sit every day at seven o'clock in the morning, and enter into the great business at

eight o'clock; and no new motion to be made after twelve.

Ordered, That whosoever standeth in the entry of the House, pay one shilling presently to the serjeant.

1641. Ordered, That all the members who shall come to the House after eight o'clock shall pay one shilling; and that if any member shall forbear to come for the whole day, he shall pay five shillings, to be disposed of as the House shall think fit, and the serjeant is to gather in the money.

1642. Ordered, that whosoever shall not be at prayers every morning shall pay one shilling to the poor—a box to be prepared and set up at the door for this purpose, and the Burgesses of Westminster are to take care that the money be duly paid.

1647. Ordered, That so soon as the clock strikes twelve, Mr. Speaker do go out of the chair, and the House shall rise: and that in going forth, no member shall stir, until Mr. Speaker do go before, and then all the rest shall follow. Whosoever shall go out of the House before Mr. Speaker, shall forfeit ten shillings, but that the reporters may go first.

Ordered, That while any stranger is in the House, no member to stir out of his place, or to speak unto another; and if any member shall whisper, or cross the House, or read any printed book in the House, he shall pay one shilling into the poor box.

1692. That no member do accept of any entertainment at any public-house, for the carrying on any matter under the consideration of the House; and that the offers of any money or gratuity to any member for matters transacted in the House, shall be deemed a high crime and misdemeanour.

Ordered, That no member ought to receive or give any visit to any foreign agent or ambassador, without the leave and consent of the House.

Ordered, That no member have leave to go into the country, without limiting a time when he is to return.

1693. Ordered, That no member of the Long Robe do presume to plead any cause at the bar of the House of Lords without leave.

Ordered, That no member of the House do presume to smoke tobacco in the gallery, or at the table of the House, sitting at committees.

Ordered, That no papist do presume to come into Westminster Hall, the Court of Requests, or the Lobby of the House, during the sitting of Parliament; and that the serjeant-at-arms do take into custody all such persons as shall offend against this order.

Ordered, That if any member has a servant that is a Popish recusant, or refuses to go to church and hear divine service, he shall presently discharge him, under the penalty of sequestration from the House.

Ordered, That if any menial servant of a member be arrested and detained contrary to privilege, he shall, upon complaint thereof, be discharged by order from Mr. Speaker.

Pulteney, Earl of Bath.

In 1742, William Pulteney, who the year before had been one of the most popular patriots of modern times, and distinguished in Parliament by his powerful opposition to the measures of Walpole's administration, dwindled into the Earl of Bath. Sir Robert Walpole, whom he had driven from the helm, had laid this snare for him, and Pulteney fell into it. On the first meeting of these two celebrated men, after their respective falls, *up stairs*, Lord Orford said to Lord Bath, with malicious good humour, 'My lord, you and I are now the two most insignificant fellows in England.'

Such is the anecdote connected with this event, as related by Lady Hervey; and certain it is, that from the moment of Pulteney's accepting a peerage, he lost all his popularity, and his memory has ever since continued to be assailed with the charge of political apostasy. The recently published correspondence of the elder Colman, however, throws rather a new light on this business, and goes far, very far indeed, to vindicate the conduct of this distinguished statesman. Mr. Colman has left a MS. memorandum of a conversation which he overheard on this subject, between Mr. Hooke, the author of the 'Roman History,' and the Earl of Bath, in the parlour at Isleworth.

'Upon my first entrance into the room,' says Mr. Colman, 'Lord Bath was just closing an account of a conversation between himself and the king, by which it appeared, that the partizans in the opposition had had some differences among themselves. Upon this occasion, his majesty made use of these words to Lord Bath. "As soon as I found you were at variance among yourselves, I saw that I had two shops to deal with, and I rather chose to come to you, because I knew that your aim was only directed against my ministers, and I did not know but the Duke of Argyle wanted to be king himself." These words, it was agreed both by Lord Bath and Mr. Hooke, were suggested to his majesty by Sir Robert Walpole.

'Mr. Hooke then said he had always looked upon his lordship's conduct in that affair as a mystery, and so did most other people, who cried, "It is strange that Will Pulteney should be taken off by a peerage, when we all know that he might have had one, whenever he would, for many years before." But that he had conversed with some of his lordship's friends, who, though they also looked on his conduct as a mystery, still believed that he had good and honest reasons for what he did.

'His lordship replied, that he certainly had; that there were several curious anecdotes relating to that affair, and some particulars known to no soul living except the king and himself; that he had never made any minutes of those transactions, but that he could easily recollect all the principal circumstances; which he would at times endeavour to do, in hopes that Mr Hooke, as he had a fine pen,

would, if he survived his lordship, work up those materials into a sort of history of this affair.' He then told the following story.

'When it appeared that Lord Bath, then Mr. Pulteney, was at the head of the House of Commons, that no supplies could be raised, no business carried on, and that Sir Robert Walpole was in imminent danger, Mr. Pulteney received a letter from the Duke of Newcastle, signifying that his grace had a message to deliver to him from the king, and desiring that Mr. Pulteney would meet him at eight o'clock, at Mr. Stone's in the Privy Garden. To this letter Mr. Pulteney returned an answer to this effect, "that he was very ready to receive any message from the king, but that he absolutely refused to receive any such message by meeting his grace by stealth, at his under-secretary's, in the dark; that if the duke had anything to say to him from his majesty, his grace must come to him at his own house, by daylight, in sight of all his servants. He further desired the duke not to impute this behaviour to pride, for that it was necessary for a person at the head of a party, to manage his reputation in this manner."

After some notes had passed, a meeting 'by daylight' was appointed at Mr. Pulteney's house, the Lord Chancellor and Lord Granville being present. The Duke of Newcastle then told Mr. Pulteney that he had a message to him from the king, which was to desire 'that Mr. Pulteney would accept of being at the head of the Treasury, and the nomination of those other persons whom he would have put in power; and that as Sir Robert Walpole found it expedient to retire, that Mr. Pulteney would promise to preserve him from persecution.'

Mr. Pulteney replied, 'that he utterly disclaimed all aiming at power; that he would accept of no places; that what he aimed at was not merely a change of men, but measures also; and that he would never come in to carry on the same system of corruption. That as to promising his majesty to secure Sir Robert Walpole, he neither would nor could make any such promise. That if his grace would read "Cardinal de Retz," he would find that a party was like a serpent, the tail pushed on the head; so that if he promised, he should engage for more than he was able to perform. That, however, he was no bloodthirsty man, had no sanguinary views, and wished that Sir Robert might be able to escape by his innocence, the rather because he had once incautiously said in the House of Commons, he would pursue Sir Robert to his destruction. This had been considered by many as a very cruel speech; but all that he meant by it was, the destruction of Sir Robert as a minister, not as a man; he meant a destruction of his power, not of his person. In short, as for a promise, for the reasons above, he could make none; so that if any such promise was expected, his grace's treaty with him must here break off, before it was begun.'

The Duke then complained that he was thirsty; and some wine being called for, Mr. Pulteney filled out a glass, and told his grace, with a smile, that he would drink to him in the words of Brutus,

'If we should meet again, 'tis well;
If not, why then this parting was well made.'

'Among many other things which fell from Lord Bath on this occasion,' says Mr. Colman, 'I particularly remember the following. When things began to draw to a crisis, and the parties in the opposition saw themselves likely to come in, they became at variance with each other, concerning who should have the best places. This it was that occasioned that speech of the king's mentioned in the beginning of this account, and destroyed, said Lord Bath, that glorious scheme which I had laid of bringing about a reconciliation in the royal family on a proper footing, and retiring with honour myself. When I found (continued he) what they were driving at, I went to the Prince of Wales, and first asked him whether the others of the opposition had not been there before me. The prince frankly owned that they had been with him. I then told him that I found that their views were directed to the securing rich preferments to themselves, but that my sole aim was to reconcile his royal highness to the king, on a proper footing, and to make him appear in a right light as Prince of Wales. To convince him of this, I only begged to come alone, and confront all the rest in his royal highness's presence; upon which, the prince appointed a meeting at his house, in Pall Mall, at eight o'clock that evening. I went accordingly, and found before me the Duke of Argyle, Lord Chesterfield, Lord Gower, Lord Cobham, and Lord Bathurst. Each of these spoke in his turn, and I answered each successively. When we had all spoken, the prince said that he thought Mr. Pulteney acted from the best motives, and delivered it as his resolution, that he would go in with him. This was so sore a mortification to the Duke of Argyle, that it is thought to have occasioned his death.'

Special Pleading.

When the late Earl of Lonsdale purchased forty freeholds out of sixty-four, in the borough of Haslemere, he did not think it safe to entrust any of the inhabitants with a conveyance of these freeholds, and actually sent forty labourers from his collieries in the north of England, to reside in the borough, erecting cottages for their accommodation, and allowing them half a guinea a week each, in addition to what they might earn by their labour, if they thought proper to work; the only return his lordship required was, that these forty *independent* slaves should, in return, choose two members of his own nominating for Haslemere.

These men continued to reside in the borough during the lifetime of this nobleman, a period of upwards of twenty years; but on his death, his successor, thinking the expense of supporting them might be dispensed with,

dismissed them, and sent them back to the collieries; the consequence of which was, that at the election in 1812, two opposition candidates offered themselves on the morning of the election.

The Earl of Lonsdale having made no conveyance of any of his forty freeholds, nor Lord Gwydir of the remaining twenty-four that belonged to him, there was not a single voter in the borough. In this dilemma there was but one stratagem to resort to, which was to cause the bailiff, who is appointed by the Earl of Lonsdale, to adjourn the poll to the next day; and in the meantime, to put all the attorneys that could be procured from the neighbouring towns, in a state of requisition, to make out as many conveyances as possible by the next morning.

Next morning, by nine o'clock, fourteen parchment votes had been created for the occasion, but these were all objected to by the counsel for the opposition candidates, as mere sham conveyances of tenements, for which the pretended freeholders were all paying rent to the Earl of Lonsdale at the time; but this objection was overruled by the bailiff, who admitted the votes: he at the same time rejected the votes of seven persons who claimed to be real freeholders, and resident inhabitants within the borough, who tendered their suffrages in support of Admiral Graves and his son, the opposition candidates.

The conduct of the returning officer, produced a petition from the opposing candidates to Parliament, when a committee was appointed to whom it was referred: and a more singular case of justice defeated by special pleading was, perhaps, never recorded. The Earl of Lonsdale's steward was first called to prove that the noble earl was possessed of all the freeholds for which the persons who polled for the sitting members had voted; the examination of this witness was objected to, on the ground of his being an agent to Lord Lonsdale. On the contrary side, it was contended, that if he had been an agent to the sitting members, it might be objected to his examination, but his being agent to a peer of the realm, who had no right to interfere in the election of members of Parliament, had no such effect. His examination was not admitted.

Lord Lonsdale's rent collector was then called to prove that he received rent of all the pretended freeholders for the premises they occupied, and for which they voted at the last election. His evidence was refused for the same reason as the former. The occupiers of the pretended freeholds were at last called to prove that they paid rent to the Earl of Lonsdale for the same; and that they only received the conveyances of the freeholds on the morning of the election, and returned them as soon as they had voted.

The committee then resolved that these men could not be examined to disqualify their own votes; and the petitioners having no other means of proving their case, the nominees of the Earl of Lonsdale were declared duly elected.

Dissembling.

When Mr. Dempster was in danger of being ousted from Perth, one of the boroughs he had long represented, owing to a party made against him by the magistrates, his friend, Mr. P., was very active in his interest, and knowing that the provost, Mr. Stewart, was violently against him, he hit upon an expedient to win him over to his interest. Dr. Carmichael Smythe was known to be Mr. Dempster's physician, and a relation of the provost. Mr. P. accordingly applied to Dr. Smythe to know confidentially whether Mr. Dempster's health would be endangered by a residence in Bengal, stating that he knew it was the determination of Government to appoint him governor-general, provided Dr. Smythe thought his health good enough to stand the climate.

The bait took; Dr. Smythe with great gravity assured Mr. P. that India would agree very well with Mr. Dempster's constitution. The doctor immediately wrote to his relative, the provost, assuring him most positively, but most confidentially, of Mr. Dempster's appointment, and stating that he must support his interest at the approaching election, by all the means in his power, if he expected the promotion of his son in India. The provost eagerly caught at so good an opportunity, and in the expectation of making the fortunes of his house, devoted all his interest to Mr. Dempster, and secured his election.

Purifying the House.

It is a matter of gratification to contemplate the following picture, and to think how the times are altered! '*A godly member* made a motion (says Aubrey), to have all prophane and unsanctioned persons expelled the *House of* Commons. Henry Martin stood up, and moved, that all *fools* might be put out likewise, and then there would be *a thin House*. He was wont to sleep much in the House (at least dog sleep). Alderman Atkins made a motion, that *such scandalous members as slept*, and minded not the business of the House, should be put out. Henry Martin starts up. *Mr. Speaker*, a motion has been made to turn out the *nodders*. I desire the *noddees* may also be turned out.'

House of Correction.

In one session of Parliament, when an unusual number of bills were brought into the House of Commons, and afterwards corrected by the Lords, among others, there was a bill from the Commons 'to rectify a mistake in the Sinking Fund Bill.' This had been brought in by Mr. Gilbert, who had suggested various plans for workhouses and houses of correction. On presenting this bill at the bar of the House of Lords, Earl Bathurst, then Lord Chancellor, went down in the usual form to receive the bill; and after

listening with great attention to the message delivered by his friend Mr. Gilbert, he said to him, 'You have been a long time wishing for a good house of correction, and I now congratulate your having found one; for this House has been nothing but a house of correction for the errors and mistakes of your House, this whole session.'

The Christian Club.

The annals of election bribery do not present a more flagrant instance of profligacy than that furnished by a society in New Shoreham, who assumed the name of the 'Christian Club.' This scene of corruption was brought to light before a committee of the House of Commons in 1777, when it appeared that the returning officer had returned a candidate with only thirty-seven votes, in preference to another who had eighty-six. Of the latter he had queried seventy-six, but made his return without examining the validity of the votes he had so disputed.

It came out in evidence before the committee that a majority of the freemen of the borough had formed themselves into a society, under the name of the Christian Club, the apparent object of which institution was, to promote acts of charity and benevolence, and to answer such other purposes as were suitable to the import of its name. Under this sanction of piety and religion, and the cover of occasional acts of charity, they profaned that sacred name by making it a stalking-horse for carrying on the worst of purposes, thus making a traffic of their oaths and consciences; while the rest of the freemen were deprived of every legal benefit from their votes.

The members of this society were bound to secrecy, and to each other, by oath, writings, bonds with large penalties, and all the ties that could strengthen their compact; and they carried on this traffic by means of a select committee, who never appeared or voted at any elections themselves; but having sold the borough, and received the stipulated price, they directed the rest how to vote; and by this complicated evasion, the employers and their agents shared the money with impunity as soon as the election was over.

The returning officer of the borough had belonged to the society; but taking some disgust at his associates, he quitted the party, and at the next election made a false return. He had rejected, he said, the majority of legal voters from his knowledge of the corruption of the individuals, and of the improper arts which they had made use of, alluding particularly to an affidavit of a very considerable sum of money which had been distributed among them. Although the voters had the hardihood to take the oath against bribery and corruption, yet he looked upon them as disqualified, and therefore made his return in favour of the other member.

On these grounds, the returning officer rested his plea of justification for the illegality of his conduct; and although he was taken into custody, and brought before the House of Commons, yet, in consideration of all the circumstances, and of his bringing so shameful a combination to light, he was discharged, after receiving a reprimand on his knees from the Speaker of the House.

When the select committee made their report to the House, on the circumstances of this election, a bill was brought in to incapacitate eighty-one freemen of Shoreham, who were named, from voting at elections of members to serve in Parliament, and for preventing bribery and corruption in that borough. At the same time, an address was resolved on to his majesty, praying that he would order the attorney-general to prosecute the five members of the Christian Club who composed the committee that transacted the sale of the borough at the last election.

The various proceedings consequent on this election ran through the whole session, and it was not until the last day of it that the bill received the royal assent. This bill, which disqualified eighty-one corrupt voters, extended the elective franchise for the borough to the freeholders for the rape of Bramber, who were in number twelve hundred, so that it may now be considered as independent.

Anticipation.

It was formerly the custom that the King's Speech at the opening of Parliament was read at the Cockpit the evening previous; but an ingenious parody on the royal speech having been printed in 1797, previous to its delivery, the custom has since been dropped.

A similar circumstance occurred in 1778, when Mr. Richard Tickell, grandson of the poet, wrote a pamphlet, which he entitled,

'Anticipation: containing the Substance of His Majesty's most gracious Speech to both Houses of Parliament on the opening of the approaching Session; together with a full and authentic Account of the Debate which will take place in the House of Commons on the motion for the Address and the Amendment.'

This pamphlet was published on the morning that Parliament met, and several copies of it were taken into the House of Commons by the friends of Lord North, and distributed to the members; who felt astonished to find how happily the speeches of some of the most prominent speakers had been imitated in manner, and anticipated in subject, particularly those of Lord North, Burke, Wilkes, Hon. T. Luttrell, T. Townshend, Dunning, Fox, and Colonel Barré.

The pamphlet was written in favour of the existing administration, and the ingenious author was rewarded with the situation of commissioner of the Stamp Office.

Being in the Secret.

When Lord North announced his resignation, and that of his colleagues, in the House of Commons, the members expecting a very long debate, had ordered their carriages to re-

turn for them at two, three, or four o'clock in the morning; but his lordship's declaration rendering any discussion unnecessary, the House immediately broke up in an evening unusually wet and tempestuous. Lord North's coach was waiting at the door; and as that good-humoured nobleman passed through the lobby, he found those who had turned him out of office, huddled in crowds, both in the lobby and passages, looking in vain for servants to call vehicles to take them home; they immediately made a lane for the retiring premier, who bowed pleasantly to the right and left, and mounting the steps of his carriage, said, 'Adieu, gentlemen, you see it is an excellent thing to be in the secret.'

Getting into the Secret.

The Duke of Wharton, so famed alike for his talents and profligacy, when, in opposition to the court, he waited on the minister, the day before the last debate on the Bishop of Rochester's impeachment; and acting contrition, as Mr. Horace Walpole tells us, 'he professed being determined to work out his pardon at court, by speaking against the bishop, in order to which, he begged some hints. The minister was deceived, and went through the whole cause with him, pointing out where the strength of the argument lay, and where was its weakness. The duke was very thankful, returned to town, passed the night in drinking, and without going to bed, went to the House of Lords, where he spoke for the bishop, recapitulating in the most masterly manner, and answering all that had been urged against him.'

Patrick Henry.

The moment that the United States had established their independence on a firm basis, Patrick Henry, so renowned for the bold and active part which he took in effecting this revolution, was the first to forget all previous animosities, and to hold out the hand of reconciliation and peace. He was a strong advocate for every measure which could induce the return of the refugees, who had espoused the cause of the mother country; and made a proposition in their favour, which was very severely animadverted upon by some of the most respected members of Congress. Among others, Judge Tyler, the speaker of the Assembly, vehemently opposed him, and in a committee of the House, demanded 'how he, above all other men, could think of inviting into his family, an enemy from whose insults and injuries he had suffered so severely?' The following was his prompt and beautiful reply.

'I acknowledge, indeed, sir, that I have many personal injuries of which to complain; but when I enter this hall of legislation, I endeavour, as far as human infirmity will permit, to leave all personal feelings behind me. This question is a national one, and in deciding it, if you act wisely, you will regard nothing but the interest of the nation. On the altar of my country's good, I am willing to sacrifice all personal resentments, all private wrongs, and I am sure I should most absurdly flatter myself, if I thought that I was the only person in this House capable of making such a sacrifice.'

Mr Henry then proceeded to show in a very forcible manner, the policy of using every possible means of augmenting the population of a country as yet so thinly inhabited as America; whose future greatness he thus prophetically depicted.

'Encourage emigration—encourage the husbandmen, the mechanics, the merchants of the old world, to come and settle in this land of promise—make it the home of the skilful, the industrious, and happy, as well as the asylum of the distressed—fill up the measure of your population as speedily as you can, by the means which Heaven hath placed in your power—and, I venture to prophecy, there are those now living, who will see this favoured land amougst the most powerful on earth. Yes, sir, they will see her great in arts, and in arms—her golden harvests waving over immeasurable extent—her commerce penetrating the most distant seas, and her cannon silencing the vain boast of those who now affect to rule the waves.'

Mr. Henry's proposition was carried, and every succeeding year proves that his anticipations were well founded. America soon experienced the policy of his counsels; and tide after tide, emigration has ever since continued to roll wealth and improvement over her provinces.

Quoting Greek.

'But grant the stage is *noble*: I believe
Greek's still plebeian, with Lord Belgrave's leave.' PURSUITS OF LITERATURE.

Earl Grosvenor, when Lord Belgrave, was said to be particularly fond of Greek quotations. On the debate in the House of Commons on the regency in 1788, his lordship quoted Demosthenes, but in this instance happened to be rather unfortunate in his selection; having adopted a line which was a bitter reproach of the Athenians, for wasting their time in enquiries about the state of Philip's health, instead of making preparations for the defence of their country. Mr. Sheridan rose immediately after his lordship, and in a strain of good-humoured irony exposed the inconsistency into which he had fallen from inattention to the context of the passage which he had quoted.

Money Grants.

It is a maxim of the English constitution, that all grants of money should originate in the House of Commons; attempts, however, have been made by the House of Lords, to

interfere with this branch of the privileges of the lower House. In May, 1791, a bill passed the House of Commons, to amend an act, the 6th of Queen Anne, for regulating the rewards to be paid on the conviction of felons. When the bill was in the House of Lords, they thought proper to diminish the reward, thus assuming the initiative respecting money. The bill was then returned to the House of Commons, for them to agree to the amendments; but Mr. Addington, then Speaker, informed the House of the alteration made by the Lords, as to the money part of the bill, and quoted a precedent from the Journals of the House, of the 8th of March, 1719, by which it appeared, that a similar bill, on being sent from the Lords, had been rejected, because it affected the revenue. The Commons, in the present instance, followed the precedent, and refused to agree to the amended bill.

Barebones' Parliament.

When Cromwell had forcibly broken up the Long Parliament, the whole civil and military power centred in himself. Wishing, however, to amuse the people with the form of a commonwealth, he proposed to give his subjects a Parliament, but such an one as should be altogether obedient to his commands. For this purpose he decreed that the sovereign power should be vested in one hundred and forty-four persons, under the name of a Parliament, and he undertook to make the choice himself. The persons selected were the lowest, meanest, and most ignorant of the citizens, and the very dregs of the fanatics. To go farther than others in the absurdities of fanaticism, was the chief qualification upon which each of these members valued himself. Their very names, borrowed from Scripture, and rendered ridiculous by their misapplication, served to show their excess of folly. One of them, in particular, called *Praise God Barebones*, a canting leather-seller, gave his name to this odd assembly, whence it was called 'Barebones' Parliament.'

This assembly of hypocrites, composed of antinomians and fifth-monarchy men, began by choosing eight of their tribe 'to seek the Lord in prayer,' while the rest calmly set down to deliberate upon the suppression of the clergy, the universities, and courts of justice; instead of all which, it was their intention to substitute the law of Moses.

That such a legislature as this could stand was impossible; and the vulgar began to exclaim against it, and even Cromwell himself became ashamed of its absurdities; he, therefore, selected a few persons among the members, who were entirely devoted to his interests, and these he commanded to dismiss the assembly. They, accordingly, met by concert earlier than the rest of their fraternity, and observing to each other that Parliament had sat long enough, they hastened to Cromwell, with Rouse, their Speaker, at their head, and into his hands resigned the authority with which he had invested them. Cromwell accepted their resignation with pleasure; but being told that some of the members were refractory, he sent Colonel White to clear the House of such as continued to remain there. When the colonel arrived, he found that they had placed one Moyer in the chair, who, on being asked by the colonel what he was doing there, very gravely replied, 'that he was seeking the Lord.' 'Then you may go elsewhere,' said White, 'for, to my certain knowledge, the Lord hath not been here these many years.'

Richard Cromwell.

Richard Cromwell, when nearly eighty years of age, was brought to London as a witness in a civil suit, tried at Westminster Hall. After the trial was over, he had the curiosity to go into the House of Lords, which was then sitting. While he stood at the bar, it was whispered about that the once supreme head of the state was present, on which Lord Bathurst went to the bar and conversed freely with the ex-protector of the commonwealth for some time. Among other things, he asked Mr. Cromwell how long it was since he had been in that house? 'Never, my lord,' answered Richard, 'since I sat in that chair,' pointing to the throne.

It is said that when Mr. Cromwell was in court on the trial above alluded to, the counsel for the opposite party reviled the good and inoffensive old man with the crimes of his father, but was reproved by the judge, who, mindful of his former greatness, ordered a chair to be brought for him, and caused him to sit covered. To the honour of Queen Anne, she, on hearing of the circumstance, commended the judge for his conduct.

Pitt's First Speech.

Mr. Pitt was returned to Parliament for the borough of Appleby, in January, 1781; and on the 26th of February following, to use his own phrase, first 'heard his own voice in the House of Commons.' The subject of debate was Mr. Burke's Bill for Economical Reform in the Civil List. Lord Nugent was speaking against the Bill; and Mr. Byng, member for Middlesex, knowing Mr. Pitt's sentiments upon the measure, asked him to reply to his lordship. Mr. Pitt gave a doubtful answer; but in the course of Lord Nugent's speech, he determined not to reply to him. Mr. Byng, however, understanding that Mr. Pitt did intend to speak after Lord Nugent, the moment his lordship sat down, he, with several of his friends, to whom he had communicated Mr. Pitt's supposed intention, called out, in the manner usual in the House of Commons, that gentleman's name. This, probably, prevented any other person from rising; and Mr. Pitt, finding himself thus called upon, and that the House waited to hear him, would not disappoint it. Though really unprepared, he was, from the beginning,

collected and unembarrassed; he argued strongly in favour of the Bill, and noticed all the objections which had been urged by the noble lord who immediately preceded him in the debate, in a manner which greatly astonished all who heard him. Never were higher expectations formed of any person upon his first coming into Parliament, and never were expectations more completely answered. They were indeed much more than answered; such were the fluency and accuracy of language, such the perspicuity of arrangement, and such the closeness of reasoning, and manly and dignified elocution, generally, even in a much less degree, the fruits of long habit and experience, that it could scarcely be believed to be the first speech of a young man not yet two-and-twenty years of age.

Pitt's First Majority.

Mr. Pitt was only twenty-four years of age when he was made first Lord of the Treasury, and this, too, at a crisis when almost everyone feared to take the helm of state, on account of the powerful opposition of Mr. Fox, which was at that time in full vigour. Mr. Pitt, however, with a confidence and perseverance which nothing could dismay, boldly maintained his ground, although on the very first day he appeared in the House of Commons after his appointment, he was left in two minorities, and five hostile motions were carried against him. The most reproachful terms which disappointed ambition and political animosity could suggest, were applied to his principles and conduct; and he seemed to be denied those civilities which had been hitherto invariably shown to the minister of the crown.

Mr. Pitt wrote to the king, at Windsor, a general account of these proceedings, and was much encouraged by an answer, in which his majesty said: 'Mr. Pitt cannot but suppose that I received his communication of the two divisions in the long debate which ended this morning with much uneasiness, as it shows the House of Commons much more willing to enter into any intemperate resolutions of desperate men, than I could have imagined.'

Having found at an interview that firmness in his majesty which his letter indicated, Mr. Pitt determined to persevere in maintaining his station. For two months he held on his firm undeviating course, with constant majorities against him in the House of Commons; yet though embarrassed, he was undismayed. At length, his firmness prevailed. On the last division brought on by Mr. Fox, the majority was only *one;* and the next day the opposition to his measures was abandoned.

On the following day, when the House went into a committee on the Mutiny Act, Sir Matthew White Ridley, who had constantly voted against Mr. Pitt, said 'that he, and those with whom he acted, would that day prove how false the reports were that they intended to stop the supplies, throw out the Mutiny Bill, and plunge the nation into anarchy and confusion.' He asserted the purity of his motives, in the part which he had lately taken; and was now compelled to confess that the House was defeated, and to acknowledge that the minister had triumphed by means of the people, who had decidedly expressed their sentiments in his favour; therefore he was resolved to withdraw himself from his attendance in a House which had been sacrificed by its constituents to the prerogative of the crown.

Mr. Powys, who in the beginning of the contest had voted with Mr. Pitt, but in its progress had joined the opposition, followed Sir Matthew White Ridley, and 'acknowledged with regret, that notwithstanding the manly stand made by the majority, Pitt had conquered the House of Commons, and that he held his situation in defiance of their addresses. 'The House,' he said, 'was indeed conquered, for though a vote of the Commons could once bestow a crown, it could not now procure the dismission of a minister. As he had been often charged with inconsistency, he would this day give some force to that charge by voting for a long Mutiny Bill, and thereby putting it in the power of ministers to dissolve Parliament; a measure which, for some time past, he had been endeavouring to prevent. He was willing to let ministers run their mad career, and was convinced that a dissolution of Parliament would be ruinous; but the Commons were conquered, and he felt it would be in vain for him to oppose a triumphant minister, full of confidence in the troops that surrounded him. He had once,' he continued, 'given a description of the forces that opposed the present administration; he would now, with leave of the House, describe those that were led by the right honourable gentleman on the treasury bench (Mr. Pitt).

'The first might be called his body guard, composed of light young troops, who shot their little arrows with amazing dexterity against those who refused to swear allegiance to their chief. The second might be called the corps of royal volunteers, staunch champions for prerogative, ever ready to fall with determined valour upon those who should dare to oppose privilege to prerogative. The third was a legion composed of deserters, attached to their leader by no other principle than that of interest; and who, after having deserted *to* him from that principle, would desert *from* him upon the same grounds, when they saw their interest would suffer, if they should stand by him. Such were the component parts of the army which had triumphed over the House of Commons, and conquered the constitution.'

Although everyone must admire the firmness of the young minister who could thus rise superior to defeat, yet it is the less remarkable since his measures had the support and confidence of the king and of the House of Lords, and were even popular with the people.

His majesty had seen with great uneasiness the numerous defeats Mr. Pitt had sustained in the House of Commons, in the outset of his administration, and he dreaded that the oppo-

sition would be forced upon him. In a letter to Mr. Pitt, dated the 15th of February, 1784, his majesty says :—

'My present situation is, perhaps, the most singular that ever occurred, either in the annals of this or any other country ; for the House of Lords, by a majority of not less than nearly two to one, have declared in my favour ; and my subjects at large, in a much more considerable proportion, are not less decided ; to combat which, opposition have only a majority of twenty, or at most of thirty, in the House of Commons, who, I am sorry to add, seem as yet willing to prevent the public supplies. Though I certainly have never much valued popularity, yet I do not think it is to be despised, when arising from a rectitude of conduct, and when it is to be retained by following the same respectable path, which conviction makes me esteem that of duty, as calculated to prevent one branch of the legislature from annihilating the other two, and seizing also the executive power, to which she has no claim.'

When Mr Pitt had succeeded in defeating his political opponents, and obtained majorities in the House on an important measure, the king expressed his gratification of the triumph, and of the means by which it had been effected, in the following terms.

'I cannot conclude without expressing my fullest approbation of the conduct of Mr. Pitt on Monday ; in particular, his employing a razor against his antagonists, and never condescending to run into that rudeness which, though common in that House, certainly never becomes a gentleman : if he proceeds in this mode of oratory, he will bring debates into a shape more creditable, and correct that, as well as I trust many other evils, which time and temper can only effect.'

King William and his Dutch Guards.

Soon after William the Third was raised to the throne, the House of Commons resolved that the army should be disbanded, and the king should send back his Dutch troops. This resolution gave his majesty much uneasiness, and when the time approached that his guards were to take their leave of him, all the tenderness of mind of a fellow-soldier returned. He deemed it impossible that persons, whose religion and liberties he considered himself to have saved, could be so inattentive to his honour in the eyes of Europe, and to those guards who had so often defended his life in battle, as to expel them from England with marks of suspicion and disgrace. He therefore wrote the following message with his own hand, and sent it to the Commons by Lord Ranelagh, then Paymaster of the Forces :—

'His majesty is pleased to let the House know that the necessary preparations are made for transporting the guards who came with him into England ; and that he intends to send them away immediately, unless, out of consideration to him, the House be disposed to find a way for continuing them longer in his service, which his majesty would take very kindly.'

The Commons, however, were determined, and the foreign troops were shipped off. On this occasion the king is said, for the first and only time in his life, to have lost his temper in government. When the refusal of the Commons to accede to his last message was brought to him, he walked for some time silently through the room, with his eyes fixed on the ground, then stopped, threw them around with wildness, and said, 'If I had a son, by G— these guards should not quit me.'

The Dutch War.

In 1673, Charles the Second finding the Parliament was much dissatisfied with the Dutch war, determined on proroguing it ; and with that intention went unexpectedly to the House of Peers, and sent the Usher of the Black Rod to summon the attendance of the Commons. It happened that the Speaker and the Usher met nearly at the door of the House : but the Speaker being within, some of the members suddenly shut the door, and cried, 'To the chair.' The Speaker then resumed his seat, when the House, in a tumultuous manner, resolved, 'That the alliance with France was a grievance ; that the Earl of Lauderdale was a grievance ; and that the evil counsellors of the king was a grievance.' This done, the House rose in great confusion ; and the king, seeing no hopes of getting a supply to carry on the war, concluded a peace with the Dutch.

The Debates from 1736 to 1742-3.

The Parliamentary speeches, as they appeared in the magazines from 1736 to 1740, were compiled by Guthrie, the historian ; but from the beginning of the session of 1740, Dr. Johnson succeeded to that department, and continued it from that period to the debate on spirituous liquors, which happened in the House of Lords, February, 1742-3. That Johnson was the author of the debates during that period was not generally known ; but the secret transpired several years afterwards, and was avowed by himself on the following occasion: Mr. Wedderburn, (afterwards Lord Loughborough) Dr. Johnson, Dr. Francis, (father of Sir Philip Francis), Mr. Murphy, and others, dined with the late Mr. Foote. An important debate towards the end of Sir Robert Walpole's administration, being mentioned, Dr. Francis observed, 'that Mr. Pitt's speech on that occasion was the best he had ever read.' He added, 'that he had employed eight years of his life in the study of Demosthenes, and furnished a translation of that celebrated orator, with all the decorations of style and language within the reach of his capacity, but that he had met

with nothing equal to the speech above mentioned.' Many of the company remembered the debate, and some passages were cited with the approbation and applause of all present. During the ardour of conversation Johnson, remained silent. As soon as the warmth of praise subsided, he opened with these words:

'That speech I wrote in a garret in Exeter Street.'

The company were struck with astonishment. Dr. Francis asked how that speech could be written by him?

'Sir,' said Johnson, 'I wrote it in Exeter Street; I never had been in the gallery of the House of Commons, but once. Cave (the printer) had interest with the door-keepers. He, and the persons employed under him, gained admittance. They brought away the subject of the discussion, the names of the speakers, the side they took, and the order in which they rose, together with the notes of the arguments advanced in the course of the debate. The whole was afterwards communicated to me, and I composed the speeches in the form which they now have in the Parliamentary debates.'

'Then, sir,' said Dr. Francis, 'you have surpassed Demosthenes himself; for to say that you have exceeded 'Francis's Demosthenes,' would be saying nothing.'

Grattan.

On the first meeting of the Irish Parliament, under the Lord Lieutenancy of the Duke of Portland, Mr. Grattan moved, in answer to the king's message, that celebrated statement of the grievances of Ireland, and declaration of right, which rescued Ireland from the state of subjection in which it had so long been held by the English government and Parliament. He was ill in health at the time, yet so splendid were his exertions, that Lord Charlemont often declared, that *if ever spirit could be said to act independent of body*, it was on this occasion. The sense of the House in favour of the address was so unequivocally manifested, that all opposition, if any was ever intended, was relinquished, and it passed unanimously. It was immediately after this great triumph, and to mark the sense which his country retained of it, that Mr. Grattan was rewarded with a Parliamentary grant of £50,000, being the largest pecuniary recompense ever bestowed, in one sum at least, on genius and eloquence exerted on the side of partiotism and independence.

The acceptance of this money gave occasion, afterwards, to many coarse attacks on Mr. Grattan; but if he did not repel them always with proper temper and dignity, he made his assailants feel, at least, that he was not to be offended with impunity. Witness his memorable rencontre with Flood [see *Anecdotes of Eloquence*], and the terrible lashing he gave poor Mr. Parsons, for echoing the animadversions of abler men. Mr. Grattan had moved a resolution to prevent the great offices of the state from being conferred on absentees. Scarcely had he concluded his speech, when Mr. Parsons arose; he was interrupted by Mr. Grattan's observing, that if *that* honourable gentleman rose to second his motion, he would withdraw it. Upon this, Mr. Parsons instantly launched into a most infuriated attack on Mr. Grattan and his whole political conduct. When he had exhausted himself, Mr. Grattan rose. 'Sir, the speech of the honourable member has been so disorderly and extraordinary, that the House will permit me to make an immediate reply. He talks of simple repeal; he does not understand that question; he does not know whether that measure was right or wrong. He speaks of renunciation; of that he is equally ignorant. The merits and demerits of either question, or of both questions, surpass his capacity. He has arraigned my conduct, but his observations are as feeble as they are virulent. The member is a melancholy proof that a man may be scurrilous, who has not the capacity to be severe. He speaks of the public grant of £50,000; he says, I got that for bungling what the patentee was so fortunate as to complete. He says so, but why he should say so, or on what grounds he talks, he is totally unable to explain; he repeats a sentence which he has heard, but the force, or meaning, or foundation for the sentence, the member cannot set forth; the jingle of a period touche his ear; he repeats it, but knows not why. The calumny urged against me by the member is not his own. Mr. Higgins (in the *Dublin Evening Packet*) has said it better than the honourable gentleman; the *Freeman's Journal*, too, has stated it better, and with much more ingenuity; but Mr. Higgins is a liar; the editor of the *Freeman's Journal* is a liar: and it is not unparliamentary in me to say, that the authority from which the gentleman draws his argument, is a liar, a public, pitiful, liar.' Here Mr. Parsons rose, and stepping towards Mr. Grattan, made use of some words of so gross a description, that they are not reported. Mr. Grattan sat down. The House immediately called out, 'Custody! custody!' and the Speaker ordered the galleries to be cleared. Nearly two hours elapsed before order was completely restored; and such an explanation effected between the gentlemen, under the sanction of the House, as rendered any other sort of appeal out of doors unnecessary.

On the 15th of May, 1797, Mr. Grattan closed an energetic speech on the question of Parliamentary Reform, with these words:—'We have offered you our measure, you will reject it; we depreciate yours, you will persevere; having no hopes left to persuade, or dissuade, and having discharged our duty, *we shall trouble you no more, and after this day shall not attend the House of Commons.*'

For several years after, Mr. Grattan ceased to attend in the Senate; and the same line of conduct was pursued by his colleague, Lord Henry Fitzgerald, and several other members.

Grattan and Corry.

When Mr. Grattan was urged by the momentous question of the union, to resume that seat in the Senate House of his country, from which he had for some years wholly absented himself, he threw himself at once into the boldest coalition with the leading advocates of that unpopular measure. Mr. Corry the Chancellor of the Exchequer, having spoken of Mr. Grattan's opposition in terms of great acrimony and abuse, and arraigned his motives as unconstitutional and treasonable, Mr. Grattan thus warmly and indignantly replied to him.

'My guilt or innocence have little to do with the question here. I rose with the rising fortunes of my country. I am willing to die with her expiring liberties. To the voice of the people, I will bow; but never shall I submit to the calumnies of an individual hired to betray them, and slander me. The indisposition of my body has left me perhaps no means but that of lying down with fallen Ireland, and recording upon her tomb my dying testimony against the flagitious corruption that has murdered her independence. The right honourable gentleman has said, that this was not my place; that instead of having a voice in the councils of my country, I should now stand a culprit at her bar—at the bar of a court of criminal judicature, to answer for my treasons. The Irish people have not so read my history. But let that pass. If I am what he has said I am, the people are not, therefore, to forfeit their constitution. In point of argument, therefore, the attack is bad; in point of taste or feeling, if he had either, it is worse; in point of fact, it is false, utterly and absolutely false; as rancorous a falsehood as the most malignant motives could suggest to the prompt sympathy of a shameless and venal defence. The right honourable gentleman has suggested examples which I should have shunned, and examples which I should have followed. I shall never follow his, and I have ever avoided it; I shall never be ambitious to purchase public scorn by private infamy. The lighter characters of the model have as little chance of weaning me from the habits of a life spent, if not exhausted, in the cause of my native land. Am I now to renounce those habits for ever; and at the beck of whom? I should rather say, of *what?* half a minister, half a monkey; a 'prentice politician, and a master coxcomb. He has told you, what he has said of me here, he would say anywhere; I do believe he would say thus of me in any place where he thought himself *safe* in saying it. Nothing can limit his calumnies, but his fears. In Parliament, he has calumniated me to-night; in the king's court, he would calumniate me to-morrow; but if he had said, or dared to insinuate, one-half as much elsewhere, the indignant spirit of an honest man would have answered the vile and venal slanderer with a blow.'

Both parties instantly left the House. The Speaker, desirous of preventing consequences which all saw to be inevitable, sent for Mr. Grattan into his chamber, and pressed him for an amicable adjustment; but this Mr. Grattan positively refused; he saw, he said, and had been aware of a set being made at him to *pistol him off*, on the question of the Union: it was therefore as well the experiment was tried now, as at any other time. Immediately on leaving the Speaker's room, a message was delivered to him from Mr. Corry, and attended by two seconds, they proceeded to a field in the Ball's Bridge Road, which they reached at twilight. It was agreed that they should level and fire at their own option. The pistol-shot on both sides did no mischief; Mr. Grattan's passed through Mr. Corry's coat; on the second shot, there was much science and pistol play; and it was at last agreed, upon the honour of the parties, that both should fire together. Mr. Corry missed his aim, and Mr. Grattan's ball hit his antagonist on the knuckle of the left hand, which he had extended across his breast to protect his right side, and taking a direction along his wrist, did no further injury. The seconds here interposed, and the affair terminated.

Notwithsanding the quickness and secrecy with which the business had been conducted, the populace had followed the parties to the ground; and there was reason to fear, that had Mr. Grattan fallen, his antagonist would have been sacrificed on the spot, to the resentment of the populace; so enthusiastically were they devoted to their favourite. The issue of the affair reached the House of Commons whilst they were still in debate, at half-past eight in the morning. It is said to have been stipulated between Mr. Grattan and Mr. Corry, previous to their going out, that should either of them fall, the survivor was not to vote on the question of the Union.

Mr. Flood.

The first time Mr. Flood spoke in Parliament, was in 1761, during Lord Halifax's lieutenancy. Everyone, we are told, applauded him, except Primate Stone, on whom he let fall some animadversions, which his grace had not sufficient magnanimity, or policy, to pass over unresented. At the beginning of his speech, Stone, who was in the House, not knowing precisely what part the new member was about to take, declared that he had great hopes of him; but when 'young hopeful' sat down, his grace asserted with vehemence, that, 'a duller gentleman he had never heard.' This dullest of gentlemen became, shortly after, one of the greatest leaders of opposition in the Irish House of Commons.

On one occasion, when Mr. Flood, and other members of his party, had assailed the Government secretary with a number of pointed questions, to which they could obtain no answer, the secretary at length arose, and in a tone of chagrin, besought his antagonists not to press him farther for the present, as

those of his friends who could supply them with the information wanted. 'were not yet come.' 'In ancient times,' replied Flood, quickly, 'the oak of Dodona spoke for itself; but the wooden oracle of our day, is content to deliver its responses by deputy.' The author of such a repartee, deserved to lead.

Fox and Pitt.

These distinguished orators and rivals, notwithstanding their political hostility, entertained the utmost respect for each other's talents. After the close of the first session in which Mr. Pitt appeared in Parliament, a friend of Mr. Fox saying, 'Mr. Pitt, I think, promises to be one of the first speakers ever heard in the House of Commons,' he instantly replied, 'He is so already.' From this and other testimonies, it appears, that Mr. Fox was very early impressed with a high idea of Mr. Pitt's talents. It ought to be mentioned, to the mutual credit of these great men, that in future life, when they were the leaders of two opposite parties, and the supporters of different systems of politics, they always in private spoke of each other other's abilities with the highest respect. Mr. Fox, in addressing the electors of Westminster, soon after he had resigned the seals as secretary of state, and Mr. Pitt had been appointed Chancellor of the Exchequer, bore the highest testimony to the talents of his rival; and at a late period of Mr. Pitt's administration, he said, that 'he had been narrowly watching Mr. Pitt for many years, and could never catch him tripping once.' Mr. Pitt also considered Mr. Fox as far superior to any of his opponents, as a debater in the House of Commons.

Mr. Ponsonby.

When Mr. Ponsonby made his motion in the Irish Parliament, for impeaching the Earl of Clonmel, Chief Judge of the Court of King's Bench, for an oppressive exercise of his power, in the case of Mr. Magee, the proprietor of the *Dublin Evening Post*, the charge was so clearly made out, that the crown lawyers in the House did not attempt to refute it, but contented themselves whith shielding the chief-justice from the consequences, by that majority of votes which it was in their power to interpose. Mr. Ponsonby, seeing how the matter was to go, warmly observed, that 'he had done his duty in bringing the subject before the House; and he should leave it to them to do theirs. If the attorney-general were content to abandon the defence of his noble friend, the learned judge, by declining all argument, and trusting the decision to the Book of Numbers, be it so; he was quite aware what would be the issue:—He might, it is true, lose his motion, but *Lord Clonmel was d—— for ever.*' He spoke prophetically. The question was indeed put, and negatived even without a division; but the judicial character and mental feelings of Lord Clonmel never recovered the blow. He survived but a few years.

Arthur O'Connor.

The last time the question of Catholic Emancipation was brought forward in the Irish House of Commons, was by Mr. Arthur O'Connor. A sense of public duty prompted him to disregard the injunctions of his uncle, Lord Longueville, not to intermeddle farther with the matter. And the consequence of his disobedience, was the loss of the succession to his lordship's fortune, to which he had been the presumptive heir.

The Constitution.

In a debate in the House of Lords, on the 5th of January, 1788, Lord Grenville charged Lord Holland with a design of changing the fundamental basis of the British constitution. Lord Holland, in reply, sarcastically observed, that 'he certainly had not said one word of the constitution. No, it was a generous maxim, and one which he should always pursue, *de mortuis nil nisi bonum.* The sort of argument which the noble lord had used, reminded him of some humorous verses by one of our best poets (Prior):

"Thus Harlequin extoll'd his horse,
Fit for the road, the race, the course;
One fault he had—a fault indeed!
And what was that?—*the horse was dead!*"

Being Astonished.

Immediately after a division of the House of Commons, on a motion of Mr. Fox, Sir George Young, who had been absent the whole day, came down to the House very full of grape. Whether it was to make amends for having played the truant, or whatever other motive, is doubtful; but nothing could prevent him from attempting to speak on the honourable member's second motion; but beginning with 'I am astonished,' he could proceed no farther. The House, however, did not discover the baronet until he had repeated the word astonished, seven times at least; to which, adding three or four more repetitions, the House was in a roar of laughter. The baronet appealed to the Speaker, who pleasantly asked what he would have him do? The honourable member grew warm at this, and declared that he would not give up the word, 'for,' said he, 'I am really astonished, Mr. Speaker;' and was proceeding, until finding the laughter of the House too strong for his obstinacy, he was induced, by the advice of his friends, after having mentioned the word *astonished*, a dozen times, to change it for *surprised;* by which time, having entirely forgotten what he intended to say, he sat down.

Sir Philip Francis and Mr. Pitt.

In a debate, 29th July, 1784, on that clause of Mr. Pitt's India Bill, which went to take away trial by jury, Mr. (afterwards Sir Philip)

Francis made use of an expression, for which that minister is said never to have forgiven him. 'Though I am not an old man,' said he, 'I can remember the time when an attempt of this nature would have thrown the whole kingdom into a flame. Had it been made when a great man (the late Earl of Chatham), now no more, had a seat in this House, he would have started from the bed of sickness, he would have solicited some friendly hand to deposit him on this floor, and from this station, *with a monarch's voice*, would have called the kingdom to arms to oppose it. But *he is dead and has left nothing in the world that resembles him.* He is dead, and the sense, and honour, and character, and understanding of the nation, are dead with him.'

Mr. Francis's opinion of Mr. Pitt, seems, however, to have changed somewhat with years; for in April, 1796, we find him, on making a motion for leave to bring in a Bill to ameliorate the situation of the slaves in the West Indies, paying the following high tribute to the talents of the premier, while at the same time he animadverted severely on the equivocal nature of the support given by him to African emancipation.

'Here is one person left, whose support, if I really had it, would undoubtedly be of more use than all the rest; but whose support I disdain to solicit.

* * * * * *

'I tell him frankly, that the last decision of the House against emancipation, has left a shade, I will not call it a stain, upon his character. Is he not satiated with the possession of power and emolument? Is he not weary of the drudgery of office, compared to which, the mere labour of a negro is in my mind a service to be endured? And does he think it possible that the country, that any rational being, should give credit to a proposition so extravagant and so monstrous, that the all-powerful minister of the crown, with all his eloquence, and all his influence, and with the accession of thirty voices from this side of the House, should not have been able to engage more than seventy votes, on a favourite question of his own, if in earnest, and *bonâ fide*, he had desired to carry it? Is there nothing in his mind to elevate him for a moment above the level of his station? Does he never look forward to a time, when the merits of his character will be canvassed by posterity? And is it possible for him to endure the thought of passing for an * * * *'

Mr. Dundas here rose to call the honourable gentleman to order. It was an established rule of the House, to presume that no member ever delivered opinions, or expressed sentiments, in which he was not in earnest. To assert or insinuate the contrary, was unparliamentary, and a high breach of order.

Mr. Francis. 'I submit to correction, though I really do not think that I said anything to deserve it. Certainly what I meant was not to express a suspicion of my own, concerning the right honourable gentleman's sincerity, but to indicate to him the impression which the fact, as it stood, seemed likely to make on the general judgment of mankind, at present and hereafter. I have no time now to debate a point of order; nor is it necessary. The full idea which I meant to give, may be conveyed in another form. Instead of a comment, allow me to tell you a short story, from good authority; but whether it be true or not, is immaterial; it will serve to illustrate an obscure subject, without the risk of giving offence. A member of this honourable House was asked how he voted on the last question of abolition? "Sir, I voted with my friend the minister." "How so, I thought you had divided against the bill." "Very true, I certainly divided against the bill, but I voted with my friend the minister."

'At the moment when the Secretary of State (Mr. Dundas) called me to order, I was going to make an acknowledgment in favour of the right honourable gentleman, and to pay him what I never refuse even to hostile merit, an honest tribute of applause.

'What judgment I possess, is a good deal governed by impression: I cannot calculate the value while I feel the effect. I have not forgotten that illustrious night (May 2nd, 1792), when the House resolved that after January, 1796, there should be no further importation of negroes into the British colonies; when all the power of his eloquence was summoned to the service, and exerted in the defence of justice and humanity; when he took the House at a late hour, exhausted with watching, and wearied with debate; when worn out with attention, it revived at his voice; when he carried conviction to our hearts; when reason, at his hands, seemed to have no office, but to excite the best passions in our breasts; then, sir, was the time, if he had nothing to consider but his own glory, then was the moment for him to have chosen to retire from Parliament, perhaps from the world. He had arrived at the pinnacle of Parliamentary honour, and at the summit of his fame; and there he should have quitted the scene. From that moment, and from that station, in *my* judgment, he has done nothing but descend.'

Duration of Parliaments.

The advocates of reform in the representation of the people, strongly urge the necessity of shortening the duration of Parliaments. Few of them, however, consider, that though our Parliaments are nominally septennial, yet, that taking one parliament with another, from the reign of Henry the Seventh, when it is generally supposed that the duration of Parliaments was extended beyond one year, their average does not exceed the space of two years and nine months, even including the Long Parliament in the reign of Charles the First, and the still longer one, which his son retained in existence for the enormous period of nearly seventeen years.

It further appears, that in the last three centuries, only four Parliaments have existed beyond seven years, and that only eight more

have had a sexennial duration. Of the rest, only five Parliaments have lasted above five years; two above four, and four above three; only nine above two years, and no less than thirty-four Parliaments have been for a shorter period.

Limiting the Peerage.

The conditions of the Union between the three kingdoms, have necessarily put an end to the power once exercised by the crown, of adding to the number of places called upon to return members to Parliament; but it has not been so with respect to the right of calling persons to the upper House; and thus, by possibility, commanding a majority of voices in it on every occasion of emergency. In the reign of Queen Anne, this power was exerted in a very signal and obnoxious manner, in the well-known case of the twelve peers created in one day, to carry a particular question. To prevent such a stretch of prerogative occurring again, a bill was, in the succeeding reign, brought into the House of Lords, to limit the number of the peerage. It had the countenance of the ministry for the time, and was passed by the Lords, who felt their dignity interested in its success. The Commons, however, being equally swayed by motives of self-interest, resolved that the avenues to the upper House should be left as open as possible; and the bill was by them thrown out.

Half Measures.

The Earl of Bath, inveighing in strong terms, in the House of Lords, against the administration of Fox, afterwards Lord Holland, and Pitt (Earl of Chatham), was reminded that the latter was about to be dismissed, and that Fox only would remain in office. 'This half measure,' said his Lordship, 'is the worst of all, and reminds me of the Gunpowder plot. The Lord Chamberlain was sent to examine the vaults underneath the Parliament House, and returned with the report, that he had found five-and-twenty barrels of gunpowder, but that he had removed ten of them, and hoped the remainder would do no harm.'

Flutterers.

Although there are only two great parties in Parliament, who are directly opposed to each other, yet there are several other persons, much their inferiors, who render themselves of considerable importance by one method alone. 'They are,' says Mr. Burke, 'a race of men, who, when they rise in their place, no man living can divine, from any known adherence to parties, to opinions, or to principles; from any order or system in their politics, or from any sequel or connexion in their ideas, what part they are going to take in any debate. It is astonishing how much this uncertainty, especially at critical times, calls the attention of all parties on such men: all eyes are fixed on them; all ears are open to hear them: each party gapes and looks alternately for their vote, almost to the end of their speeches. While the House hangs in this uncertainty, now the *hear-hims* rise from this side, now they rebellow from the other; and that party to whom they at length fall from their tremulous and dancing balance, always receives them in a tempest of applause.'

Parliamentary Blunders.

In the 45th of Edward the Third, the Lords and Commons granted, for an aid to the king, a subsidy of £50,000; to be levied from every parish, at the rate of 22*s.* 3*d.* each. The king thanked them for their munificence, and since they had performed the part of loyal subjects so well, he gave them leave to depart to their homes; the entry on the roll is, '*Il issait finy le Parlement.*' When the king, however, proceeded to turn his gift to account, he found that it must have been made on the supposition that he had about *forty-five thousand* parishes in his dominions, when he had scarcely a fifth of the number! He was, therefore, under the necessity of convening another Parliament to rectify the error; which they did, by augmenting the rate to 106*s.* for each parish.

The Act 54 Geo. III., c. 26, for repealing the duties of Customs on *Madder*, and granting other duties in lieu thereof, enacted, 'that from and after the passing of this act, the *several duties of Customs* "shall cease and determine."'—A complete *repeal of all the duties on Customs!* Here was legislation, with a vengeance! Luckily the act contained a clause, enacting, that it might be altered or amended in the same session of Parliament. So a bill was brought in, three days afterwards, to rectify the mistake; which immediately passed through all its stages; and on the following day received the royal assent. It recited, that, 'by mistake, the words, ON MADDER, (the several duties of Customs *on madder*) were omitted in the preceding act.' 'Now to rectify such mistake, be it enacted, &c. that the duties of Customs upon Madder, *and no other duties of Customs*, shall be deemed and taken to be repealed.'

The Parish Registry Act (56 Geo. III., c. 146) provides that any person or persons wilfully making, or causing to be made, *false returns* in the books of baptisms, burials, or marriages, 'being thereof lawfully convicted, shall be deemed and adjudged to be guilty of *felony*, and shall be *transported for the term of fourteen years.*' And the succeeding clause enacts, 'that *one half* of all fines or *penalties* to be levied in pursuance of this act, shall go *to the person who shall inform or sue for the same; and the remainder* of such fines as shall be imposed on any churchwarden, shall go *to the poor of the parish.*'

The only penalty imposed by the act is *transportation for fourteen years*, and that is to be *equally divided* between the *informer* and the *poor of the parish!*

In the original draft of the act, instead of penalty, there had probably been a fine proposed; and on making the substitution, the necessity of a corresponding alteration in other parts of the bill was overlooked.

In the reign of James the First, an act was passed to prevent the further *growth of Poetry* in England; the object of the bill was to prevent the *growth of Popery*.

Clerical Disqualification.

On the 16th of February, 1801, the celebrated John Horne Tooke took his seat in the House of Commons as representative for the borough of Old Sarum, and received the greetings of the Speaker, who, some years before, had endeavoured, in a speech of five hours, to subject him to all the penalties of high treason. On the very day, however, that the new member took the oaths and his seat, Earl Temple rose and said, that in consequence of having seen a gentleman sworn in, whom he considered as not legally qualified to sit in the House, he should at a future day, move that the subject be taken into consideration.

Horne Tooke did not speak on this occasion, but three days afterwards, when Mr. Sturt made a motion for an enquiry into the failure of the Ferrol expedition, Mr. T. supported it, and said, he was astonished when an attempt of this kind was endeavoured to be resisted, more especially at a time 'when the House of Commons was so ready to sit in judgment on the borough of Old Sarum, and the representative eligibility of an *old priest*.' Towards the conclusion of his speech, he begged leave, with his usual humour, to ask, 'what kind of infection he could produce in that House? and whether a quarantine of thirty years was not sufficient to guard against the infection of his original character?'

On the 10th of March, 1801, Lord Temple brought forward his long promised motion relative to the eligibility of Mr. Tooke, whom he designated as the 'reverend gentleman.' He grounded his charge of illegibility on an obsolete act of Parliament, which declared, 'that no person, who either is, or has been in priest's orders, or held any office of the church, can possibly be a member of the House of Commons.'

Mr. Fox was of opinion that Earl Temple had not made out a sufficient case for enquiry. Mr. F. was followed by Mr. Tooke, who showed the absurdity of the law that was attempted to be revived to his prejudice, and animadverted in strong terms on the conduct of the noble earl who had introduced the subject. 'The noble lord,' said he, 'talks of his stake in the country, to which I hope the House will pay little regard. I, too, have a stake in the country, and a deep stake; it is not stolen, to be sure, from the *public hedge*, for I planted it myself. This stake, sir, I would not exchange for all the notes of the noble lord, together with all the notes of his connexions.'

On the 4th of May, Earl Temple, after endeavouring to prove from the records, that no clergyman was entitled to a seat in that House, and consequently, that Mr. Tooke was ineligible, moved, 'that the Speaker do issue a new writ for the borough of Old Sarum, in the room of the Rev. John Horne Tooke, who was ineligible, being in holy orders.'

Mr. Tooke, in reply, began by observing that he had had but two struggles in life before the present, which were in any way personal. As to himself, he was regardless how the motion of the noble lord might be decided, for he was not in the least anxious about the privileges of his seat, *as he owed no money*; but for the sake of others, he would maintain his right. He then animadverted on the unparliamentary conduct of the Committee of the House, in delegating their delegated powers to others to examine old records, while they themselves did not even understand the Saxon characters, for in quoting twenty-one cases, they had made no less than eleven mistakes.

After Mr. Fox and Mr. Erskine had both spoken against the motion, Mr. Addington, then Chancellor of the Exchequer, very unexpectedly rose, and moved the previous question, which was carried by a majority of forty-one. As the subject of contention was not thus settled, the premier, two days after, brought in a bill to remove all doubts relative to the eligibility of persons in holy orders to sit in the Commons of Parliament, which was soon after passed. In consequence, however, of an express clause in this bill, the penalties did not attach to the existing Parliament; and Mr. Tooke, consequently, retained his seat; but as it was expressly declared that he should not be eligible in future, he was not returned at the next general election.

The Chiltern Hundreds.

The Chiltern Hundreds, so frequently mentioned as being accepted by members of the House of Commons, when they wish to vacate their seats, are divisions of counties made by King Alfred, and now annexed to the crown, although they still retain their peculiar courts. The stewards of these courts are appointed by the Chancellor of the Exchequer, and their salaries are twenty shillings per annum; this sum, however, small as it is, being derived from an office under the crown, is sufficient to disqualify any person who accepts it from retaining his seat, unless re-elected. Accepting the stewardship of the Chiltern Hundreds is, therefore, merely a formal manner of resigning a seat, when a member wishes to retire from Parliament.

The Hon. Charles Townshend.

If we can believe the evidence of his contemporaries, Charles Townshend must have been one of the most accomplished senators that ever sat in Parliament. He was a man of the most pointed wit, and of the most

polished eloquence. His speeches in the House of Commons never lasted more than half an hour, and he had, in that time, always debated his subject without fatiguing his hearers. Mr. Burke, who knew him well, has paid his talents the tribute of a splendid eulogy. 'In truth,' says he, 'Charles Townshend was the delight and ornament of the House; and if he had not so great a share of knowledge long treasured up, as some have had who flourished formerly, he knew better than any other man I ever was acquainted with how to bring together, within a short time, all that was necessary to establish, to illustrate, and to decorate that side of the question he supported. He stated his matter skilfully and powerfully; he particularly excelled in a most luminous explanation and display of his subject; his style of argument was neither trite nor vulgar, nor subtle and abstruse; he hit the house just between wind and water; and not being troubled with too anxious a zeal for any matter in question, was never more tedious, or more earnest, than the preconceived opinions and present temper of his hearers required, to whom he was always in perfect unison; he conformed exactly to the temper of the house, and seemed to guide, because he was always sure to follow it.

'Failings,' continues Mr. Burke, 'he undoubtedly had; many of us remember them. But he had no failings which were not owing to a noble cause, to an ardent, generous, perhaps an immoderate, passion for fame; a passion which is the instinct of all great souls. He worshipped that goddess wherever she appeared, but he paid his particular devotions to her in her favourite habitation, in her chosen temple, the House of Commons. He was truly the child of the House; he never did, thought, or said anything but with a view to it; he every day adapted himself to your disposition, and adjusted himself before you, as at a looking-glass.'

George the Fourth.

Few events ever created so great a schism in the British Parliament, as the French revolution; it was then that a band of orators, patriots, and statesmen, who seemed inseparable, became dissevered, and that those who had so long opposed, now joined the administration of the day. It was not, however, till the debate on the king's proclamation against seditious publications, in May, 1792, that the Whig lords, in the House of Peers, exhibited some symptoms of political approximation with the ministers of the crown.

On this occasion his present majesty, then Prince of Wales, who had been considered as adverse to the administration, declared that 'he considered the present proclamation as an interference of government highly necessary to the preservation of order, and the security of our most admired constitution. Educated,' continued his royal highness, 'as I have been, in its principles; conceiving it, as I do, to be the most sacred bequest from our ancestors; I hold it a duty incumbent upon myself, and every noble lord, to come forward and support the proper measures for its defence. The matter at issue is, in fact, whether the constitution is, or is not, to be maintained; whether the wild ideas of *theory* are to conquer the wholesome maxims of established practice; and whether those laws, under which we have flourished for such a series of years, are to be subverted by a reform unsanctioned by the people.' The prince concluded an able and eloquent speech, which made a great impression on the House, by the following memorable declaration: 'I exist by the love, the friendship, and the benevolence of the people, and their cause I will never forsake as long as I live.'

Lord Sidmouth.

It was anciently the custom, when a new Speaker of the House of Commons was presented to the king, that he pleaded his inability to discharge the duties of his office, and prayed his majesty that he might be excused. This was generally considered nothing but a mere act of modest dissembling, and had sunk into disuse for some centuries, when it was revived by Lord Sidmouth, then Mr. Addington, on his being elected to succeed the present Lord Grenville, as Speaker of the House of Commons, in 1789. On being presented to the king for his approbation, Mr. Addington addressed his majesty with great modesty, saying, 'that he felt himself unequal to the arduous task which the partiality of that House had imposed upon him, and hoped his majesty would be pleased, by his royal *disapprobation* of their present choice, to afford his faithful Commons an opportunity of electing a person better qualified to discharge the duties of an office so important.' His majesty more sincerely replied, that he was well satisfied his faithful Commons could not have made a better choice than they had done; and so Mr. Addington had the office, as it were, thrust upon him.

Lord Sheffield.

During the short but eventful reign of fanaticism in London, in 1780, Lord George Gordon, whose conduct at this period can only be conceived by those who are aware what bigotry can achieve, used to leave his seat in the House of Commons, and go out to the people assembled in the lobby, in order to tell them partially, who were speaking, and what was at that moment doing in the House.

On one occasion in which Lord George was thus indulging himself and his bigoted followers, Colonel Holroyd, afterwards Lord Sheffield, fearing lest such inflammatory conduct might lead to the most dangerous excesses, seized hold of lordship, and said, 'Hitherto, my lord, I have imputed this behaviour to madness only; but now I am fully convinced that it arises rather from a malicious disposition. One thing, however, let me

observe, that if by your conduct the safety of any member of the House is endangered, or that one of them receives a single insult, I shall consider your lordship as the cause, and [at the same time laying his hand on his sword] shall take care that you answer it with your life.' This threat had the desired effect: Lord George returned to his seat in the House, and gave no further encouragement to his partizans to follow him to the House of Commons.

Difference between Speaking and Publishing.

At the Lancaster Assizes, in 1813, Thomas Creevey, Esq., M.P., was prosecuted for a libel on Mr. Kirkpatrick, the Inspector-General of Taxes at Liverpool. It appeared that Mr. Creevey, in the course of a speech in the House of Commons, had designated the office of Mr. Kirkpatrick as that of a common informer, and insinuated that he received a large annuity for undertaking to screw up the assessments to the extent of his own imagination. An erroneous report of this speech having appeared in a Liverpool newspaper, Mr. Creevey sent a correct account of it to the printer, who accordingly inserted it.

Mr. Parke, counsel for the prosecution, after commenting on the above passage, which he declared to be a scandalous and defamatory libel, said if the defendant had only made the speech in Parliament, it might have been impossible to convict him; but having published it, he was answerable if it contained libellous matter, just the same as for the publication of a libel of any other description. He quoted the trial of the King *v.* Lord Abingdon, as a case in point.

Mr. Brougham, on behalf of Mr. Creevey, maintained, first, that any person had a right to publish a correct account of the proceedings in Parliament; and secondly, that the publication was not a libel. 'Could it,' he said, 'be the law of the land, or the law of Parliament, that any reporter might print as the speech of a member of Parliament, that which he did *not* speak, and that members of Parliament alone were to be interdicted by the terrors of fine and imprisonment from publishing what they *did* say?'

Sir Simon le Blanc, the judge who presided, stated it as his opinion that the publication in question was a libel; and that it was no extenuation to say that it was the report of a speech of Parliament.

The jury found Mr. Creevey guilty, and he was afterwards imprisoned for the offence.

Earl of Shaftesbury and James II.

The Earl of Shaftesbury was no sooner appointed Lord Chancellor than, by a very trivial incident, he demonstrated how irreconcileably he was at variance with the Duke of York (after James II,) and the Popish faction. The duke had been for several years accustomed to place himself in the House of Peers to the right hand of the throne, on the seat appropriated to the Prince of Wales; but on the opening of the Session of Parliament in 1673, Lord Shaftesbury, as Chancellor, refused to proceed to business till his royal highness had removed to his proper place, on the left hand of the throne. This threw the duke into a violent passion, and he at first refused compliance in the most provoking language, calling the Lord Chancellor a villain and a rascal. Lord Shaftesbury, with that command of temper and readiness of retort for which he was celebrated, calmly replied: 'I am much obliged to your highness for not also calling me papist and coward.' The duke was at last compelled to submit, and take the seat assigned to him.

Charles the Second used to say of this distinguished statesman, that 'he knew more law than all his judges, and more divinity than all his bishops.'

Both Rogue and Fool.

A member of an election committee having read the newspapers during part of the time the merits of a vote were under discussion and slept the rest, was challenged by the chairman for his behaviour. He bluntly answered, 'I had made up my mind on the case.' On the circumstance being related to Dr. Johnson, he observed, if he (the *honourable* member) was such a rogue as to make up his mind on a case without hearing it, he should not have been such a fool as to tell it.' 'I think,' said Mr. Dudley Long (afterwards North), 'the Doctor has pretty plainly made him out to be both rogue and fool.'

America a Part of Kent.

Of all the arguments by which the right of Great Britain to tax American colonies was vindicated, none was so singular or so extravagant as that urged by Sir James Marriott, the Judge who presided in the Court of Admiralty. In a speech which he made in the House of Commons, in 1782, after maintaining that 'the American war was just in its origin,' he proceeded to prove the assertion, by observing, 'that although it had been frequently pretended that the inhabitants of the colonies were not represented in the British Parliament, yet the fact was otherwise, for they were actually represented. The first colonization by national and sovereign authority, was the establishment of the colony of Virginia. The grants and charters made of these lands, and of all the subsequent colonies, were of one tenor, and expressed in the following terms: 'To have and to hold of the king's or queen's majesty, as *part and parcel* of the manor of East Greenwich, within the county of Kent, *reddendum* a certain rent at our castle of East Greenwich,' &c. So that the inhabitants of America were, in fact, by the nature of their tenure, represented in Parlia-

ment *by the knights of the shire for the county of Kent.*'

This singular legal discovery, that the American colonies actually constituted part and parcel of the manor of East Greenwich, although delivered with all due solemnity, excited so much merriment in the House, that the Speaker found it necessary to employ his authority to enforce order.

Lord Cochrane.

The evening on which Lord Cochrane's imprisonment for the Stock Exchange hoax had expired, he proceeded from the King's Bench to the House of Commons, and by his single vote, made a majority against the second reading of the bill for granting an additional sum of £6000 a year to the Duke of Cumberland. This proposed grant had met with the most decided opposition in the House, in the whole of its progress, and it was forwarded through its several stages by very trifling majorities. On the second reading, the question was just on the point of being put to the vote; at this moment, Lord Cochrane entered, and made the number—for the second reading, one hundred and twenty-five, against it, one hundred and twenty-six. Had it not been for the unexpected arrival of Lord Cochrane, the numbers would have been equal, and the Speaker must have been appealed to for his casting vote.

Sir Richard Hill.

Sir Richard Hill, who for many years represented Shropshire in Parliament, was a very constant speaker in the House, where the motley mixture of politics and religion which composed his harangues, frequently excited considerable merriment. The author of 'Criticisms on the Rolliad,' has exhibited the peculiarities of the worthy baronet, though with too much severity, in the following passage:

'With wit so various, piety so odd,
Quoting by turns from Miller and from God;
Shall no distinction wait thy honour'd name?
No lofty epithet transmit thy fame?
Forbid it wit; from mirth refined, away!
Forbid it scripture, which thou mak'st so gay!
Scipio, we know, was Africanus call'd;
Richard, styl'd Longshanks; Charles, surnam'd the Bald;
Shall these, for petty merits, be renown'd,
And no proud phrase, with panegyric sound,
Swell thy short name, great *Hill?* Here, take thy due,
And hence be call'd, THE SCRIPTURAL KILLIGREW."

Irish Electors.

The freedom of election was never more grossly violated than in Ireland, previous to the Union. The Beresford family, who were at the head of the revenue, could, on all emergencies, march a whole army of excisemen, tax-gatherers, distillers, brewers, and publicans, into the field; all of whom had either votes in corporations, or were forty-shilling freeholders in three or four counties; and if, on any occasion, the success of the court candidate was doubtful, a batch of those forty-shilling voters was manufactured for the occasion, and the same identical acre was sometimes transferred in succession from one to twenty tenants, with an increasing profit rent of forty-shillings a year to each. On one particular occasion, when popular interest ran high, on the approach of a general election, Mr. Beresford was obliged to brigade the custom house officers from the metropolis, and every out-port in the kingdom, all of whom being previously organized as quorum voters for several counties, were actually marched by squads through every district within the circuit of their respective cantonments, to turn the scale at every election they could reach.

This circumstance was, on the meeting of the Parliament, happily seized by Mr. Curran, who dwelt on it with infinite humour. 'What, Mr. Speaker,' said he, 'must be the alarm and consternation of the whole country, when they saw these hordes of custom-house Tartars travelling every district, devouring like locusts the provisions, and overwhelming the franchises of the people? These fiscal comedians travelled in carts and waggons, from town to town, county to county, and election to election, to fill this House, not with the representatives of the people, but of the great Cham, who commands them. Methinks I see a whole caravan of these strolling constituents, trundling in their vehicles towards a country town, where some gaping simpleton, in wonderment at their appearance, asks the driver of the first vehicle, "Where, my good fellow, are you going with these raggamuffins? I suppose they are convicts on their way to the kidship, for transportation to Botany Bay." "Oh! no," answers the driver, "they are only a few cartloads of raw materials for manufacturing members of Parliament, on their way to the next election."'

Such is said to have been the effect of his speech, that Mr. Beresford, and his whole corps of commissioners, joined in the general laugh which it excited.

Duel between Pitt and Tierney.

Mr. Tierney having opposed the bill for suspending seamen's protections, which was brought into the House of Commons in 1798, Mr. Pitt, who seemed on this occasion to have lost his usual moderation, declared, 'that he considered Mr. Tierney's opposition to it as proceeding from a wish to impede the service of the country.' Mr. Tierney immediately rose, and calling Mr. Pitt to order, appealed to the House for protection.

Mr. Addington, who then occupied the chair, observed, 'That if the House should

consider the words which had been used, as conveying a personal reflection on the honourable gentleman, they were in that point of view to be considered as unparliamentary and disorderly. It was for the House to decide on their application, and they would wait in the mean time for the explanation of the right honourable gentleman.'

Mr. Pitt, instead of apologizing for the warmth of his expressions, as was expected, said, 'If the House called on him to explain away anything that he had said, they might wait long enough for such an explanation! He was of opinion, that the honourable gentleman was opposing a necessary measure for the defence of the country; and, therefore, should neither explain, nor retract, any part of what he had said on the subject.'

Here the matter ended as far as the proceedings in Parliament were concerned, but on the following day, Mr. Tierney sent Mr. Pitt a challenge. The parties met on Sunday, at Putney Heath; a case of pistols was fired at the same moment without effect; a second case was also fired in the same manner; but Mr. Pitt firing his second pistol in the air, the seconds interfered, and thus the business terminated.

No sooner was the result of this affair known, than squibs, epigrams, pasquinades, and caricatures, appeared on all sides; one of the best, was a ballad in imitation of Chevy Chase, of which the following are a few of the stanzas:

'Two orators, whose venom'd tongues
Had left a point in doubt,
With weapons of more deadly mould,
Resolv'd to fight it out.

The one, a squire of manners blunt,
A patriot staunch within;
The other of a lordly breed,
A courtier tall and thin.

Firearms they chose, artillery dire,
Pistols, flint, powder, shot;
Battle the powder—what the ball,
The poet knoweth not.

* * * * * *

The ground they took, the mortal tube
Each pointed as he might;
When, marvellous to either sense,
Both vanish'd out of sight.

Again they prim'd, again they fir'd,
Again the film came o'er;
When now the seconds made a vow,
That they should fight no more.

Such was the mist that veil'd from view,
The Greeks from Trojan foes,
Preserv'd them for a future day,
And lengthen'd Ilium's woes.'

Orator and no Orator.

On the dissolution of Parliament in 1774, Mr. Burke was returned member for Malton; but when on the point of sitting down, after the election, to dinner with his friends in that town, a deputation of merchants arrived from Bristol, requesting him to stand for that city. By the advice of his Malton constituents, he set off immediately, and arriving at Bristol on the sixth day of the election, delivered so eloquent a speech, and displayed so intimate an acquaintance with the advantages and principles of commerce, and the local interests of Bristol, as produced the most striking impression on the minds of the electors, and ensured his final success. He was returned for that city, in conjunction with Mr. Cruger, a gentleman, who, it would appear, possessed no great share of that eloquence which so eminently distinguished his colleague. Mr. Burke returned thanks in an eloquent speech, and when he had concluded, Cruger arose and exclaimed, 'I say *ditto* to Mr. Burke—I say *ditto* to Mr. Burke.'

Mr. Windham.

Mr. Windham was one of those orators to whom justice has perhaps never been done; for having created numerous enemies by his occasional irritability of temper, and the use of some unguarded expressions, these have been dwelt on and remembered, while the brilliant displays of his eloquence have been forgotten. Every person remembers that Mr. Windham vindicated bull-baiting and cock-fighting; that he spoke of the failure of the Quiberon expedition, as 'a killing off' of soldiers; and that he compared the small economy recommended by the opponents of ministers, as 'the miserable savings of the ends of candles, and the parings of bits of cheese.' All these expressions are treasured up, while the subjects that gave rise to them, and the context of the argument, are entirely forgotten.

But the political opponents of Mr. Windham were not content with the opening which he sometimes afforded them amidst the sallies of indignation, or the surmises which they deduced from the warmth of his temper and the violence of his zeal: they went still further, and ascribed to him sayings and maxims which he never uttered, and which were calculated to injure his character with the public, and his interest with his constituents.

This practice at length became so common, that Mr. Windham found it necessary to vindicate his character from the false charges or misrepresentations that had gone abroad. In a debate on the suspension of the *Habeas Corpus Act*, he took occasion to refute a falsehood everywhere circulated, that he had exclaimed, 'Perish our commerce!' and appealed to the House if he had ever used the expression. Mr. Hardinge immediately rose, and relieved the honourable gentleman and the House from all doubt on the subject, by fathering the words himself. He observed that, in justice to all parties, he was anxious to declare that the sentiment alluded to, relating to the commerce and constitution of the country, had come from him, and not from Mr. Windham; nor was he ashamed now to repeat, that if the unfortunate difficulty should

ever arrive when he must sacrifice either the one or the other, he would again say, 'Perish commerce; live the constitution!'

There was generally more force than brilliancy in the speeches of Mr. Windham, though some of them were not destitute of the latter quality. On the motion relative to the conduct of Mr. Rose, during the Westminster election, he attacked the ministers in a vein of happy ridicule. After combating the attempts to evade an inquiry, he said, 'This administration, which it has been the fashion to paint as a paragon of purity and virtue, will now stand unmasked and exposed in its true and natural colours. The gay and embroidered suit of pretence, in which ministers have decked themselves, and under which they have strutted in magnificent disguise, is torn off, and we behold them in the tattered rags of their genuine deformity. They stand like the uncased Frenchman (whom the licentiousness of our stage is too apt to ridicule) in ruffles, without a shirt; in tinsels and lace on the outside, in dirt or dowlas within.'

Mr. Windham was an able and eloquent advocate for the abolition of the slave trade; he was also an enemy to state lotteries. In one of his speeches on the latter subject, in 1792, when Mr. Mainwaring had stated the increase of abuses practised during that year, Mr. Windham said that 'Government, by acquiescing in the plan of a state lottery, had avowed themselves the bankers—the partners of all the rogues and vagabonds now described. They made war upon the morals of the people; and the progress of the unfortunate criminal might be easily traced, step by step, from the insurance office to the Old Bailey. The mischief,' he said, 'had extended to every class; and were a committee appointed to inquire into the operations of it, they would trace it to the first floor, from that to the second—to the garret—to the pawnbroker's shop—to the Old Bailey—to the gallows, or to Bedlam, or the workhouse.'

Sheridan.

Previous to the celebrated debate that took place in 1805, on the 'Tenth Report of the Commissioners of Naval Inquiry,' Sheridan was observed in a coffee-house near the House of Commons, with tea, pens, ink, and paper, before him. For some time he sat drinking tea, and making memoranda, when he called the waiter to bring him some brandy. A half-pint tumbler was immediately brought him, when continuing awhile drinking his tea, he at length collected his papers, put them into his pocket, and swallowing his half-pint of brandy at a draught, like a glass of porter, he went to the House, where he made one of the best speeches ever delivered by him, alike remarkable for keenness of argument and brilliancy of wit; and this under the influence of a potion which would wholly have deprived most men of their faculties.

For the last few years of Mr. Sheridan's public life, he seldom spoke in Parliament; and when he did speak, he was no longer distinguished for the ardour of his attacks, the pertinacity and promptness of his questions, or the brilliancy of his replies. He, however, terminated his political career with a splendid proof of eloquence. This was in 1812, when the overtures for peace which had then recently been made by France, were the subject of discussion. He declared resistance to Bonaparte, even with the hazard of defeat, to be absolutely necessary; and concluded with the following animated sentence, which was the last he uttered in Parliament. 'If we fall,' said he, 'in this great struggle, and if after our ruin, there shall possibly rise an historian able to appreciate the merits and importance of events, his language will be, "Britain fell; and fell with her, all the best securities for the charities of human life; the power, the honour, the fame, the glory, and the liberties, not only of herself, but of the whole civilized world."' [See *Anecdotes of Eloquence.*]

Bishop of Llandaff.

Dr. Watson, the Bishop of Llandaff, was one of the most unmanageable prelates that ever sat in Parliament; and notwithstanding his talents entitled him to higher preferment, yet his way and disposition were such as to render his influence and interest of little value to any minister. In Parliament, however, his conduct was manly and independent, and not to be influenced by friendship or party. A remarkable proof of this occurred with respect to Mr. Fox's India Bill. The Bishop of Llandaff disapproved of it, and all that he could be prevailed on to do was to promise the Duke of Portland not to oppose it. The Duke of Rutland knowing this, applied to him on the opposite side, when the bishop returned him the following characteristic answer:

'My dear Lord Duke,

'The enclosed will show you that you have not been mistaken in your opinion of my principles; it is an answer to a pressing letter from the Duke of Portland. I send it to you in confidence; you will perceive from it that my word is gone to take no part in this business. I am sick of party. You are a young man, and zeal may become you, but I have lost my political zeal for ever; *the coalition has destroyed it.* If a new administration is formed, it will be but a new coalition. Your political character is yet, in my opinion, unsullied. You are said, indeed, to be a deserter; but let it be remembered that the Whigs first deserted their own honour when they joined Lord North.'

When Mr. Pitt came into power, in opposition to a majority of the House of Commons, and the Parliament was in consequence dissolved, the bishop, with more zeal than discretion, thus addressed the new minister: 'Dear sir, will you allow me to say that I think you cannot continue minister with that high sense of honour which I wish you to do,

whilst the resolution of the House of Commons respecting you stands unblotted from the journals.'

Nine Pins.

The late Earl of Lonsdale was so extensive a proprietor and patron of boroughs, that he returned nine members every Parliament, who were facetiously called 'Lord Lonsdale's nine pins.' One of the members thus designated having made a very extravagant speech in the House of Commons, was answered by Mr. Burke in a vein of the happiest sarcasm, which elicited from the House loud and continued cheers. Mr. Fox, entering the House just as Mr. Burke was sitting down, inquired of Sheridan what the House was cheering? 'Oh, nothing of consequence,' replied Sheridan, 'only Burke has knocked down one of Lord Lonsdale's nine pins.'

Curran.

Mr. Curran was one of the many instances of individuals who have shone more at the bar than in the senate. He seemed sensible of this himself; and on being once asked whether he thought the Irish parliamentary reporters had done him justice, he replied, 'Whether the parliamentary reporters have done justice to my efforts in the House of Commons, it is not for me to say; but that the public have not, I am certain. You must consider that I was a person attached to a great and powerful party, whose leaders were men of importance in the state, totally devoted to those political pursuits from whence my mind was necessarily distracted by studies of a different description. They allotted me my station in debate, which being generally in the rear, I was seldom brought into action till towards the close of the engagement. After having toiled through the Four Courts for the entire day, I brought to the House of Commons a person enfeebled, and a mind exhausted. I was compelled to speak late in the night, and had to rise early for the judges in the morning; the consequence was, my efforts were but crude, and where others had the whole day for the correction of their speeches, I was left at the mercy of inability or inattention.'

Mr. Curran had, however, in some instances, little cause of complaint against the reporters, who appear to have done him justice. When Major Hobart was secretary to the viceroy, and had the management of the Irish House of Commons, his ranks were filled with a set of miserable supporters, whose talents only qualified them to talk against time, and to fire their amen shots at the question by the simple monosyllables *ay* or *no*. Curran, in one of his speeches, thus satirically commiserated them:

'For my part, Mr. Speaker, I never glance at the right honourable gentleman over the way (Major Hobart), without feelings of unaffected pity for him in the duties he has to perform in his arduous situation. When I behold an English secretary, day after day, marching down to this House from the castle, like a petty German clockmaker, with his wooden timepieces dangling at his back, in order to deposit them on their shelves in dumb show, until their manager shall pull the strings for their *larums* to go off, or their *hurdy gurdies* to play their appointed tunes, I feel for the honour of the country he came from, as well as for the debasement of my own.'

At another time he compared those servile members which were so numerous in the Irish Parliament, to 'mummies in a catacomb, who remained fixed in their niches until dragged out to give their votes.'

Money Bills.

In 1805, when Mr. Abbot was Speaker, he called the attention of the House of Commons to an amendment which had been made by the Peers in the Pension Duty Bill, which consisted of the simple addition of the single word 'that,' which appeared to have been omitted, and was now wanting to render the passage grammatical. The Speaker observed that 'it was his duty to call the attention of the House to this *alteration*, as when any amendment was made by the Lords in a money bill it was customary to exercise the most vigilant jealousy. When the amendment attached to the substance of a bill, the Commons, on no occasion, consented to it; but if it was evidently nothing more than a mere clerical error, it had not been unusual to adopt it.'

The Speaker stated an instance which occurred relative to an Act passed in the 38th of George the Third, entitled, 'An Act for granting an aid to his Majesty by a Land [tax].' The bill went up to the Lords, and it appearing there was some omission, they filled it up with the word 'tax.' The Speaker added that these matters, however slight in appearance, were entitled to grave and serious consideration; because the House must be aware that if trivial alterations were overlooked, it would be difficult to say how far subsequent ones might encroach on the privileges of the Commons.

Mr. Whitbread.

Mr. Whitbread was one of the sternest and most undaunted senators of his day; no difficulty appalled him, and in the discharge of his duty he seemed quite regardless, so far as related to himself, whether he stood alone or had the support of the House. In the impeachment of Lord Melville, the management of which principally rested upon him, he displayed great ability. In closing the proceedings on this memorable trial, he combined a happy vein of satire with much powerful reasoning.

One of the counsel for Lord Melville had attempted to ridicule the fact of tracing the bank notes. Mr. Whitbread, in reply, ob

served, 'If the history of all the bank notes could have been unravelled, what a history might it not have disclosed! Al have heard of the book called "Chrysal, or the Adventures of a Guinea." Suppose some such communicative guinea could now be found; it might tell them it found its way from the Exchequer into the iron chest at the Navy Office; from thence, it might say, I expected to be transported to the pocket of some brave seaman, or seaman's widow. But judge of my surprise when I was taken out to pay a bill of the treasurer of the navy. Soon afterwards I found myself in the House of Commons, and, to my astonishment, heard Lord Melville say that he had applied me and ten thousand others to public purposes, but which he never would name. Subsequent to that, when I had made a few more transactions, I found myself in Westminster Hall, in the pocket of a counsellor, who was pleading the cause of Lord Melville, and strictly endeavouring to controvert both the law and the fact; but what surprised me most was to hear another counsellor, who professed to be on the same side, contradict his colleague point blank.'

In alluding to the conversation which was stated to have passed between Lord Melville and his secretary, Mr. Trotter, Mr. Whitbread observed that the latter would not recollect any of the conversations with precision; it was not to be doubted that they understood each other. 'There are,' said Mr. Whitbread, 'many modes of communicating ideas, independent of words. When our immortal bard represents King John as wishing the death of his nephew Arthur, without daring to speak his wishes direct to Hubert, he thus addresses him;—

"If that thou couldst see without eyes,
Hear without thine ears, and make reply
Without a tongue, using conceit alone;
Without eye's tears, and harmful sound of words,
Then, in despite of bloodshed, watchful day,
I would into thy bosom pour my thoughts."'

Lord Colchester.

Few Speakers of the House of Commons were more decidedly popular, and that for a long period, than the Right Honourable Charles Abbot, now Lord Colchester. 'To knowledge the most extensive,' said Sir William Scott, on moving his first re-election into the office of Speaker, 'he has added principles the most strictly consonant with the genius of our excellent constitution. Public decorum he has ever made consistent with the mildness of private intercourse. Dignity in his official situation has never been found unmixed with the most bland and engaging manners: and every expectation formed of him has been amply realized.'

It is not a little to his praise, that during a period of more than seven years, in which Mr. Abbot held the important office of Speaker, no member of any party ever accused him of the slightest prejudice or partiality; and the same independence which he manifested towards individuals, he exercised on public questions, whenever he was called upon for his opinion or decision. When the question of Lord Melville's guilt had been discussed in the House of Commons, and put to the vote, the numbers were exactly equal. The Speaker, as in all such cases is necessary, was called upon to decide, when Mr. Abbot, after expressing the reason for his vote, in a short, but comprehensive speech, decided, in the first instance, on the guilt and consequent prosecution of Lord Melville.

A Speaker of the House of Commons has very few opportunities of displaying his oratorical powers; but Mr. Abbot had given evidence of his talents, before he was called to the chair, and on some occasions afterwards. When the bill for emancipating the Catholics, in 1813, had been twice read, and the House of Commons resolved itself into a committee, Mr. Abbot opposed it with such force and eloquence, as made a manifest impression in the House, and is believed to have been the sole cause of the bill being rejected in its third stage through the House.

Hard Words.

A very spirited debate, as far as relates to warmth of feeling, and smartness of retort, took place on Mr. Creevey's motion respecting the ministerial pensions in the House of Commons, on the 26th of June, 1822. In the course of his speech, Mr. Creevey thus noticed an observation of the Marquess of Londonderry, on the debate relative to ambassadors' pensions. '"What," said the noble marquess, "would you *disvigour* the monarchy by going into a committee?" I am at a loss to know how the monarchy could be more *disvigoured* than by the proceedings of the committee. The noble lord may talk as long as he pleases of *disvigouring. (A laugh)* Aye, *disvigouring!* The term is not mine, I borrowed it from the vocabulary of the noble marquess, which is so rich in novelties in the English language.'

Allusion having been made to the pension of £3000 a year to Lord Sidmouth, on his retirement from office, Mr. H. G. Bennet declared, that from the hapless day when his lordship quitted the chair of that House to become a Prime Minister of England (for which situation he *was no more fit than any of the door-keepers of the House*), down to the present time, he had done nothing to deserve the reward which had been bestowed upon him.

The honourable gentleman then alluded to the conduct of Mr. Bankes, whom he designated as a friend to reform in little things, but an enemy to economy and reform in matters of importance.

Mr. Banks declared that this attack upon him was unfounded; and he would appeal to the whole course of his parliamentary conduct, against such an insinuation, which, in justice to himself, he must term false.

Mr. Bennet rose, and said, that with every posible contumely, he returned the word 'false,' in every sense in which it was used by the honourable member who had preceded him.

The Marquess of Londonderry defended the wisdom and vigour of his noble friend (Lord Sidmouth) in his public capacity. It was with feelings of disgust that he heard his noble friend compared to one of the door-keepers of the House. He could not help expressing his reprobation of language the most *disgusting and disgraceful* he had ever heard within the walls of Parliament.

Mr. Brougham immediately rose, and said, 'I protest, sir, against the tone and language in which the noble lord has presumed to address a representative of the people in this House. I protest against the principle of this language: and I am surprised how any minister should *dare* to use it.'

The Marquess of Londonderry rose amidst loud cheering on the part of the Opposition, and cries of 'Order,' 'order; 'Chair,' 'chair,' from the Ministerial benches. He submitted that the word 'dare,' must allude to something which had been said inconsistent with Parliamentary usage. But in protesting against expressions of his, the honourable member should take care that he did not himself violate the orders of the House.

The Speaker considered that the word 'dare' was used in the warmth of debate, without offensive intention.

Mr. Brougham said, 'Sir, I should bow to the decision of the chair, if given against me, with the same respectful deference that I would now return thanks for its decision in my favour, if indeed thanks could be required for the performance of a duty. Every man who heard the expression I used, in reply to the extraordinary language of the noble lord, must have taken it in the same sense which you, sir, have done, to have been used without any personally offensive intention. I, sir, used the term, when I heard a minister of the crown presuming (for I must not now use a harsher word) to charge a representative of the people with using language disgusting and disgraceful; but I will repeat the sense of the term, though it may not be permitted to use the sound; that whether it be presuming, or venturing, or pleasing (for to such critics of words, I will give the whole vocabulary of the English language, such as it is understood by those who speak it; and to him who does not, I will give his own vocabulary), and I will say, that in this House, no man ever before heard a minister of the crown using such epithets as disgusting and disgraceful, as applied to the observations of an honourable member, and contend that the use of such language by a minister of the crown, is quite new in the House of Commons; nor shall it ever pass unnoticed while I have a seat in the House, or a tongue to proclaim the sentiments of my heart.'

The Marquess of Londonderry said, he had used the words 'disgraceful' and 'disgusting,' in a Parliamentary sense only; and though the expressions were strong, he could not persuade himself that they were any way misapplied.

Mr. Wilberforce.

The name of Wilberforce, is associated with the best offices of humanity; and with one of the most glorious triumphs that persevering eloquence ever accomplished—the abolition of the slave trade.

It was soon after the meeting of Parliament in 1787, that Mr. Wilberforce first gave notice of his intention to bring forward a measure respecting the slave trade. His speech was replete with eloquence, and he described this horrible traffic in the most glowing terms.

'Never,' said he, 'was a more complete system of injustice and cruelty exhibited to the world. To whatever portion of this odious traffic you turn your eyes, you find neither consolation nor relief. The horrors attendant on tearing the Africans from their native country, are only to be compared with the horrors of the voyage; the latter are only to be equalled by the horrors of the colonial slavery itself. By a merciful dispensation of Providence, in the moral as well as the physical order of things, some degree of good generally accompanies evil: hurricanes purify the air; persecution excites enthusiasm for truth; pride, vanity, and profusion, frequently contribute, indirectly, to the happiness of mankind. There is nothing, however odious, that has not its palliative; the savage is hospitable: the brigand is intrepid; violence is, in general, exempt from perfidy; and daring iniquity from meanness. But there is no benign concomitant here; it belongs to this hateful traffic to deteriorate alike the good and the bad, and even to pollute crime itself; it is a state of warfare undignified by courage; it is a state of peace, in which there is no security against devastation and massacre. There you find the vices of polished society, without the delicacy of manners by which they are tempered; the primitive savageness of man, stripped of all its innocence; perverseness, pure and complete, full and finished, destitute of every honourable sentiment, of every advantage that can be contemplated without indignation, or acknowledged without the deepest shame.'

From this time, to 1806, when Mr. W. succeeded in erasing from British history that stain to our national character, his whole life may be read in the progress of the abolition of the slave trade.

Of all the debates to which this subject gave rise, that on the 2nd of April, 1793, was the most eloquent and interesting. The number of petitions on the table of the House of Commons, amounted to five hundred and eight; this stimulated and encouraged the friends of the measure; the want of success hitherto seemed to have awakened all the energies, and to have aroused every honourable feeling of which the human heart is capable. The speeches of Mr. Wilberforce, Mr. Fox, and Mr. Pitt, appeared so insuperable, that it was imagined the question would

have been carried by acclamation. Eighty-five persons were only found to vote against the total abolition. But by a skilful manœuvre of Mr. Dundas, afterwards Lord Melville, the word 'gradual,' was introduced into the motion before it was passed.

Mr. Wilberforce, after enumerating the evils attached to the slave trade, and describing the interest which the subject had excited in several parts of Europe, combated the arguments of those individuals who condemned the inhuman traffic on the score of religion, justice, and humanity, but vindicated it as consistent with the national interest. 'I trust,' said he, 'that no such argument will be used this night, for what is it but to establish a competition between God and mammon, and to adjudge the preference to the latter? What but to dethrone the moral governor of the world, and to fall down and worship the idol of interest? What a manifesto to surrounding nations! What a lesson to our own people! Come, then, ye nations of the earth, and learn a new code of morality from the Parliament of Great Britain. We have discarded an old prejudice; we have discovered that religion, and justice, and humanity, are mere rant and rhapsody! Why, Sir, these are principles which Epicurus would have rejected for their impiety, and Machiavel and Borgia would have disclaimed as too infamous for avowal, and too injurious for the general happiness of mankind. If God, in his anger, would punish us for this formal renunciation of his authority, what severer vengeance could he inflict than a successful propagation of these accursed maxims? Consider what effects would follow from their universal prevalence; what scenes should we soon behold around us; in public affairs, breach of faith, and anarchy, and bloodshed: in private life, fraud, distrust, and perfidy, and whatever can degrade the public character, and poison the comforts of social life and domestic intercourse. Men must then retire to caves and deserts, and withdraw from a world become too bad to be endured.'

The exertions of Mr. Wilberforce in the cause of humanity endeared him to the public, and particularly to his constituents, the freeholders of Yorkshire, which he represented for nearly thirty years; and in the great contest which took place in 1807, a contest which is said to have cost upwards of £300,000, his whole expenses were defrayed by public subscription! Nay, such was the public zeal manifested in his favour, that more than double the sum necessary for the purpose of supporting his election, immense as it was, was raised in a few days, and one moiety was afterwards returned to the subscribers. A similar instance of popular favour in behalf of a candidate, has never occurred in the history of contested elections.

Mr. Canning.

Mr. Canning made his début in the House of Commons when in the twenty-second year of his age. Such were the hopes entertained of his talents, from the proofs of them which he had displayed at Eton and Oxford, that the late Sir Richard Worsley was prevailed upon to retire from the representation of the borough of Newton, expressly for the purpose of making room for him. Nearly a year, however, elapsed, before he delivered his maiden speech in the House; the subject of discussion being the treaty concluded between this country and the King of Sardinia; and after that period, he became a frequent and powerful speaker in favour of Mr. Pitt's administration.

On the retirement of Mr. Pitt from office, previous to the treaty of Amiens, Mr. Canning gave a marked proof of his gratitude and esteem for the fallen premier, by the well-known song of 'The Pilot that weather'd the Storm,' which he composed for the anniversary of Mr. Pitt's birthday, May 29, 1802.

Whatever might have been Mr. Canning's value as an ally, it was when placed in opposition to the ministry for the time, that he made his weight in the House most felt and acknowledged. By his constant and severe attacks on the Addington administration, he did more than perhaps any other speaker of his party, to throw odium upon it, and pave the way for the return of 'the pilot' to the helm. It was in such bold terms as these that he arraigned the minister and his adherents.

'Away with the cant of measures, not men! the idle supposition that it is the harness, and not the horses, that draw the chariot along. No, sir; if the comparison must be made, if the distinction must be taken, *men* are everything; measures, comparatively nothing. I speak of times of difficulty and danger, when systems are shaken, when precedents and general rules of conduct fail. Then it is that not to that or this measure, however prudently devised, however blameless in execution, but to the energy and character of individuals, a state must be indebted for its salvation. Then it is that kingdoms rise or fall, in proportion as they are upheld, not by well-meant endeavours, laudable though they may be, but by commanding, overawing talents—by able men.

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'I do think that this is the time when the administration of the government ought to be in the ablest and fittest hands. I do not think that the hands in which it is now placed answer to that description. I do not pretend to conceal *in what quarter I think that fitness most eminently resides.*'

An honourable baronet having remarked that 'those only wished to displace the ministers who look for power, or emoluments, or honours, from their removal,' Mr. Canning, in a happy vein of irony, retorted the imputation on the baronet; but gravely admonished him in the words of Virgil:

'Litus ama; altum alii teneant.

'Keep thou close to the shore; let others venture on the deep.'

On the death of Mr. Pitt, and the succes-

sion of Mr. Fox to the place of his rival, Mr. Canning was again seen distinguishing himself in the ranks of opposition. It was to him the administration of that period was indebted for the *sobriquet* of 'All the Talents,' an appellation supposed to be so applicable to the pretensions of the persons who composed it, that it has remained ever since affixed to them by general consent.

Among the most celebrated of Mr. Canning's speeches was that on the Indemnity Bill, brought in to cover the proceedings of ministers under the suspension of the Habeas Corpus Act, in 1818. 'As long,' say its admirers, 'as the English language exists, so long will this speech be read by the scholar and statesman with equal admiration and delight.' By others, however, it has been regarded as a very wicked piece of raillery; and in a well-known pamphlet to which it gave rise, entitled, 'A Letter to the Right Honourable George Canning,' attributed to a member of the opposition, the speech and the speaker were alike abused in a style so outrageous as to call for a particular sort of notice from Mr. Canning. The passages at which Mr. Canning might be supposed to feel most hurt were these:

'Certainly, sir, you found the legislative assembly more tractable than your sovereign, who has more than once repulsed your rude familiarity. His majesty, were he now on the throne, would recognise the frontless upstart who placed the hand of his sovereign on the seat of the wound which had been inflicted upon him, as the reward of his duplicity (alluding to the duel with Lord Castlereagh), and of him who had referred him to a brother minister with the indecent freedom of equal intimacy. When, sir, you placed the king's hand upon your thigh, when you told him you 'would send to Pembroke,' you gave rise to a resentment such as would have affected your honest interests whilst the throne of England was filled by a gentleman. But I presume the silent rebuke of offended majesty was not sharp ennough to be felt by the coarseness of your texture; for the insult offered to those who should be the representatives of the people, and to the people themselves, is equally rude and familiar, and is ten times more overbearing in every respect than that which before offended your sovereign.

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'In the House of Commons alone, you find yourself taken on your word, with no enquiries made; and when you display the whole deformity of a heart devoid of all just, generous, and gentlemanly feeling, and when you show by arts untried before, not only how despicable you are yourself, but how you despise all around you, you are not hissed to the ground (as you would infallibly have been had you ventured at such topics before a popular assembly); you are heard, you are encouraged, you are cheered; your inhuman taunts on the irons, and the infirmities of those who demand reparation for injuries they have endured from a bloody police, your ridicule of the prisoner and the oppressed, are received with *shouts of laughter—with loud shouts of laughter.*'

* * * * * *

'Hampden was no assassin, but what think you he would have said to a minister of Charles I.? "You are not protected by your personal insignificance; the power, almost absolute, which has been, and may again be placed in your hands, may make you a respectable victim; and be assured, sir, that if I should ever be a prisoner of state, and after being maimed by your gaolers, should be assaulted by your jokes, I will put you to death with the same deliberation as I now give you this timely warning." This is no idle, though it is only a defensive menace; nor is the resolution confined to one individual.

'Idem tricenti juravimus,
'YOUR COUNTRYMAN.'

A copy of this pamphlet having been sent to Mr. Canning, he immediately addressed the following spirited letter to the anonymous author:

'*Gloucester Lodge, April* 10, 1818.

'Sir,—I received early in the last week the copy of your pamphlet, which you (I take for granted) had the attention to send me.

'Soon after, I was informed, on the authority of your publisher, that you had withdrawn the whole impression from him, with the view (as was supposed) of suppressing the publication.

'I since learn, however, that the pamphlet, though not sold, is circulated under blank covers.

'I learn this from (among others) the gentleman to whom the pamphlet has been industriously attributed, but who has voluntarily absolutely denied to me that he has any knowledge of it, or of its author.

'To you, sir, whoever you may be, I address myself thus directly, for the purpose of expressing to you my opinion that you are a liar and a slanderer, and want courage only to be an assassin.

'I have only to add, that no man knows of my writing to you; that I shall maintain the same reserve as long as I have an expectation of hearing from you in your own name; and that I shall not give up that expectation till to-morrow (Saturday) night.

'The same address which brought me your pamphlet will bring any letter safe to my hands.

'I am, sir, your humble servant,
'GEORGE CANNING.'

'For the author of "A Letter to the Right Hon. George Canning."'

[Mr. Ridgway is requested to forward this letter to its destination.]

The writer of the letter, however, chose to remain deaf to this honourable appeal.

ANECDOTES OF SHIPWRECK.

'Then rose from sea to sky the wild farewell,
Then shrieked the timid, and stood still the brave,
Then some leaped overboard with dreadful yell,
As eager to anticipate their grave.'—LORD BYRON.

Dangers at Sea.

THE celebrated Tasso and his friend Manso, with Scipio Belprato, Manso's brother-in-law, were one day in a summer-house which commanded a full prospect of the sea, agitated at the moment by a furious storm. Belprato observed 'that he was astonished at the rashness and folly of men who would expose themselves to the rage of so merciless an element, where such numbers had suffered shipwreck.' 'And yet,' said Tasso, 'we every night go without fear to bed, where so many die every hour. Believe me, Death will find us in all parts; and those places that appear the least exposed are not always the most secure from his attacks.'—An Italian version of an old fable, but not on that account the less apposite.

Columbus.

The great discoverer having been invited by Guacanahari, a powerful cazique, and one of the five sovereigns among whom Hispaniola was divided, he left St. Thomas's on the 24th of December, for the purpose of visiting him. The sea was perfectly calm at the time, and as amidst the multiplicity of his occupations, he had not slept for two days, he retired at midnight to rest, having committed the helm to the pilot, with strict injunctions not to quit it for a moment. The pilot, dreading no danger, carelessly left the helm to an inexperienced cabin boy, and the ship, carried away by a current, was dashed against a rock. The violence of the shock awoke Columbus, who ran up to the deck; all was there confusion and despair. He alone retained presence of mind. He ordered some of the sailors to take a boat, and carry out an anchor astern; but instead of obeying they made off towards the *Nigna*, which was about half a league distant. Columbus then commanded the masts to be cut down, in order to lighten the ship; but all his endeavours were too late; the vessel opened near the keel, and filled so fast with water, that its loss was inevitable. The smoothness of the sea, and the assistance of boats from the *Nigna* enabled the crew to save their lives.

As soon as the islanders heard of the disaster they crowded to the shore with their prince, Guacanahari, at their head; and instead of taking advantage of the distress in which they beheld the Spaniards, to attempt anything to their detriment, they lamented their misfortune with tears of sincere condolence. Not satisfied with this unavailing expression of their sympathy, they immediately put to sea a vast number of canoes, and, under the directions of the Spaniards, assisted in saving whatever could be got out of the wreck. Columbus, in a letter to Ferdinand and Isabella, gives a striking account of the humanity of the natives on this occasion. 'The king,' says he, 'gave us great assistance; he himself, with his brothers and relations, took all possible care that everything should be properly done both aboard and on shore. And from time to time he sent some of his relations weeping, to beg of me not to be dejected, for he would give me all he had. I can assure your highness that there would not have been so much care taken in securing our effects in any part of Spain, as all our property was put together in one place near his palace, until the houses which he wanted to repair for the custody of it were emptied. He immediately placed a guard of armed men, who watched during the whole night, and those on shore lamented, as if they had been much interested in our loss.' Next morning this prince visited Columbus, who was now on board the *Nigna*, and endeavoured to console him for his loss by offering all that he possessed to repair it. How fully does such conduct justify the remark respecting this great man, that—

'By India's gentle race alone
Was pity to his sufferings shown.'

Discovery of Madeira.

In the year 1344, an Englishman named Macham, sailing from England to Spain with a lady whom he carried off, was driven by a tempest to the Island of Madeira, till then

unknown, and totally uninhabited. He cast anchor in the harbour or bay, now called Machico, after the name of Macham. The shore of the island, beautifully covered with wood, and shining resplendent under one of the serenest of skies, presented an inviting sight to the wearied mariners; but, above all, to the fair runaway, on whom the severities of the voyage had brought a deadly sickness. Macham conveyed her to the land, but she touched it, alas! only to breathe her last. Meanwhile, a new storm arose, and the ship was driven out to sea, before Macham and part of the crew who were with him had time to return on board. In an island, however, so well wooded and watered, the means both of shelter and subsistence were easily procured. To Macham, whose best consolation it was to linger round the spot which contained the remains of his departed mistress, the detention was accompanied with no regrets. He spent his time in erecting a small chapel or mausoleum over her grave; and on a stone tablet inscribed her name, and a statement of the adventure which had doomed her to be laid thus far away, not only from the ashes of her fathers, but from all else of human kind. The feelings which may be supposed to have filled the breast of the desolate mourner over this grave in the wilderness are well depicted in the following elegiac stanzas, the production of a modern pen:—

'O'er my poor Anna's lowly grave
No dirge shall sound, no knell shall ring;
But angels, as the high pines wave,
Their half-heard "miserere" sing.

No flow'rs of transient bloom at eve
The maidens on the turf shall strew;
Nor sigh, as this sad spot they leave,
"Sweets to the sweet, a long adieu."

But, in this wilderness profound,
O'er her the dove shall build her nest;
And ocean swell with softer sound,
A requiem to her dream of rest.

Ah! when shall I as quiet be,
When not a friend or human eye,
Shall mark beneath the mossy tree
The spot where we forgotten lie!

To kiss her name on this cold stone,
Is all that now on earth I crave;
For in this world I am alone:
Oh! lay me with her in the grave!'

The companions of Macham, who could not be supposed to share much in his feelings, grew soon tired of their solitude, and, resolving to try their fortunes again on the waters, prevailed on him to join with them in the construction of a boat out of one of the large trees by which they were surrounded. In this they all put to sea, but were not long after cast on the shore of Africa, without sail or oars. The Moors, to whom navigation had not then made a wreck an occurrence so barbarously prized as it is now, were infinitely struck at the sight of the strangers; they received them well, and their chief readily procured them a safe conveyance to Spain.

Siamese Mandarins.

On the 27th of January, 1689, there embarked at Goa, on board of a Portuguese frigate, an embassy from the King of Siam to the King of Portugal, consisting of three great Mandarins, or ambassadors proper, with six of inferior degree, and a large retinue. On the 27th of April, land having for three days been seen a-head, a little to the right, the seamen went aloft to survey it; from their report, as well as other marks, the captain and pilots judged it to be the Cape of Good Hope. The ship then stood on its course, until two or three hours after sunset, when the captain supposing himself beyond the land that had been descried, steered more northerly. The weather was clear, and the moon shone bright; the captain, persuaded that he had doubled the Cape, set nobody on the mast head to look out; the seamen indeed were on the watch as usual, but it was only for working the ship; and they conversed together, unsuspicious of danger, until it became so imminent as to be inevitable. Suddenly a dark shade was perceived close on the starboard, and those nearest cried out 'Land! land a-head! put down the helm.' The steersman hastily obeyed, but the ship was already so close to land, that she struck thrice on a rock in tacking, and then drove towards the shore unmanageable. In vain did the crew cut away the masts, and throw the guns and lading overboard to lighten the vessel. She struck so hard on the breakers, that her sides began to open below the gun-room, which was quickly flooded. The water rose above the lower deck, and reached the great cabin, and soon it was waist deep on the second deck. 'I cannot describe,' says Occum Chamnam, one of the great Mandarins who was on board, 'the terror and consternation which then prevailed. Who can figure the emotions excited by the approach of certain death to so many! Nothing was heard but shrieks, sighs, and groans. People rushed wildly together. Those who had been the bitterest enemies, were now reconciled in all sincerity. Some fell on their knees, or prostrate on the deck, implored divine aid; while others, in the hope of saving themselves, threw overboard casks, empty chests, yards, and spars. The tumult was such, that it deafened the crashing of the vessel breaking into a thousand pieces, and the noise of the waves dashing with incredible fury against the rocks.'

When the first excess of terror had subsided, it was discovered that the shore could be gained without much difficulty; and, indeed, with the exception of seven or eight, they all reached it in safety. The second great Mandarin, who was the strongest and best swimmer of the three, leaped into the sea, and, like another Cæsar, swam to the shore, carrying the king's despatches aloft on a sabre, which his Siamese Majesty had presented to him.

Occum Chamnam, after gaining the shore with the aid of some planks, was induced on

the next day to venture on a kind of a hurdle back to the vessel in search of clothing and food, of which they were all much in want. He found every place, however, full of water, and could only obtain some gold stuffs, a trifling quantity of biscuits, and a small case of wine. The gold stuffs he distributed among some Siamese, who had escaped quite naked; the biscuit was rendered useless by the salt water; and the case of wine from which poor Occum hoped to draw many a glass of comfort for himself, during his pilgrimage to the Cape, was lost through a fraud, which he thus philosophically relates: 'I entrusted it,' he says, 'to a Portuguese, who had testified great friendship for me, telling him it was at his command, provided he would give me some of it when it was required. I soon had occasion to learn the weakness of friendship when opposed to the impulse of necessity; and that self, under the pressure of want, is the first consideration. My friend daily supplied me with half a glass of the wine during the first few days, in the confidence of discovering a spring or rivulet; but finding ourselves disappointed, and being tormented by thirst, my requests for part of what I had bestowed in the warmth of friendship were vain. My *friend* gave me so effectual a repulse the first time, adding, that even his father should not participate in it, that I could never venture to renew my solicitations.'

On Sunday, the second day after the shipwreck, they began their march. The captain and pilots maintained that they were not above twenty leagues from the Cape of Good Hope, where the Dutch had a populous settlement, and that they would take but a day or two to reach it. On this assurance, most of the company left behind whatever provisions they had got from the vessel, in order that they might not be embarrassed by them.

The Portuguese led the van, as the Siamese were obliged to lag behind, on account of their first ambassador, who being in a feeble and languishing condition, could not advance quickly. At the end of the second day, when they expected at all events to have reached the Cape, there was no sign of their being near it; and want in all its craving forms had already begun to prey upon them. The first ambassador of the Siamese assembling his countrymen, told them that he found himself so weak and fatigued, that it was impossible for him to keep up; he considered it therefore better that those in health should hasten to overtake the Portuguese; and all that he desired for himself was, that since the Dutch settlement was surely not far distant, they would send him a horse or litter, with some provisions, to carry him to the Cape, should he be found still surviving.

The separation was a sorrowful but a necessary one. A youth of fifteen, however, to whom the ambassador had always shown great kindness, gave a noble proof of gratitude in return, by resolving to remain and live or die along with him. The generous example inspired an old domestic with the same determination, and he also remained with his master.

The remnant of the Siamese by making great exertions came up with the Portuguese, with whom they travelled fourteen days more along the coast, without coming in sight of the Cape, so egregiously had the captain and pilots miscalculated; the shifts to which they were driven for food, almost exceed belief; many dropped dead by the way through exhaustion; and the whole were wasted to the merest skeletons.

The Portuguese at last appear to have thought that they would best consult their own preservation by getting quit of their Siamese companions. One morning when the Siamese were proceeding to join company as usual, the Portuguese were no longer to be seen.' 'In vain,' says Occum Chamnam, 'we looked around, shouted, and sought everywhere. Not only were we unable to see one of them, but we even could not discover the route they had taken. So cruelly abandoned, we were at once overwhelmed by hunger, thirst, and lassitude; chagrin, alarm, rage, and despair, took possession of our hearts. We stared at each other in stupefaction, a profound silence ensued, and all sentiment seemed to have vanished.'

The second ambassador was the first to resume courage, and revived it in the rest by the following address:

'Faithful Siamese, you are equally sensible with myself of the unhappy state to which we are reduced. Though all was lost by our shipwreck, we had still some consolation. While the Portuguese remained, they were our guides, and in some respect our protection; I would persuade myself, that after being so well treated by them till now, urgent occasions alone can have induced them to leave us. It will not, however, avert the evils by which we are menaced to bewail insincerity and want of faith in others. Let us endeavour to forget them entirely, and let us conduct ourselves as if our companies had never been joined together.

'One thing more. You have witnessed my invariable respect for the despatches of the great king, our master; my first, or rather my sole anxiety, during our shipwreck, was for their safety; nor can I ascribe my own preservation to any other cause than the fortune which is inseparable from him who has once approached the throne. You have since beheld the circumspection with which I bore them; when encamped on mountains, I have placed them still higher, and always above the rest of our body, and myself withdrawing lower, I guarded them at a respectful distance, and in the plains they were affixed to the top of the highest plants I could attain. During the journey they were borne by myself, and never entrusted to others, until I was unable to drag my limbs along. Now, in our present uncertainty, should I not be able to follow you long, I enjoin the third ambassador, in the name of our great king, to act precisely as I have done, and should his strength also fail, to transmit these instructions to the first

mandarin: I repeat, that the third ambassador must be equally circumspect about these august despatches if I die before him, so that some one of the Siamese may return them to the king should they not reach their intended destination. But should it be fated that none of us make the Cape of Good Hope, he to whom they were last entrusted must bury them on some eminence if he can, so that they may not be exposed to insult; and then he may die before them, testifying as much respect in death as he was bound to show during life. Such is what I recommend. Let us resume our pristine courage; let us never separate, but taking easy journeys, trust that the fortune of our king will attend us, and that his reigning star will watch over our preservation.'

'These words,' says Occum Chamnam, 'made a deep impression on us all; there was none who did not feel himself inspired with vigour, and resolute to execute the ambassador's injunctions. We agreed that it was most expedient to follow the same route which the Portuguese should appear to have taken, and to set out without further delay.'

It was not, however, till the thirty-first day of their pilgrimage, and after a continuation of hardships as great as any they had yet encountered, that they at last reached the Cape of Good Hope, where the kind treatment they received went far to make them forget their misfortunes.

One of the first requests they made to the Governor was to send immediate aid to the first ambassador, whom they had left near the place of the shipwreck, the hope being entertained that he was still alive. His excellency replied that as it was then the rainy season, it was impossible to travel; but that at the first commencement of the good weather all possible care should be taken to seek the ambassador, and provide him with the means for his return. No farther mention is made of this unfortunate individual; and there is too much reason to believe that, with his two faithful attendants, he perished in the desert.

Father and Son.

Among the cases of suffering by the wreck, in 1686, of the vessel in which the Siamese embassy to Portugal was embarked, few have stronger claims to pity than that of the captain. He was a man of rank, sprung from one of the first families in Portugal; he was rich and honourable, and had long commanded a ship in which he rendered great service to the king his master, and had given many marks of his valour and fidelity. The captain had carried his only son out to India along with him; he was a youth possessed of every amiable quality, well instructed for his years; gentle, docile, and most fondly attached to his father. The captain watched with the most intense anxiety over his safety: on the wreck of the ship, and during the march to the Cape, he caused him to be carried by his slaves. At length all the slaves having perished, or being so weak that they could not drag themselves along, this poor youth was obliged to trust to his own strength, but became so reduced and feeble that having laid him down to rest on a rock, he was unable to rise again. His limbs were stiff and swollen, and he lay stretched at length unable to bend a joint. The sight struck like a dagger to his father's heart; he tried repeatedly to recover him, and by assisting him to advance a few steps, supposed that the numbness might be removed; but his limbs refused to serve him, he was only dragged along, and those whose aid his father implored, seeing they could do no more, frankly declared that if they carried him they must themselves perish.

The unfortunate captain was driven to despair. Lifting his son on his shoulders, he tried to carry him; he could make but a single step, when he fell to the ground with his son, who seemed more distressed with his father's grief than with his own sufferings. The heroic boy besought him to leave him to die; the sight, he said, of his father's tears and affliction were infinitely more severe than the bodily pain he endured. These words, far from inducing the captain to depart, melted him more and more, until he at last resolved to die with his son. The youth, astonished at his father's determination, and satisfied that his persuasions were unavailing, entreated the Portuguese in the most impressive manner to carry away his father.

Two priests who were of the party endeavoured to represent to the captain the sinfulness of persisting in his resolution; but the Portuguese were obliged finally to carry him away by force, after having removed his son a little apart. So cruel, however, was the separation that the captain never recovered it. The violence of his grief was unabating; and he actually died of a broken heart after reaching the Cape.

Fire at Sea.

Perhaps the most aggravating circumstances under which shipwreck can occur are when it is occasioned by fire. It is then that death stares the mariner in the face in the most hideous form, while his means of counteracting the danger, or escaping from it, are more limited and effectual. Not many disasters of this nature have been so calamitous as the burning of a French East Indiaman, *The Prince*. She sailed from Port L'Orient on the 19th of February, 1752, on a voyage outward bound. She suffered much in the passage from being driven on a sandbank. In June she was discovered to be on fire. While the captain hastened on deck, Lieutenant de la Fond ordered some sails to be dipped in the sea, and the hatches to be covered with them, in order to prevent access of air. Everyone was employed in procuring water; all the buckets were used, the pumps plied, and pipes introduced from them into the hold, but the rapid progress of the flames baffled every exertion to subdue them, and augmented the

general consternation. The boatswain and three others took possession of the yawl, and pushed off, but those on board still continued as active as ever. The master boldly went down into the hold, but the intense heat compelled him to return; and had not a quantity of water been dashed over him, he would have been severely scorched. In attempting to get the long-boat out, it fell on the guns and could not be righted.

Consternation now seized on the crew; nothing but sighs and groans resounded through the vessel; and the animals on board, as if sensible of the impending danger, uttered the most dreadful cries. The chaplain, who was now on the quarter-deck, gave the people general absolution, still cheering them to renewed exertions, but

'With fruitless toil the crew oppose the flame;
No art can now the spreading mischief tame;
Some choak'd and smother'd did expiring lie,
Burn with the ship, and on the waters fry;
Some, when the flames could be no more withstood,
By wild despair directed, midst the flood
Themselves in haste from the tall vessel threw,
And from a dry to liquid ruin flew.
Sad choice of death! when those who shun the fire,
Must to as fierce an element retire:
Uncommon sufferings did these wretches wait,
Both burnt and drown'd, they met a double fate.'

Self-preservation now was the only object; each was occupied in throwing overboard whatever promised the least chance of escape; yards, spars, hencoops, and everything to be met with, was seized in despair, and thus employed. Some leaped into the sea, as the mildest death that awaited them; others more successful swam to fragments of the wreck, while some crowded on the ropes and yards, hesitating which alternative of destruction to choose. A father was seen to snatch his son from the flames, and clasp him to his breast; then plunging into the waves, they perished in each other's embrace.

'What ghastly ruin then deformed the deep!
Here glowing planks, and flowing ribs of oak,
Here smoking beams, and masts in sunder broke.'

The floating masts and yards were covered with men struggling with the watery element, many of whom now perished by balls discharged from the guns as heated by the fire, forming thus a third means of destruction. M. de la Fond, who had hitherto borne the misfortune with the greatest fortitude, was now pierced with anguish to see that no further hope remained of preserving the ship, or the lives of his fellow-sufferers. Stripping off his clothes, he designed slipping down a yard, one end of which dipped in the water, but it was so covered with miserable beings shrinking from death, that he tumbled over them, and fell into the sea. There a drowning soldier caught hold of him. Lieutenant de la Fond made every exertion to disengage himself, but in vain; twice they plunged below the surface, but still the man held him until the agonies of death were passed, and he became loosened from his grasp. After clearing his way through the dead bodies, which covered the surface of the ocean, de la Fond seized on a yard, and afterwards gained a spritsail covered with people, but on which he was nevertheless permitted to take a place. He next got on the mainmast, which having been consumed below, fell overboard, and after killing some in its fall, afforded a temporary succour to others.

Eighty persons were now on the mainmast, including the chaplain, who by his discourse and example, taught the duty of resignation. Lieutenant de la Fond, seeing the worthy man quit his hold and drop into the sea, lifted him up. 'Let me go,' said he, 'I am already half drowned, and it is only protracting my sufferings.'—'No, my friend,' the lieutenant replied, 'when my strength is exhausted, but not till then, we will perish together.'

The flames still continued raging in the vessel, and the fire at last reached the magazine, when the most thundering explosion ensued; and nothing but pieces of flaming timber, projected aloft in the air, could be seen, threatening to crush to atoms in their fall numbers of miserable beings, already struggling in the agonies of death. Lieutenant de la Fond, with the pilot and master, now escaped to the yawl; and as night approached, they providentially discovered a cask of brandy, about fifteen pounds of pork, a piece of scarlet cloth, about twenty yards of linen, a dozen of pipe staves, and a small piece of cordage. The scarlet cloth was substituted for a sail, an oar was erected for a mast, and a plank for a rudder. This equipment was made in the darkness of the night, and a great difficulty yet remained; for wanting charts and instruments, and being nearly two hundred leagues from the land, the party felt at a loss how to steer.

Eight days and nights passed in miserable succession without land being seen, the party all the while exposed to the scorching heat of the sun by day, and to the intense cold by night, suffering too from the extremities of hunger and of thirst.

When everything seemed to predict a speedy termination to the sufferings of this unfortunate crew, they discovered the distant land on the 3rd of August. It would be difficult to describe the change which the prospect of deliverance created. Their strength was renovated, and they were roused to precautions against being drifted away by the current. They reached the coast of Brazil, and entered Tresson Bay. As soon as they reached the shore, they prostrated themselves on the ground, and in transports of joy rolled on the sand. They exhibited the most frightful appearance; some were quite naked,

others had only shirts in rags; and scarcely anything human characterized any of them. When deliberating on the course they should follow, about fifty Portuguese of the settlement advanced, and seeing their wretched condition, pitied their misfortunes, and conducted them to their dwellings, where they were hospitably entertained.

The chief man of the place next came, and conducted Lieutenant de la Fond and his companions to his house, where he charitably supplied them with linen shirts and trousers, and with a plenteous meal. Though sleep was almost as necessary as food, yet the survivors would not retire to rest, until they had returned thanks for their miraculous deliverance in the church, which was half a league distant.

They were afterwards conducted to Paraibo, and thence to Pernambuco, where they embarked the 5th of October; they reached Lisbon on the 17th of December, whence they procured a passage to Port L'Orient. Nearly three hundred persons had perished in this dreadful catastrophe.

Magnanimity of a Savage King.

The Indian brig *Matilda*, Captain Fowler, on a voyage from New South Wales, to the Derwent and Eastern Islands, was cut off and plundered on the night of the 10th of April, 1815, while lying at anchor in Duff's Bay, at the Island of Roodpoah, one of the Marquesas. Five of the crew, who were Poomatoomen, had previously deserted, and joining with some of the Roodpoah natives, took the opportunity of a dark night, to cut the vessel adrift; when she drove ashore through a heavy surf, and was soon bilged and filled with water. When the natives saw that it was impracticable to get the vessel afloat, they concurred, universally, in the design of putting the whole of the crew to death; which is a constant practice among the different natives towards one another, when their canoes happen to fall upon a strange shore, through distress of weather or any other accident.

Fortunately, Captain Fowler had formed an intimacy with the chief, or king, of these savages, Nooahetoo, who presided at the horrible tribunal that had devoted the wretched mariners to instant slaughter. He withheld his assent to the murder, but had no hesitation in permitting the plunder of the vessel. The crew were informed by the significant gesticulations that accompanied the vehement debate on the occasion, that their lives were dependent upon the issue. The good chief, who was seated with his son by his side, was opposed by many other chiefs, though of inferior rank; he had besides been called to the supremacy of the Island, by the general wish of the people, his dignity not being an hereditary right, but elective, and the people now pressed their solicitations earnestly, peremptorily demanding his assent to the sacrifice. For a length of time he opposed this cruel resolution by force of words; but this not seeming likely to prevail, he adopted a mode, which, while it did honour to his humanity, silenced his people in an instant. Finding that all his expostulations were defeated, upon the principle of undeviating custom, he deliberately took up two ropes that were near him, and fixing one round the neck of his son, and the other round his own, he called to the chief next in command, who immediately approached him. The conference was short and decisive; he first pointed to the cord that encircled the neck of his son, and then to the other which he had entwined round his own. 'These strangers,' said he, 'are doomed to death by my chiefs and my people, and it is not fit that I, who am their king, should live to see so vile a deed perpetrated. Let my child and myself be strangled before it is performed; and then it never will be said, that we sanctioned, even with our eyesight, the destruction of these unoffending people.'

The magnanimity of such conduct produced, even in the mind of the unenlightened savages, a paroxysm of surprise, mingled with sentiments of admiration. For a moment the people looked wildly on their king, whose person they adored. They saw the obedient chief to whom the order of strangling had been imparted, aghast with horror and amazement at the change which a few moments had produced. The mandate which had proceeded from the king's own lips must be obeyed; and commanded to perform the dreadful office, he proceeded to obey, when a sudden shout from the multitude awed him to forbear. 'The king! the king!' burst forth from every lip. 'What! kill the king? No, no, let all the strangers live—no man shall kill the king.' Thus were the lives of Captain Fowler and his men preserved, and they afterwards reached Sydney in safety.

The *Recovery*.

The *Speedwell*, one of the vessels fitted out for an expedition against the Spanish settlements in South America, was wrecked on the coast of Juan Fernandez, in the year 1719. The crew succeeded in getting to the island, where, under the directions of the commander, Captain Shelvocke, a new vessel was constructed, thirty feet in the keel, sixteen in the beams, and seven feet deep in the hold. This vessel, which was constructed with two masts, and was about twenty tons burthen, was, on being launched, called the *Recovery*. The crew, consisting of fifty persons, embarked on board of her, with a very slender supply of provisions: and with but one gun and a few muskets, sailed for the Bay of Conception, as the nearest port.

Coming in sight of a large Spanish vessel, Captain Shelvocke determined to attack her; but although she mounted forty guns, yet the desperate courage of the *Recovery* struck the captain with terror, and he sailed off. An attempt on another Spanish vessel was equally

unsuccessful, and the crew now began to murmur. A third vessel of a large size was seen in the Road of Pisco, and Captain Shelvocke immediately resolved to make a desperate attempt to board her. Every man was ordered to prepare himself to carry her at one blow, as now was an opportunity of providing themselves with a vessel which would prove their security if they should be successful.

Captain Shelvocke bore down upon her, and meeting with no resistance, took possession of her. The captain offered sixteen thousand dollars to ransom her, but Captain Shelvocke giving him his own bark, weighed anchor, and stood out to sea in his newly-acquired vessel, which was the *Jesus Maria*, of about two hundred tons burthen. This enterprising officer, still intent on the objects of his expedition, afterwards succeeded in taking another Spanish vessel, and continued cruizing about, often much distressed for provisions, until only six or seven of his crew were fit for duty. He then sailed for India, and thence to Europe, after an eventful absence of nearly four years.

Destruction of Admiral Graves's Fleet.

The greatest naval catastrophe that ever arose from the violence of the elements, occurred to the fleet under the command of Admiral Graves, in August, 1782. It far exceeds in the melancholy catalogue of ships and human beings buried beneath the waves, any disaster of a similar nature recorded in the 'Naval History of Britain.' All the trophies of Lord Rodney's victory, except the *Ardent*, perished in the storm; two British ships of the line foundered; an incredible number of merchantmen under convoy were lost; and the number of lives that perished exceeded three thousand.

It was on the 25th of July, that Admiral Graves hoisted his flag on board the *Ramillies*, of seventy-four guns, having under his orders the *Canada* and *Centaur*, with the *Pallas* frigate, and the following French ships taken by Lord Rodney the preceding August, namely, the *Ville de Paris*, the *Glorieux*, *Hector*, *Ardent*, *Caton*, and *Jason*. All these vessels were in a very wretched condition. The *Ardent* was ordered back to Port Royal, and the *Jason* never joined the fleet. The rest sailed from Bluefields Bay, on the 15th of July, and proceeded homewards. On the 17th of September, a violent storm arose, which, in a few minutes, reduced the *Ramillies* to a very shattered condition. The cabin where the admiral lay was flooded, and his cot-bed jerked down by the violence of the shock and the ship's instantaneous revulsion, so that he was obliged to pull on his boots half-leg deep in water, without any stockings, to huddle on wet clothes, and get on deck. At dawn of day the people of the *Ramillies* beheld the *Dutton*, formerly an East Indiaman, but now a store-ship, go down head foremost, the fly of her ensign being the last thing visible. A lieutenant of the navy who commanded her, leaped from the deck into the sea, and was soon overwhelmed by its billows; but twelve or thirteen of the crew contrived to push off one of the boats; and running with the wind, succeeded in reaching a ship, which fortunately descrying them, flung over a number of ropes, by the help of which these daring fellows scrambled up her side, and were fortunately saved.

Out of ninety-four or ninety-five sail seen the day before, hardly twenty could now be counted. Of the ships of war there were discerned, the *Canada*, half full, down upon the lee quarter, her main topmast and the mizenmast gone, and otherwise much damaged. The *Centaur* was without masts, bowsprit, or rudder; and the *Glorieux* without foremast, bowsprit, or main topmast. Of these, the two latter perished with all their crew, except the captain of the *Centaur*, who, with a few others, slipt off from her stern into one of the boats without being noticed, and so escaped the fate of the rest. The *Ville de Paris* appeared unhurt, and was commanded by Captain George Wilkinson, a most experienced seaman, who had made twenty-four voyages to and from the West Indies, and had therefore been pitched upon to lead the fleet through the gulf; she was, however, afterwards buried in the ocean with all on board her, consisting of more than eight hundred people. Of the convoy, besides the *Dutton* and the *British Queen*, seven more were discovered without mast or bowsprit, eighteen had lost masts, and several others had foundered.

The *Ramillies* had at this time six feet water in the hold, and the pumps would not free her, the water having worked out the oakum. The admiral therefore gave orders for all the buckets to be remanned, and every officer to help towards freeing the ship; this enabled her to sail on, and keep pace with some of the merchanmen; but

'Spite of the seaman's toil the storm prevails;
In vain, with skilful strength he binds the sails;
In vain the cordy cables bind them fast,
At once it rips and rends them from the mast;
At once the winds the flutt'ring canvas tear,
Then whirl and whisk it thro' the sportive air."

In the evening it was found necessary to dispose of the forecastle and aftermost quarter-deck guns, together with some of the shot and other articles of very great weight; and the frame of the ship having opened during the night, the admiral was next morning prevailed upon, by the renewed and pressing remonstrances of his officers, to allow ten guns more to be thrown overboard. The ship still continuing to open very much, the admiral ordered tarred canvas and hides to be nailed fore and aft, from under the fills of the ports on the main deck, and on the lower deck. Her increasing damage requiring more still to be done, the admiral directed all the guns on the upper deck, the shot both on that and the lower deck, with various heavy stores, to be thrown overboard.

The *Ramillies* still getting worse and worse, notwithstanding the unabated exertions of everyone on board, the officers united in entreating the admiral to go into one of the merchant vessels, then in sight; but this he positively refused to do, saying, that it would be unpardonable in a commander-in-chief to desert his comrades in the hour of distress—that his living a few years longer was of little consequence, but that by leaving his ship at such a time, he should set a bad example to his crew.

On the evening of the 20th, the water continuing to increase, notwithstanding the anchors were cut away, and all the lower deck guns were thrown overboard; the people who had hitherto borne their calamities without a murmur, began to despair, and earnestly expressed a desire to quit the ship, lest they should all founder in her. The admiral advanced, and addressing himself to the crew, said, 'My brave fellows, although I and my officers have the same regard for our own lives that you have, yet I assure you we have no intention of deserting either you or the ship, and that we will stand or fall together, as becomes men and Englishmen. As to myself, I am determined to try one night more on board the *Ramillies*. I hope you will all remain with me, for one good day, with a moderate sea and our exertions, may enable us to clear and secure the well from the encroaching ballast; and then hands enough may be spared to raise jury masts, that will carry the ship to Ireland. The sight of the *Ramillies* alone, and the knowledge that she is manned so gallantly, will be sufficient to protect the remaining part of the convoy. But above all, as everything has now been done for her relief that can be thought of, let us wait the event; and be assured, I will make the signal directly for the trade to lie by during the night.'

This temperate speech had the desired effect; the firmness and confidence with which he spoke, and their reliance on his seamanship and judgment, as well as his constant presence and attention to every accident, inspired them with new courage; they returned to their labours with cheerfulness, although they had had no rest from the first fatal stroke. At three o'clock in the morning of the 21st, the well being quite broken in, the frame and carcase of the ship began to give way in every part, and the crew exclaimed that it was impossible any longer to keep her above water. In this extremity the admiral resolved not to lose a moment in removing the people, whenever daylight should appear, but told the captain not to communicate any more of his intention, than that he proposed to remove the sick and lame, at daybreak, and for this end he should call on board all the boats of the merchantmen; he, nevertheless gave private orders to the captain to have all the bread brought upon deck, with a quantity of beef, pork, flour, &c. and to make every other preparation necessary for the whole crew quitting the ship. Accordingly at dawn the signal was made for the boats of the merchantmen, but nobody suspected what was to follow until the bread was entirely removed and the sick gone. About six o'clock the people themselves were permitted to go off, and between nine and ten o'clock, there being nothing further to direct or regulate, the admiral himself, after shaking hands with every officer, and leaving his barge for their better accommodation and transport, quitted for ever the *Ramillies*, which had then nine feet water in her hold. He went into a small leaky boat, laden with bread, out of which both himself and the surgeon who accompanied him, had to bale the water all the way. He left behind him all his wine, furniture, books, charts, &c., being unwilling to employ even a single servant in saving or packing up what belonged to himself, in a time of such general calamity, or to appear to fare better in any respect than his crew.

By half-past four all the complement had been taken out, and the captain, first and third lieutenants, with every soul except the fourth lieutenant, Mr. Chapman, had left her, and the latter gentleman was left to carry into execution the admiral's orders for setting fire to the wreck, when finally deserted. The hull burned rapidly, and the flames quickly reached the powder, which was filled in the after magazine, and had been lodged very high; the decks and upper works, within thirty-five minutes, blew up with a horrid explosion, while the bottom was precipitated into the ocean. The crew had but just all reached the respective ships, when the wind rose to so great a height, and so continued without intermission for six or seven days successively, that no boat in the time could have lived on the water. On so small an interval depended the salvation of more than six hundred lives! The admiral, who had got aboard the *Belle*, Captain Forster, reached Cork Harbour on the 10th of October.

The *Centaur*.

Among the vessels which suffered most in the dreadful storm which was so fatal to Admiral Graves's fleet in 1782, was the *Centaur* man of was commanded by Captain Inglefield. During seven days in which she was the sport of the elements, every exertion was made to save her, nor did the crew think of quitting her until the evening of the seventh day, when she seemed little more than suspended in the water, and there was no certainty that she would swim from one minute to another. The love of life, which has seldom waited so near an approach of death to exhibit itself, now began to level all distinctions. As it was impossible for any man to deceive himself with the hopes of being saved on a raft in such a sea, several men had forced the pinnace, and more were attempting to get into it, when Captain Inglefield came on deck about five o'clock in the afternoon. There was not a moment for consideration, and he felt that he must either perish

with the ship's company in the vessel, or seize the only opportunity which offered for escaping. The love of life prevailed, and accompanied by Mr. Rainy, the Master, Captain Inglefield descended into the boat, which could only be got clear of the ship with much difficulty, as twice the number she could carry were pushing in.

There were altogether twelve persons in the boat, which was very leaky, all thinly clothed, and in the midst of the Western Ocean, without compass, quadrant, or sail. A blanket was discovered in the boat, which was used as a sail. A bag of bread, a small ham, one piece of pork, two quart bottles of water, and a few French cordials, constituted their whole stock of provisions.

On the fifth day after quitting the ship, the condition of those in the boat began to be truly miserable from the hunger and cold; their bread was nearly all spoiled by salt water, and it became indispensably necessary that their allowance should be restricted. One biscuit was divided into twelve morsels for breakfast, and the same for dinner; the neck of a bottle broken off, with a cork in it, served for a glass; and this filled with water was the allowance for twenty-four hours to each man. A little rain water that was caught was a seasonable help; but on the fifteenth day only one bottle of water, and one day's allowance of bread remained. Despair and gloom which had hitherto been kept at bay, could be resisted no longer, and the cheerful song, and the merry joke, which had kept them in good spirits, were now invoked in vain. Their last breakfast was now served, and the crew were endeavouring to resign themselves to that fate which now appeared inevitable, when land was descried, though at twenty leagues distance. They immediately shaped their course for it: the wind freshens; the boat, as if conscious that it would soon be relieved of the burthen with which it toiled, glided through the water at a rapid pace; and by midnight she entered the road of Fayal, where the regulations of the port did not permit them to land until examined by the health officers. Pilots brought them refreshments of bread, wine, and water, and the night was passed in the boat. Next morning the English Consul visited them, and showed them every kindness and humanity; but the crew were many of them so weak, as to be unable to walk. One of the persons, a quarter-master, died in the boat. Captain Inglefield and the survivors were afterwards tried by a court-martial, and acquitted of all blame on the melancholy occasion.

Wreckers Punished.

When a shipwreck happens on the coast of Gigery, which is situated about fifty leagues to the eastward of Algiers, the inhabitants, who are a tribe of wandering Arabs, flock down from the mountains, and seize on everything they possibly can, without any consideration as to the country to which the vessel belongs. If it should happen to be a Turkish ship, the Mahommedan crew is dismissed, with a sufficient supply of provisions to enable them to reach a place where they can be relieved, but all other subjects are made slaves. These Arabs put a high value on iron, which was on one occasion attended with fatal consequences. A bark belonging to Tunis being stranded on the coast of Gigery, the inhabitants hastened on board to plunder. The Turks and Moors who composed the crew, were allowed to go at large; and the natives after carrying off as much as they could, were anxious to obtain the iron about the vessel. As they did not well know how to come at it, they laid a train to the powder magazine, concluding that if the ship blew up, they would be able to collect the iron from the fragments. On setting fire to the train, the vessel indeed blew up; but fifty of the plunderers, who had not retired beyond the effects of the explosion, were killed, and a much larger number wounded.

Shipwrecked Mariners Saved through a Dream.

In June, 1695, the ship *Mary*, commanded by Captain Jones, with a crew of twenty-two men, sailed from Spithead for the West Indies; and contrary to the remonstrances of one Adams on board, the master steered a course which brought the vessel on the Caskets, a large body of rocks, two or three leagues S.E. of Guernsey. It was about three o'clock in the morning, when the ship struck against the high rock; all the bows were stove in; the water entered most rapidly, and in less than half an hour she sunk. Those of the crew who were in the forepart of the ship, got upon the rock; but the rest, to the number of eight, who were in the hind part, sunk directly, and were no more seen. Adams and thirteen more, who were on the rock, had not time to save anything out of the ship for their subsistence; and the place afforded them none, nor even any shelter from the heat of the sun. The first day they went down the rock, and gathered limpets, but finding that they encreased their thirst, they eat no more of them. The third day they killed the dog which had swam to the rock, and eat him, or rather chewed his flesh, to allay their thirst, which was excessive. They passed nine days without any other food, and without any prospect of relief; their flesh wasted, their sinews shrunk, and their mouths parched with thirst; on the tenth day, they agreed to cast lots, that two of the company should die, in order to preserve the rest a little longer. When the two men were marked out, they were willing and ready to stab themselves, as had been agreed on with horrible ingenuity, in order that those who were living might put a tobacco pipe into the incision, and each in his turn suck so many gulps of blood to quench his thirst! But although the necessity was so pressing, they were yet unwilling to

resort to this dreadful extremity, and resolved to stay one day more in hopes of seeing a ship. The next day, no relief appearing, the two wretched victims on whom the lots had fallen, stabbed themselves, the rest sucked their blood, and were thus revived for a short time. They still continued to make signals of distress, and having hoisted a piece of a shirt on a stick, it was at length seen by a ship's crew of Guernsey, one Taskard, master, bound from that island to Southampton. They were all taken on board, when each had a glass of cider and water to drink, which refreshed them considerably; but two of them eagerly seizing a bottle, drank to excess, which caused the death of both in less than two hours.

The most remarkable circumstance connected with this shipwreck, is yet to be mentioned. It was with great reluctance that Taskard brought his ship near the Caskets, which were out of his course; but he was very much importuned by his son, who had twice dreamed that there were men in distress upon these rocks. The father refused to notice the first dream, and was angry with his son; nor would he have yielded on the second, if there had been a favourable wind to go on his own course.

Lady Cast Away on the Coast of Labrador.

The following brief but striking narrative is related by Lieutenant Chappell, in his 'Voyage to Newfoundland.' The reader will only need it to be suggested to discover the resemblance (notwithstanding the wide difference of scene and other circumstances) of this true story of Mrs. E. to Milton's beautiful creation of the Lady, in the Masque of *Comus*.

We were much surprised (says Lieutenant Chappell) on visiting our good friend Mr. Pinson to find a handsome female seated at the head of the table. The sight of a white woman was now a real gratification to us all, and our officers were anxiously desirous to discover by what means she had been thrown upon the savage territory of Labrador. On inquiry we found that she was the daughter of a respectable Canadian, who had early in life been married to a Mr. E——, the master of an English Quebec trading vessel. In the beginning of December, 1812, the ship of her husband quitted the country in which she was born, on its return with a cargo to Europe; but during its voyage thither it was wrecked near Bonne Bay, in the Island of Newfoundland. The night was dreadfully tempestuous, and with great danger and difficulty Mrs. E. reached the shore in an open boat, scarcely capable of containing four persons. At length, however, the whole of the crew were safely landed, and immediately collected whatever could be saved from the floating wreck, and placed the articles under a sail-cloth tent.

The winter had now set in with such rigour that it was totally impossible to travel far in search of fishing settlements. Under these afflicting circumstances, it was resolved to erect a hut for the officers, and another for the crew, by which means they hoped to secure themselves against the piercing cold of the climate. It was in this miserable state that the youthful and delicate Mrs. E—— lingered through a long and dismal winter, upon a rocky coast, blocked up with an ocean of frozen fragments, and surrounded on the land side by snowy mountains and icy valleys. Both the lady and her companions were compelled to cut off their hair entirely; it was so strung with icicles that it became exceedingly painful and troublesome. To add to the sufferings of this unfortunate lady, she found herself *enceinte*. The crew mutinied, swearing, with dreadful imprecations, that they would take away the life of her husband, because he had prudently refused them an immoderate share of the brandy that had been saved from the wreck, and the barbarous wretches even threw firebrands into the hut where she lay, although their whole stock of gunpowder was stowed within its walls. At length the much wished-for season of spring made its appearance, but instead of comfort it brought additional misery. Hitherto, the affectionate attentions of her fond husband had been the solace and support of her life, but in the attempt to land a few casks of salted beef from the remains of the wreck, the boat overset, and he was drowned. Left thus destitute and friendless, among a gang of desperate miscreants, she had still courage to bear up against their brutal conduct, and as the summer advanced she followed them barefooted through the woods, until they reached the fishing settlements in Bonne Bay. She was here but badly provided with food and necessaries, and was therefore easily prevailed on to go in a small vessel bound for Forteau, where she hoped to procure a passage for Quebec. On her arrival at Forteau she took up her abode at the house of a Guernsey fisherman. Misfortune still attended her footsteps, and she was compelled by the conduct of her host to leave his house. At this moment Mr. Pinson generously offered her that asylum which her hardships, her sufferings, and, above all, her delicate situation demanded. By the earliest opportunity the good merchant procured her a passage back to her parents; he also defrayed the passage money from his own purse, and supplied her plentifully with necessaries for her voyage. We afterwards heard that Mrs. E——reached Quebec in safety, and shortly after gave birth to a male infant.

Burning of the *Ganges*.

The East India Company's armed schooner the *Ganges* was lost off Calcutta, in January, 1799, owing to the spontaneous combustion of a small quantity of wood oil, contained in a leathern jar, which was stowed in the after gun-room. The fire broke out about eight o'clock at night. Captain Wade instantly di-

rected all the powder that was in the gun-room and cabin to be quickly removed, while the greater part of the officers and men were employed in throwing water into the after gun-room. The fire, however, was not to be subdued; and Captain Wade, while continuing to employ every exertion for that purpose, directed his officers to get the boat out, and to keep it clear, a little a-head of the schooner. This was no sooner done than thirty or forty people leaped on board, and the officers fonnd it indispensably necessary to put off, in order to prevent the boat from being surcharged. The captain and those who remained with the schooner persevered in the most spirited exertions to extinguish the fire; but it gained ground, in spite of all their efforts. The people, every moment in dread of the vessel blowing up, crowded forward upon her bows, bowsprit, jibboom, &c. In this alarming situation, Captain Wade, with great composure, proceeded to prepare rafts. When stepping aft with his two boatswains, and some others, to cut away the mainmast, that it might serve as a spar, at this instant the fire communicated to the magazine, which exploded with great violence, tearing up the deck from the tafferel to several feet before the mainmast. By this accident eight men were killed, the second boatswain had his leg broken, and Captain Wade was thrown several feet forwards. At length recovering himself, he found that the flames had nearly ceased, most of the parts that were on fire having been blown up with the magazine. He was encouraged, therefore, to renew his efforts to save the remains of the schooner; but, unfortunately, a part of the burning materials had been carried up by the explosion into the main-top, and communicating to the rigging, set the whole on fire. The blazing fragments which fell down from time to time, rekindled the flame in various parts of the hull; and most of the water buckets and other implements having been blown overboard, all hope was gone of being able to save any part of the wreck. No time was left to deliberate, and but little for a last exertion. Whatever things could be met with to answer the purpose, were hastily lashed together, and put overboard as a raft, to which all the men on board, amounting to fifty-nine, were obliged to commit their safety. The poor boatswain, who from his broken leg was almost unable to move, was assisted to the raft; and all hands having got hold, it was pushed from alongside. The cable being previously cut, the raft and the schooner drifted with the ebb tide within pistol shot of each other, when the wreck suddenly went down; a circumstance that rendered their situation more dismal, as the disappearance of the light lessened the chance of the expected boats from the *Laurel*, which lay at a short distance, from falling in with them. Captain Wade proposed that they should now and then raise a general shout, as the boats might perhaps be within hearing, though they might not be able to discern them. The expedient was successful. After the lapse of six hours in the water, passed under an awful anxiety, the sound of the pulling of oars inspired them with unspeakable joy; and in the course of half an hour they were taken up by the *Laurel's* boat, and safely carried on board, where they were received with the kindness due to their misfortunes.

The *Harpooner* Transport.

The hired transport *Harpooner* was lost near Newfoundland, in November, 1818; she had on board 385 men, women, and children, including the ship's company. The passengers consisted of detachments of several regiments, with their families, who were on their way to Quebec. On Saturday evening, November 10, a few minutes after nine o'clock, the second mate on watch called out, 'the ship's aground,' at which she slightly struck on the outermost rock of St. Shotts, in the Island of Newfoundland. She beat over, and proceeded a short distance, when she struck again, and filled; encircled among rocks, the wind blowing strong, the night dark, and a very heavy sea rolling, she soon fell over on her larboard beam-ends; and, to heighten the terror and alarm, a lighted candle communicated fire to some spirits in the master's cabin, which, in the confusion, was with difficulty extinguished.

The ship still driving over the rocks, her masts were cut away, by which some men were carried overboard. The vessel drifted over near the high rocks towards the main. In this situation every one became terrified: the suddenness of the sea rushing in carried away the berths and stauncheons between decks, when men, women, and children were drowned, and many were killed by the force with which they were driven against the loose baggage, casks, and staves which floated below. All that possibly could got upon deck; but from the crowd and confusion that prevailed, the orders of the officers and master to the soldiers and seamen were unavailing; death staring every one in the face; the ship striking on the rocks as though she would instantly upset. The shrieking and pressing of the people to the starboard side was so violent, that several were much hurt. About eleven o'clock, the boats on the deck were washed overboard by a heavy sea; but even from the commencement of the disaster, the hopes of any individual being saved were but very small.

From this time, until four o'clock the next morning, all on the wreck were anxiously praying for the light to break upon them. The boat from the stern was in the meanwhile lowered down, when the first mate and four seamen, at the risk of their lives, pushed off to the shore. They with difficulty effected a landing upon the main land, behind a high rock, nearest to where the stern of the vessel had been driven. The log-line was thrown from the wreck, with a hope that they might lay hold of it; but darkness, and the tremendous surf that beat, rendered it impracticable.

During this awful time of suspense, the possibility of sending a line to them by a dog occurred to the master: the animal was brought aft, and thrown into the sea with a line tied round his middle, and with it he swam towards the rock upon which the mate and seamen were standing. It is impossible to describe the sensations which were excited at seeing this faithful dog struggling with the waves; and on reaching the summit of the rock, repeatedly dashed back again by the surf into the sea; until at length, by unceasing exertions, he effected a landing. One end of the line being on board, a stronger rope was hauled and fastened to the rock.

At about six o'clock in the morning of the 11th, the first person was landed by this means; and afterwards, by an improvement in rigging the rope, and placing each individual in slings, they were with greater facility extricated from the wreck; but during the passage thither it was with the utmost difficulty that the unfortunate sufferers could maintain their hold, as the sea beat over them; some were dragged to the shore in a state of insensibility. Lieutenant Wilson was lost, being unable to hold on the rope with his hands; he was twice struck by the sea, fell backwards out of the slings, and after swimming for a considerable time amongst the floating wreck, by which he was struck on the head, he perished. Many who threw themselves overboard, trusting for their safety to swimming, were lost: they were dashed to pieces by the surf on the rocks, or by the floating of the wreck.

The rope at length, by constant working, and by swinging across the sharp rock, was cut in two; there being no means of replacing it, the spectacle became more than ever terrific; the sea beating over the wreck with great violence, washed numbers overboard; and at last the wreck breaking up at the stern from midships and forecastle, precipitated all that remained into one common destruction.

Her parting was noticed by those on shore, and signified with the most dreadful cry of 'Go Forward!' It is difficult to paint the horror of the scene. Children clinging to their parents for help; parents themselves struggling with death, and stretching out their feeble arms to save their children, dying within their grasp.

The total number of persons lost was two hundred and eight, and one hundred and seventy-seven were saved.

Lieutenant Mylrea, of the 4th Veteran Battalion, one of the oldest subalterns in the service, and then upwards of seventy years of age, was the last person who quitted the wreck; when he had seen every other person either safe, or beyond the power of assistance, he threw himself on to a rock, from which he was afterwards rescued.

Among the severest sufferers was the daughter of Surgeon Armstrong, who lost on this fatal night her father, mother, brother, and two sisters!

The rock which the survivors were landed upon, was about one hundred feet above the water, surrounded at the flowing of the tide. On the top of this rock they were obliged to remain during the whole of the night, without shelter, food, or nourishment, exposed to wind and rain, and many without shoes. The only comfort that presented itself was a fire, which was made from pieces of the wreck that had been washed ashore.

At daylight on the morning of the 12th, at low water, their removal to the opposite land was effected, some being let down by a rope, others slipping down a ladder to the bottom. After they crossed over, they directed their course to a house, or fisherman's shed, distant about a mile and a half from the wreck, where they remained until the next day; the proprietor of this miserable shed not having the means of supplying relief to so considerable a number as took refuge, a party went over land to Trepassy, about fourteen miles distant, through a marshy country, not inhabited by any human creature. This party arrived at Trepassy, and reported the event to Messrs. Jackson, Burke, Sims, and the Rev. Mr. Brown, who immediately took measures for alleviating the distressed by despatching men with provisions and spirits, to assist in bringing all those forward to Trepassy who could walk.

On the 13th, in the evening, the major part of the survivors (assisted by the inhabitants, who during the journey carried the weak and feeble upon their backs) arrived at Trepassy, where they were billeted, by order of the magistrate, proportionably upon each house.

There still remained at St. Shotts the wife of a serjeant of the veteran battalion, with a child, of which she was delivered on the top of the rocks shortly after she was saved. A private, whose leg was broken, and a woman severely bruised by the wreck, were also necessarily left there.

Immediately after the arrival at Trepassy, measures were adopted for the comfort and refreshment of the detachment, and boats were provided for their removal to St. John's, where they ultimately arrived in safety.

The *Cumberland* Packet.

In the dreadful hurricane which took place at Antigua, on the 4th of September, 1804, several vessels were lost; and among others, the *Duke of Cumberland* packet. Every precaution had been taken by striking the yards and masts, to secure the vessel; and the cable had held so long that some faint hope began to be entertained of riding out the gale, when several of the crew were so indiscreet as to quit the deck for some refreshment; no sooner had they sat down than a loud groan from the rest of the crew summoned them on deck. The captain ran forward, and exclaimed, 'All's now over! Lord have mercy upon us!' The cable had parted; the ship hung about two minutes by the stream and kedge, and then began to drive broadside on. At this moment the seamen, torn by despair, seemed for a moment to forget themselves; lamentations for their homes, their wives, and

their children, resounded through the ship. Every man clung to a rope, and detemined to stick to it as long as the ship remained entire. For an hour they drifted on without knowing whither, the men continuing to hold fast by the rigging, while their bodies were beaten by the heaviest rain, and lashed by every wave. The most dreadful silence prevailed. Every one was too intent on his own approaching end to be able to communicate his feelings to another, and nothing was heard but the howling of the tempest. The vessel drove towards the harbour of St. John's, and two alarm-guns were fired, in order that the garrison might be spectators of their fate, for it was in vain to think of assistance. They soon drove against a large ship, and went close under her stern. A faint hope now appeared of being stranded on a sandy beach; and the captain therefore ordered the carpenter to get the hatchets all ready to cut away the masts, in order to make a raft for those who chose to venture on it. The vessel, however, drove with extreme violence on some rocks, and the crackling of her timbers below was distinctly heard. Every hope now vanished, and the crew already began to consider themselves as beings of another world. In order to ease the vessel, and if possible prevent her from passing, the mizenmast and foremasts were cut away, the mainmast being suffered to remain, in order to steady the vessel. The vessel had struck about two o'clock, and in half an hour afterwards the water was up to the lower deck. Never was daylight more anxiously wished for than by the crew of this vessel. After having hung so long by the shrouds, they were forced to cling three hours longer before the dawn appeared. The sea was making a complete breach over the ship, which was laying on her beam ends; and the crew, stiff and benumbed, could with difficulty hold against the force of the waves, every one of which struck and nearly drowned them.

The break of day discovered to the wretched mariners all the horrors of their situation; the vessel was lying upon large rocks, at the foot of a craggy overhanging precipice, twice as high as the ship's mainmast; the wind and rain beat upon the crew with unabated violence, and the ship lay a miserable wreck. The first thoughts of the crew in the morning were naturally directed to the possibility of saving their lives; and they all agreed that their only chance of doing so was by means of the mizenmast. The topmast and topgallantmast were launched out, and reached within a few feet of the rock. An attempt was made by one of the crew to throw a rope with a noose to the top of the rock; but instead of holding by the bushes, it brought them away. Another seaman, who seemed from despair to have imbibed an extraordinary degree of courage, followed the first man out on the mast, with the intention of throwing himself from the end upon the mercy of the rock; he had proceeded to the extremity of the topgallantmast, and was on the point of leaping among the bushes, when the pole of the mast, unable to sustain his weight, gave way, and precipitated him into the bosom of the waves, from a height of forty feet. Fortunately, he had carried down with him the piece of the broken mast, and instead of being dashed to pieces, as was expected, he kept himself above water until he was hoisted up. All hopes of being saved by the mizenmast were now at an end; and while the crew were meditating in sullen silence on their situation, Mr. Doncaster, the chief mate, unknown to any one, went out on the bowsprit, and having reached the end of the jibboom, threw himself headlong into the water. He had scarcely fallen when a tremendous wave threw him upon the rock, and left him dry; there he remained motionless until a second wave washed him still further up, when clinging to some roughness in the cliff, he began to scramble up the rock; and in about half an hour he, with infinite difficulty, reached the summit of the cliff. The crew anxiously watched every step he took, and prayed for his safety, conscious that their own preservation depended solely upon it. Mr. Doncaster immediately went round to that part of the precipice nearest the vessel, and received a rope thrown from the maintop, which he fastened to some trees. By means of this rope the whole of the crew were, in the space of three hours, hoisted to the top of the cliff. The whole of the ship's company having assembled on the rock, bent their steps towards town. The plain before them had, in consequence of the heavy rains, become almost impassable; but after wading about three miles through fields of canes, and often plunged up to the neck in water, they reached St. John's in safety, where they would have died for want of food and necessaries, had it not been for the kind offices of a Mulatto tailor, who supplied them with clothes, beds, and provisions.

Fortunate Deliverance.

Mr. Powell, the commander of the *Queen Charlotte*, was, in the year 1817, fortunate enough to recover from a rock twenty-one miles N. W. of Nooaheevah, one of the Marquesas, a man that had been its solitary inhabitant for nearly three years. His account stated, that early in 1814 he proceeded thither from Nooaheevah with four others, all of whom had left an American ship there, for the purpose of procuring feathers that were in high estimation among the natives of Nooaheevah; but losing their boat on the rock, three of his companions in a short time perished through famine, and principally from thirst, as there was no water but what was supplied by rain. His fourth companion continued with him but a few weeks; when he formed a resolution of attempting to swim, with the aid of a splintered fragment that remained of their boat, to the island, in which effort he must have inevitably perished. He had once himself attempted to quit his forlorn situation, by constructing a catamaran, but failed, and lost all means of any future attempt. They had originally

taken fire with them from Nooaheevah, which he had always taken care to continue, except on one occasion, when it became extinguished, and never could have been restored but by a careful preservation of three or four grains of gunpowder, and the lock of a musket, which he had broken up for the construction of his catamaran. The flesh and blood of wild birds were his sole aliment; with the latter he quenched his thirst in seasons of long dryness. The discovery made of him from the *Queen Charlotte* was purely accidental; the rock was known to be desolate and barren; and the appearance of a fire, as the vessel passed it on an evening, attracted notice, and produced an enquiry which proved fortunate to the forlorn inhabitant of the rock, in procuring his removal to Nooaheevah; whither Mr. Powell conveyed him, and left him under the care of an European of the name of Wilson, who had resided there for many years, and with whom the hermit had had a previous acquaintance.

Deserted Crew.

The *Active*, a South Sea Whaler, commanded by Captain Baker, having landed part of her crew to seek seals on a small island, about a mile and a half from the main of New Zealand, in February, 1809, sailed for Port Jackson, in order to get a supply of provisions, but was lost in the passage. In consequence of this disaster, David Lowriesten and the mate, and nine British seamen, were left nearly four years on this desert island, with a very scanty allowance of provisions. They had a whale boat, but their only edged instruments consisted of an axe, an adze, and a cooper's drawing knife. Their boat was soon destroyed by a tremendous hurricane, which prevented their making any excursions to the neighbouring island for food; and the only nourishment the place afforded, was a species of fern root, resembling a yam when cut, and possessing some of the properties of the cassada. This they could only procure at a distance of six or seven miles from their hut; and unfortunately, but a very scanty supply could be obtained. When their provisions were exhausted, they supported themselves on the flesh of seals, and some few aquatic birds; and when their clothes were entirely worn out, they were obliged to attire themselves in seal skins.

The contrivances of these men to preserve their existence, and protect themselves from the occasional severity of the weather, were innumerable. They were obliged to seek shelter at times in caves, dug out by incredible labour in the side of the mountains on that part of the island where they landed, and which was separated from the opposite side by an immense chain of high and impassable mountains from north to south, to the extreme points of land at each end. They made some efforts to get over these mountains, in order to reach the opposite side of the island, where they hoped to find inhabitants and some provisions; but after scrambling up some of them, they found they had others still higher to surmount, and the tract appeared as utterly barren as it was boundless. Being exceedingly weak, from the wretched manner in which they had so long subsisted, they relinquished their purpose, after advancing about nine miles into the country, and returned to their former hut, where they might at least prolong an existence, which, however wretched, was still dear to them, under the faint hope of being at some time or other, providentially delivered.

The land was so barren, and unproductive of any indigenous vegetables fit to make part of their sustenance, that seals and a few birds were for two years their only food; and they were often without either. At one time, they were seven days and nights without any food or water whatever. With the few tools they possessed they built a small boat; but it cost them immense labour, as being without saws, they could only cut one board out of each tree. The hoops upon their provision casks were beaten into nails; and by the same patient and laborious process, they at length projected the building of a small vessel, and had provided eighty half-inch boards for the purpose, all cut in the way above described.

Fortunately, however, this became unnecessary, as after the tedious lapse of three years and ten months, from their first landing on this inhospitable shore, they were rejoiced at the appearance of a sail at some considerable distance from the land. This proved to be the colonial schooner, *Governor Bligh*, commanded by Mr. Grono, who took them all on board, and afterwards landed them safely in Port Jackson, Botany Bay, whence Lowriesten and some others of the crew returned to England.

Loss of the *Prince George*.

The *Prince George* man-of-war, commanded by Admiral Broderick, when cruising off Lisbon, in the year 1758, was destroyed by fire; and out of a crew of 745 persons, 260 only were saved. The fire commenced in the fore part of the ship, in the boatswain's store room, to which place large quantities of water were applied, but in vain, the smoke being so violent that no person could get near enough. The powder was immediately floated, to prevent the vessel from blowing up; and an attempt was made to scuttle the decks, to let the water on the fire; but the people could not stand a minute without being almost suffocated. At length the lower gun-deck ports were opened, but the water that flowed in was not sufficient to subdue the flames. The fire soon increased so rapidly, that the destruction of the ship was inevitable, and the preservation of the Admiral was first consulted. Captain Payton went on deck, and ordered the barge to be manned, into which the admiral entered, with nearly forty more indiscriminately; for now there was no distinction, every man considering his life equally

precious. The admiral fearing the barge would overset, stripped himself naked, and committed himself to the mercy of the waves; and after toiling an hour, he was at length taken up by a merchantman's boat. The boat afterwards sunk, and not above three or four that were in it were saved. The captain kept the quarter-deck an hour after the admiral left it, when he happily got into a boat from the stern ladder, and was put safe on board the *Alderney* sloop; as was the chaplain, who jumped into the sea from one of the gun-room ports, and swam to a boat.

The long-boat was next endeavoured to be got out by those still left on board, and near a hundred people got into it; but as they were hoisting it out one of the tackles gave way, by which she overset, and almost every soul perished. The ship was now in flames fore and aft, spreading like flax; the people ran to and fro distracted, and not knowing what to do, jumped into the sea from all parts; very few of them were taken up. Several who could not swim remained upon the wreck, with the fire falling down upon them. Shortly after the masts went away, and killed numbers; and those that escaped this calamity thought themselves happy to get upon them; but the ship rolling by means of the great sea, the fire communicated to the guns, which, being loaded and shotted, swept off great numbers of those who were struggling amid the water.

The vessel had now been burning four hours, when Mr. Parry, an officer on board, went into the admiral's stern gallery, where he found two young gentlemen, passengers, lashing two tables together for a raft. One of them proposed to make fast the lashing to the gallery, and lower themselves down on the tables, then cut the lashing, and commit themselves to the mercy of Providence. The tables were hoisted over; but being badly lashed, one of them was lost. Mr. Parry ventured first on the remaining table, but a great swell at the instant rendered it impossible for any one to follow him, and he was immediately turned adrift. By the cries of the people from the ship to the boats, he was seen, and afterwards taken up, though nearly drowned. Not less than 485 persons perished. The calamity would not, however, have been so disastrous had the merchantmen, of which there were many near the wreck, behaved well; but they not only kept aloof, but instead of saving the men that swam to their boats, were employed in picking up geese, fowls, and whatever else (their fellow-creatures excepted) that came near them. How truly might these wretched sufferers exclaim—

'Man is to man a monster-hearted stone;
With Heav'n there's mercy, but with man
there's none.'

Forty-five Days' Sufferings.

Captain David Harrison, who commanded a sloop, of New York, called the *Peggy*, has left a melancholy narrative of the sufferings of himself and his crew, when in a voyage from Fayal, one of the Azores, in 1769. A storm, which had continued for some days successively, blew away the sails and shrouds, and on the 1st of December one shroud on a side and the mainsail alone remained. In this situation they could make very little way, and all their provisions were exhausted, except bread, of which but a small quantity was left; they came at last to an allowance of a quarter of a pound a day, with a quart of water and a pint of wine for each man.

The ship was now become very leaky; the waves were swelled into mountains by the storm, and the thunder rolled incessantly over their heads in one dreadful, almost uninterrmitting peal. In this frightful dilemma, either of sinking with the wreck, or floating in her and perishing with hunger, two vessels came in sight; but such was the tempest, that neither could approach, and they saw the vessels that would willingly have relieved them disappear with sensations more bitter than death itself. The allowance of bread and water, though still farther contracted, soon exhausted their stores, and every morsel of food was finished, and only about two gallons of water remained in the bottom of a cask. The poor fellows who, while they had any sustenance, continued obedient to the captain, were now driven by desperation to excess; they seized upon the cargo, and because wine and brandy were all they had left, they drank of both till the frenzy of hunger was increased by drunkenness, and exclamations of distress were blended with curses and blasphemy. The dregs of the water cask were abandoned to the captain, who, abstaining as much as possible from wine, husbanded them with the greatest economy.

In the midst of these horrors, this complication of want and of excess, of distraction and despair, they espied another sail. Every eye was instantly turned towards it; the signal of distress was hung out, and they had the unspeakable satisfaction of being near enough to the ship to communicate their situation. Relief was promised by the captain; but this, alas! was but 'the mockery of woe;' and instead of sending the relief he had promised, the unfeeling wretch crowded all sail, and left the distressed crew to all the agony of despair which misery and disappointment could occasion.

The crew once more deserted, and cut off from their last hope, were still prompted by an intuitive love of life to preserve it as long as possible. The only living creatures on board the vessel, besides themselves, were two pigeons and a cat. The pigeons were killed immediately, and divided amongst them for their Christmas dinner. The next day they killed the cat; and as there were nine persons to partake of the repast, they divided her into nine parts, which they disposed of by lot. The head fell to the share of Captain Harrison, and he declared that he never eat anything that he thought so delicious in his life.

The next day the crew began to scrape the ship's bottom for barnacles; but the waves had beaten off those above water, and the

men were too weak to hang long over the ship's side. During all this time the poor wretches sought only to forget their misery in intoxication; and while they were continually heating wine in the steerage, the captain subsisted upon the dirty water at the bottom of the cask, half a pint of which, with a few drops of Turlington's Balsam, was his whole subsistence for twenty-four hours.

To add to their calamity, they had neither candle nor oil, and they were in consequence compelled to pass sixteen hours out of the twenty-four in total darkness, except the glimmering light of the fire. Still, however, by the help of their only sail, they made a little way; but on the 28th of December another storm overtook them, which blew their only sail to rags. The vessel now lay like a wreck on the water, and was wholly at the mercy of the winds and waves.

How they subsisted from this time to the 13th of January, sixteen days, does not appear, as their biscuit had been long exhausted, and the last bit of animal food which they tasted was the cat on the 26th of December; yet on the 13th of January they were all alive, and the crew, with the mate at their head, came to the captain in the cabin, half drunk indeed, but with sufficient sensibility to express the horror of their purpose in their countenances. They said that they could hold out no longer; their tobacco was exhausted; they had eaten up all the leather belonging to the pump, and even the buttons from their jackets; and that now they had no means of preventing their perishing together but by casting lots which of them should be sacrificed for the sustenance of the rest. The captain endeavoured to divert them from their purpose until the next day, but in vain; they became outrageous, and with execrations of peculiar horror, swore that what was to be done must be done immediately; that it was indifferent to them whether he acquiesced or dissented; and that though they had paid him the compliment of acquainting him with their resolution, yet they would compel him to take his chance with the rest, for general misfortune put an end to personal distinction.

The captain resisted, but in vain; the men retired to decide on the fate of some victim, and in a few minutes returned, and said the lot had fallen on the negro, who was part of the cargo. The poor fellow knowing what had been determined against him, and seeing one of the crew loading a pistol to despatch him, implored the captain to save his life; but he was instantly dragged to the steerage, and shot through the head.

Having made a large fire, they began to cut the negro up almost as soon as he was dead, intending to fry his entrails for supper; but James Campbell, one of the foremast men, being ravenously impatient for food, tore the liver out of the body, and devoured it raw; the remainder of the crew, however, dressed the meat, and continued their dreadful banquet until two o'clock in the morning.

The next day the crew pickled the remainder of the negro's body, except the head and fingers, which, by common consent, they threw overboard. The captain refused to taste any part of it, and continued to subsist on the dirty water. On the third day after the death of the negro, Campbell, who had devoured the liver raw, died raving mad, and his body was thrown overboard, the crew dreading the consequences of eating it. The negro's body was husbanded with rigid economy, and lasted the crew, now consisting of six persons, from the 13th to the 26th of January, when they were again reduced to total abstinence, except their wine. This they endured until the 29th, when the mate again came to the captain at the head of the men, and told him it was now become necessary that they should cast lots a second time. The captain endeavoured again to reason them from their purpose, but without success: and therefore considering that if they managed the lot without him, he might not have fair play, consented to see it decided.

The lot now fell upon David Flat, a foremast man. The shock of the decision was so great that the whole company remained motionless and silent for some time; when the poor victim, who appeared perfectly resigned, broke silence, and said, 'My dear friends, messmates, and fellow sufferers, all I have to beg of you is to despatch me as soon as you did the negro, and to put me to as little torture as possible.' Then turning to one Doud, the man who shot the negro, he said, 'It is my desire that you should shoot me.' Doud reluctantly consented. The victim begged a short time to prepare himself for death, to which his companions most readily agreed. Flat was much respected by the whole ship's company, and during this awful interval they seemed inclined to save his life; yet finding no alternative but to perish with him, and having in some measure lulled their sense of horror at the approaching scene by a few draughts of wine, they prepared for the execution, and a fire was kindled in the steerage to dress their first meal as soon as their companion should become their food.

As the dreadful moment approached, their compunction increased, and friendship and humanity at length triumphed over hunger and death. They determined that Flat should live at least until eleven o'clock the next morning, hoping, as they said, that the Divine Goodness would in the meantime open some other source of relief. At the same time they begged the captain to read prayers; a task which, with the utmost effort of his collected strength, he was scarcely able to perform. As soon as prayers were over, the company went to their unfortunate friend Flat, and with great earnestness and affection expressed their hopes that God would interpose for his preservation; and assuring him, that though they never yet could catch or even see a fish, yet they would put out all their hooks again, to try if any relief could be procured.

Poor Flat, however, could derive little comfort from the concern they expressed; and it is not improbable that their friendship

and affection increased the agitation of his mind; such, however, it was, that he could not sustain it, for before midnight he grew almost totally deaf, and by four o'clock in the morning was raving mad. His messmates, who discovered the alteration, debated whether it would not be an act of humanity to despatch him immediately; but the first resolution, of sparing him till eleven o'clock, prevailed.

About eight in the morning, as the captain was ruminating in his cabin on the fate of this unhappy wretch, who had but three hours to live, two of his people came hastily down, with uncommon ardour in their looks, and seizing both his hands, fixed their eyes upon him without saying a word. A sail had been discovered, and the sight had so far overcome them that they were for some time unable to speak. The account of a vessel being in sight of signals struck the captain with such excessive and tumultuous joy, that he was very near expiring under it. As soon as he could speak, he directed every possible signal of distress. His orders were obeyed with the utmost alacrity; and as he lay in his cabin, he had the inexpressible happiness of hearing them jumping upon deck, and crying out, 'She nighs us, she nighs us! she is standing this way.'

The approach of the ship being more and more manifest every moment, their hopes naturally increased, and they proposed a can to be taken immediately for joy. The captain dissuaded them all from it, except the mate, who retired and drank it to himself.

After continuing to observe the progress of the vessel for some hours, with all the tumult and agitation of mind that such a suspense could not fail to produce, they had the mortification to find the gale totally die away, so that the vessel was becalmed at only two miles' distance. They did not, however, suffer long from this circumstance, for in a few minutes they saw a boat put out from the ship's stern, and row towards them full manned, and with vigorous despatch. As they had been twice before confident of deliverance, and disappointed, and as they still considered themselves tottering on the brink of eternity, the conflict between their hopes and fears during the approach of the boat was dreadful. At length, however, she came alongside; but the appearance of the crew was so ghastly that the men rested upon their oars, and with looks of inconceivable astonishment, asked what they were?

Being at length satisfied, they came on board, and begged the people to use the utmost expedition in quitting the wreck, lest they should be overtaken by a gale of wind, that would prevent their getting back to the ship. The captain, being unable to stir, was lifted out of his cabin, and lowered into the boat by ropes; his people followed him, with poor Flat still raving, and they were just putting off, when one of them observed that the mate was still wanting. He was immediately called to, and the can of joy had just left him power to crawl to the gunnel, with a look of idiotic astonishment, having to all appearance forgot everything that had happened. The poor drunken creature was with difficulty got into the boat, and in about an hour they all reached the ship in safety, which was the *Susannah*, of London, commanded by Captain Thomas Evers. He received them with the greatest tenderness and humanity, and promised to lay by the wreck until the next morning, that he might, if possible, save some of Captain Harrison's property; but the wind blowing very hard before night, he was obliged to quit her, and she probably, with her cargo, went to the bottom before morning.

The crew had been without provisions *forty-five days*. The mate, James Doud, who shot the negro, and one Warner, a seaman, died on the passage. The remainder, including Flat, who continued mad during the voyage, arrived safe in the *Susannah*, in the Downs, in the beginning of March; whence Captain Harrison proceeded on shore, and made the proper attestation on oath of the facts related in this melancholy narrative.

Negroes Deserted.

In the year 1761, a French slave ship, the *Utile*, commanded by M. de la Fague, was wrecked off Sandy Isle. The officers, with the crew and slaves, saved themselves on this little island, which is only about 1100 yards in length, and 600 in breadth: the highest part not being more than fifteen feet above the level of the sea. They remained here six months, during which time they constructed a bark, in which all the whites got on board; and after a short passage, reached St. Mary's, a small island on the east side of Madagascar. The negroes remained on the shoal, vainly expecting aid from those who had sailed; but,

——— 'see the monstrousness of man,
When he looks out in an ungrateful shape!
He does deny him, in respect of his,
What charitable men afford to beggars.
Religion groans at it.'

Humanity is shocked at the idea, that these wretched men, who had largely contributed to the preservation of those who left them, were abandoned to die a miserable death, without the smallest exertion being made to save them.

Fifteen years afterwards, namely, on the 29th of November, 1776, M. Tromelin, commanding a corvette, *La Dauphine*, fell in with Sandy Isle, and succeeding in overcoming the difficulties opposed to his landing on this dangerous bank, took the melancholy remains, not of the crew, but of the cargo of the *Utile*, into his vessel, and carried them to the Isle of France. Eighty negroes and negresses had perished, some of want and disease, others in attempting to save themselves on rafts. Only seven negresses were able, during fifteen years, to resist the most deplorable miseries that can be pourtrayed. The bank on which they had been so cruelly de-

serted, is quite sterile, and exposed to all the fury of the tempest. The negroes had built a hut out of the wreck of the vessel, and covered it with the shells of turtles. Feathers curiously and artfully interwoven by the negresses, formed their clothing. On this bank the seven survivors had lived fifteen years, preserving themselves solely on shell fish and brackish water. At the period of their deliverance, they carried along with them a young child; the child of misery, which had been born in this desert spot, and which was enfeebled by the extreme weakness of the mother. The negresses reported that they had seen five vessels during the time of their captivity. The boat of one of them endeavoured to land; but from the apprehension of shipwreck, suddenly put off with such precipitation, that a sailor remained on the island. This man seeing himself abandoned by his comrades while exerting himself in the cause of humanity, took the desperate resolution of trying to reach Madagascar in a raft, on which he embarked along with three negroes and negresses, about three weeks before *La Dauphine* arrived; but they were never heard of.

Negro Devotion.

An English gentleman and his lady, who were on their passage to the East Indies, in one of the vessels of an English fleet, paid a visit to the admiral's ship, leaving two young children in the care of a negro servant, who was about eighteen years of age. A violent storm arising during their absence, the ship containing the two children was fast sinking, when a boat arrived from the admiral's ship for their relief. The crew eagerly crowded to the boat; but the negro lad finding there was only room for him alone, or the two children, generously put them on board, and remained himself on the wreck, which, with the generous boy, was immediately engulfed in the ocean.

This interesting circumstance has been made the subject of the following lines, by Sellbeck Osborn:

'Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fix'd in wild despair,
And death displays its terrors there!

Now plunging in the dread abyss,
They pierce the bosom of the deep;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep—
Thro' the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates; but shattered sore,
The leaky vessel drinks the brine;
They seek in vain some friendly shore,
Their spirits sink, their hopes decline!
But, lo! what joy succeeds their grief,
Kind Heaven grants the wish'd relief.

See, on the deck, young *Marco* stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands;
"A mother's joy, a father's pride;"
Tho' black his *skin*, as shades of night,
His *heart* is fair; his *soul* is white!

Each to the yawl with rapture flies,
Except the noble generous boy;
"Go, lovely infants, go," he cries,
"And give your anxious parents joy.
No mother will for *Marco* weep,
When fate entombs him in the deep!

Long have my kindred ceas'd to grieve,
No sister kind my fate shall mourn;
No breast for me a sigh will heave,
No bosom friend wait my return!"
He said, and sinking, sought the happy shore,
Where toil and slavery vex his soul no more.'

The *Modeste* Frigate.

The *Modeste* frigate, of twenty-four guns and seventy men, including passengers, bound from Marseilles to Cape François, was destroyed by lightning in September, 1766. It was on the evening of the 19th of that month, about half an hour past eleven o'clock, that the vessel was struck. The lightning beat down most of the persons on board. Several of the sailors were so much hurt, that they had hardly strength enough to rise, but no lives were lost. The vessel had, however, caught fire in the hold, and although water was poured down in great quantities, yet it did not subdue it. The smoke still increasing, the captain ordered the officers to put out the two boats, which they did with too much haste, and threw themselves almost headlong into them. The remainder of the melancholy narrative is extracted from the deposition of the captain, Jules Gayet, who proceeds:—'We opened every place for the water to come into the hold, but all our efforts were in vain, and the horror of the night, added to the dreadful death which presented itself, seemed to add fierceness to the flames which enclosed us. The fire then reached the long-boat, and deprived us of the last resource. The progress of the flames was very rapid; the mainmast fell half-burnt, and the whole stern of the vessel was on fire. The rest of the crew and passengers pressed forward, and held out their hands to the shore, which was not far from us: there was no time to deliberate; we were to perish in the flames, or throw ourselves into the sea, with the faint hopes of saving ourselves on some pieces of the wreck. Between twelve and one the flames reached us. The people cried, 'Save yourself, captain, you are yet in time.' We looked about us, and exhorted each other to give assistance, while we were climbing from rope to rope; and in proportion as we went from the fire, we came nearer to the other element, supporting ourselves on the fallen

masts and rigging, which served us as a float.

'Saturday, 20.—As the morning grew lighter, we were able to reckon up five-and-thirty persons, myself included; and in this terrible situation we continued for four days, and Providence, whom I did not cease to implore, was pleased to preserve us, to the number of nineteen. The children were among the first who died; they were followed by those of the crew who were least able to undergo the fatigue; and we who were left, had little hopes of passing another night. Several people lost their senses, and asked me who should be killed first to serve as food for the rest; and one man asked me very calmly for money to buy bread and meat. Those who were so exhausted that they could hold no longer to the mast, gave us notice of their death by the noise of their fall; and, by the motion in which they thereby put the mast, obliged us all to swallow the salt water. I encouraged, as well as I could, those who still retained their senses; but my voice and strength both began to fail me. The first favour of heaven was a calm, which enabled us to support ourselves with less difficulty.

'We had now, for two nights, beheld the ship in flames, and were in additional danger from the fire of our artillery, which went off as soon as it was heated by the flames. We had no news of the two boats which first left us, nor any signal from those who were on different pieces of the wreck. I myself saw the death of seventeen of those who were with me.

'At last, on Tuesday, the 23rd of September, some of my people discovered in the night, by the light of the moon, a small vessel, which did not seem to perceive us. We cried for help, but could not make ourselves be heard. Then two of the sailors left their hold, and tried to reach the vessel by swimming. Finding their strength not sufficient for this, they supported themselves on the topsail yards, and rowed with their hands. By this means they came up to the ship (which happened to be an English one), and had the happiness to find the people ready to give them every assistance in their power.

'Captain Thomas Hubbert, who was the commander, immediately sent out his boat; and about nine in the morning, being about six or seven leagues off Cape de Moulin, I was received on board the English vessel with all possible humanity. We were then nineteen in number. The captain first gave me a glass of wine, but I was able to swallow only a few drops, and those with difficulty. It was then offered to M. Fauquette, a young man of a good constitution, the son of M. de Brue; but as he was lifting it to his mouth, he was seized with convulsions, bit and broke the glass with his teeth, and fell down dead at our feet.'

The captain and the eighteen men were safely landed at Marseilles; and eleven other persons who belonged to the *Modeste* were afterwards saved by a Dutch ship which fell in with them.

Disasters after Wreck.

If there is any situation in life, in which the wise dispensation of Providence, in concealing the future from us, is more strikingly manifest, than in another, it is in cases of shipwreck; for if the wretched mariner could foresee, that in escaping the fury of the elements at sea, he would have to encounter still greater and more protracted miseries on shore, he would scarcely be induced to make the efforts necessary for his preservation. But the sailor in venturing on a voyage, learns

'To bear with accidents, and every change
Of various life; to struggle with adversity;
To wait the leisure of the righteous gods;
Till they, in their own good appointed hour,
Shall bid *his* better days come forth at once;
A long and shining train.'

The whole records of disasters at sea, do not perhaps furnish such an instance of protracted sufferings and perilous adventures, as those which the crew of the *Grosvenor*, East Indiaman, encountered, during a period of one hundred and seventeen days. This vessel sailed from Trincomalee, in the Island of Ceylon, for Europe, on the 13th of June, 1782. On the 3rd of August, Captain Coxon, her commander, considered himself a hundred miles from the nearest land; but on the following day, the ship struck on some rocks within three hundred yards of the shore. To save her, was impossible; destruction and despair was seen in every countenance, and the utmost confusion prevailed. Those most composed were employed in devising means to gain the shore, and set about framing a raft of such masts, yards, and spars, as could be got together, hoping by this expedient to convey the women and children, and the sick, safe to land. In the meantime, a Lascar, and two Italians, attempted to swim ashore with the deep sea-line; one of the latter perished in the waves, but the others succeeded. By means of a small line, a large one, and afterwards a hawser, were conveyed to the shore; the natives, who had crowded to the water's edge, assisting the sailors. The raft being finished, it was launched overboard; but a nine-inch hawser, by which it was held, broke, and the raft driving on shore, was upset, by which three men were drowned. The yawl and jolly boat were no sooner hoisted out, than they were dashed to pieces. Several seamen gained the land by the hawser, and others were left on board, when the vessel rent asunder fore and aft. In this distressing moment they crowded on the starboard quarter, which happily floated into shoal water; by which means every one on board, even the women and children, got safe on shore, except the cook's mate, who was intoxicated, and could not be prevailed on to leave the ship.

When they had assembled on shore, they got some hogs and poultry, which had floated from the wreck, and made a repast. Two tents were made of two sails that had been driven ashore, under which the ladies reposed for the first night. Next morning, the natives,

who were quite black and woolly-headed, came down, and began to carry off whatever struck their fancy; but plunder seemed to be their only object. A cask of beef, one of flour, and a leaguer of arrack, were found and delivered to the captain; who, on the morning of the 7th, called the survivors of the shipwreck together, and having divided the provisions among them, said, that as on board he had been their commanding officer, he hoped that they would still suffer him to continue his command. An unanimous, cry of, 'by all means,' was the reply. He then informed them, that from the best calculations he could make, he trusted to be able to reach some of the Dutch settlements in fifteen or sixteen days, as he intended to make to the Cape of Good Hope.

Thus encouraged, they set off cheerfully; for

'hope
Is such a bait, it covers any hook;'

and they were therefore unwilling to damp their courage by melancholy forebodings. Mr. Logie, the chief mate, having for some time been ill, was carried by two men in a hammock, slung on a pole; and in this laborious occupation, all the men cheerfully shared. A man of the name of O'Brien, being very lame, remained behind, saying, it was impossible to keep up with his shipmates, and he would therefore endeavour to get some pewter from the wreck, and make trinkets to ingratiate himself with the natives. The whole company now set forward, and soon met about thirty of the natives; among whom was one Trout, a Dutchman, who had committed murder, and had fled from justice. On learning the course they were travelling, he recapitulated the difficulties they would meet with, and gave them some good advice; but could not be prevailed on to conduct them to the Cape. The next day they were stopped by about four hundred of the savages, who, after pilfering and insulting, at last began to beat them. Concluding that they were marked for destruction, they determined to defend themselves to the last extremity. After placing the women, children, and the sick at some distance, under the protection of about a dozen of their number, the remainder, consisting of eighty or ninety, engaged their opponents for two hours and a half; when getting possession of a rising ground, they forced the natives to a sort of compromise. Several of the company cut the buttons from their coats, and gave them, with other little trinkets, to the natives, who then went away, and returned no more.

In the night they were obliged to sleep in the open air, and to make a fire, in order to keep off the wild beasts, whose howlings continually disturbed them. A fresh party of the natives came and plundered them, seizing the gentlemen's watches, and examining the hair of the ladies, to see if diamonds were concealed in it. They also took away what was then of more value than diamonds, or the gold of Ophir, the tinder-box, flint, and steel, which was an irreparable loss, and obliged them to travel in future with fire-brands in their hands.

After journeying together for some days, the provisions brought along with them were nearly expended; and the fatigue of travelling with the women and children being very great, the sailors began to murmur, and seemed every one determined to take care of himself. Captain Coxon, with the first mate and his wife, Colonel and Mrs. James, the purser, and several other officers, as well as seamen, with five of the children, agreed to keep together, and travel slowly as before. Captain Talbot, Mr. Shaw and Mr. Trotter, second and the fourth mate, with the remainder of the seamen, including John Hynes, being in all about forty-three, went on before. A young boy, Master Law, a passenger, seven or eight years old, crying after one of the men, it was agreed to take him with them, and to carry him by turns, whenever he should be unable to walk.

Both parties felt great pain at the separation, as they had little hopes of meeting again; but next morning early, the advancing party having waited all night by the side of a river for the ebb tide, were overtaken, and the whole company once more united, to their great satisfaction. Two days afterwards they again separated, thinking that by travelling in separate bodies, they would be less likely to excite the jealousy of the natives. The party with the second mate, which may be designated Hynes's party, as from him the narrative is principally derived, travelled several days through untrodden paths, crossing rivers two miles broad, and frequently obliged to climb the trees to explore their way. Wild sorrel and shell fish, of which the supply was often very scanty, were their only food; until a dead whale, the liver of which could only be ate, furnished them with a more substantial, though not more agreeable meal, and a supply for some days. The party now resolved to proceed inland; and after advancing, during three days and nights, through a fine pleasant country, in which they saw many deserted villages, they came to a river which they were unable to cross. Captain Talbot was so much fatigued, that he could not proceed with the rest of the company; and his faithful coxswain remained with him behind. Neither of them were ever heard of after. Master Law was still with Hynes's party, having borne the fatigues of the journey in the most miraculous manner.

Another dead whale having been discovered, the party, with the assistance of two spike nails which they had burnt out of a plank, cut part of it, which they took in bags along with them; a dead seal was another seasonable supply, and was carefully husbanded. This party had been severely treated by the natives, and had lost five of their number, including the carpenter. The command of the company now devolved on the steward, as well as the care of the child, whom he treated with great tenderness.

On arriving at a village, they obtained a young bullock, in exchange for the inside of

a watch and a few buttons. They killed it with one of the lances belonging to the natives; and dividing it in pieces, distributed them by lot. The skin was also cut in pieces; and those obtaining portions of it, made them into shoes. This was the only instance of the party being able to get any sustenance from the natives, except that the women sometimes gave the boy a little milk. A santy desert next occupied them ten days in passing, during which no natives were seen; but they afterwards came to a small village, where they got a little milk for the boy, and afterwards part of the flesh of some sea crows and sea lions, which were hung up to dry in one of the huts. Two rivers were crossed, and they now reposed two days, in hopes of their companions coming up. But ten days afterwards they discovered by some small pieces of rags scattered here and there on the way, that they were before them. Entering a large sandy desert, where little wood or water was to be seen, they observed written on the sand at the entrance of a deep valley, '*Turn in here, and you will find plenty of wood and water.*' This direction they hastened to obey, and saw from the remains of fires and other traces, that their companions had rested in a recess.

The sight of thirty or forty elephants terrified them; and they were continually harassed by the natives, who killed one of their party, and wounded John Hynes. The cooper died with the fatigue; and soon afterwards the little boy, Law, whose tender frame, which had borne so much suffering, at length sunk under it. This was an afflicting circumstance for the whole party, who shed a tear of sympathy over the youthful victim. They now began to suffer much from thirst, as no water could be obtained, and several of them died. Their number was now reduced to three, Hynes, Evans, and Wormington, the boatswain's mate, who earnestly importuned his companions to determine by lot who should die, that by drinking his blood, the other two might be preserved; but this the others refused. They soon after came up with four of the steward's party, who appeared to have suffered as much as themselves. One person soon afterwards died; and the remaining six journeyed onwards, until they at length reached a Dutch settlement, where they were hospitably entertained by one Roostoff, who lived about three or four hundred miles from the Cape of Good Hope. Roostoff immediately ordered a sheep to be killed, on which they breakfasted and dined; and then another Dutchman, named Quin, who lived about nine miles distant, brought a cart and six horses to convey them to the Cape. It was on the 29th of November, that they reached Roostoff's dwelling, having been a hundred and seventeen days occupied in their weary journey.

They were now forwarded in carts from one settlement to another, to Zwellendam; and during the whole way, wherever they passed the night, the farmers assembled to hear their melancholy story; and moved with compassion, supplied them with many articles of which they stood in need. As a war then existed between Great Britain and Holland, two of the men were sent to the governor of the Cape, while the rest remained at Zwellendam. The governor hearing their story, humanely sent a party, consisting of one hundred Europeans, and three hundred Hottentots, attended by a great number of waggons, each drawn by eight oxen, in order to save such articles as could be secured from the wreck; and to rescue such of the sufferers as might be discovered, or in the hands of the natives. Beads and trinkets were sent to ransom them, if necessary. The party met with no interruption from the natives for some time; but they afterwards obstructed the progress of the waggons, and the Dutch were obliged to travel further on horseback. Only twelve of the wretched sufferers, including seven Lascars and two black women, could be found; and these, with the six sailors who had first reached the Cape, were sent to England in a Danish ship.

The fate of this unfortunate company, and the belief of their being alive, excited great commiseration; and in 1790, another expedition was fitted out to go in quest of them; but without success, although the reports of the natives induced the belief that some of them were still living.

Trade of a Wreck.

As soon as a shipwreck is made known in the great Desert of Africa, their douar, or village of tents, becomes a mart, to which Arabs from all parts of the interior resort for trade; and it even not unfrequently happens that when the news of such a catastrophe reaches the southern provinces of Barbary, the native traders of Santa Cruz, Mogadore, and their districts, make long journeys for the same purpose; and frequently bring back valuable articles saved from the wreck, which they purchase from the ignorant natives as things of no value. In this manner superfine cloths are sometimes bought at half a dollar the cubit measure. Occasionally bank-notes are also disposed of for a mere trifle, the purchasers only knowing their value. Watches, trinkets, wearing apparel, silks, &c., are gladly disposed of for dates, horses, camels, their favourite blue linens, or any of the few articles which are felt by these poor people to be immediately serviceable in their wretched way of living. They are, however, more tenacious of the firearms, cutlasses, pikes, cordage, bits of old iron, spikenails, and copper, upon which they set great value, and therefore, seldom part with them.

This is the common mode of transacting the trade of a wreck. However, it not unfrequently happens that when the crew and cargo fall into the possession of any tribe of insignificant note, the latter are invaded by one of their more powerful neighbours, who either strip them by force of all their collected plunder, or compel them through fear to

barter it at rates far beneath its estimated value. In either case, whether obtained by purchase or by force, the Arabs load their camels with the spoils, and return to their homes in the desert, driving the unfortunate Christians before them. The latter, according to the interest of their new masters, are sold again, or bartered to others—often to Arabs of a different tribe; and are thus conveyed in various directions across the Desert, suffering every degree of hardship and severity which the cruelty, caprice, or self-interest of their purchasers may dictate.

An only Survivor.

In the latter end of the year 1748, Mr. Winslow, an eminent merchant of Boston, in New England, fitted out a vessel, the *Howlet*, for a trading voyage to the Gulf of Mexico, on board of which a negro, belonging to his brother, General Winslow, went as cook. No account being received of the vessel for several years, it was naturally concluded that she must have been cast away, and that the whole crew had perished; nor was it until twelve years after, that the fate of the vessel was discovered, in the following manner. General Winslow being in London in the year 1760, had occasion to go on board a West India trader, lying in the river, when, to his great surprise, he found his old servant the negro. On enquiring the circumstances which had brought him there, the negro stated, that the *Howlet* was wrecked near Cape Florida, when the crew were made prisoners by the Indians, who put them all to death except himself, who was saved on account of his colour. They sold him to a Spanish merchant of the Havannah, with whom he continued rather more than ten years; when observing a New England ship, as he supposed, nearly two miles from the shore, he stripped himself and swam to her, when he was taken on board, and in the capacity of cook, sailed in her to England.

Falconer.

With what truth did the unfortunate author of 'The Shipwreck' choose these words for the motto to his admirable work,

——'Quæque ipse miserrima vidi,
Et quorum pars magna fui.'

During his nautical career, Falconer had the misfortune to be twice wrecked; and amid the waste of waters, he at last found an unknown grave. In some lines addressed to his patron, the Duke of York, he justly styles himself,

'A hapless youth, whose vital hope
Was one sad lengthen'd tale of woe.'

Falconer was a midshipman on board the *Ramillies* (name of unfortunate memory), when she was wrecked on the 15th of February, 1760. She formed part of a squadron with which Admiral Boscawen sailed from Plymouth Sound, on the 5th of February, to take the command of the fleet in Quiberon Bay. The wind soon after shifted to the westward, and increased to a violent gale, which dispersed the squadron. The *Ramillies* was so much shattered, that the captain, Taylor, resolved to bear away for Plymouth. On the 15th, the weather being extremely thick and foggy, in coming up the Channel he discovered the Bolthead, but mistaking it for the Ramhead, stood on until the ship was so entangled with the shore, that it was impossible to weather it. Captain Taylor ordered the masts to be cut away, and came to an anchor; but the storm raged with such fury, that the cables parted; the ship was in consequence driven among the breakers, and dashed to pieces. Out of seven hundred and thirty-four men, twenty-five only of the crew, and Falconer, the midshipman, were saved by jumping from the stern to the rocks. Falconer afterwards recorded his preservation in lines, entitled, 'The Loss of the *Ramillies*,' which were inserted in the *Gentleman's Magazine*.

Falconer soon after abandoned the Royal Naval service, and engaged as mate on board the merchant ship *Britannia*, employed in the Levant trade; but in her he was again wrecked, near Cape Colonna. It was from this event he drew the incidents and characters of the 'The Shipwreck.'

In the last chapter of this melancholy history, Falconer appears as purser to the *Aurora* frigate, Captain Lee, which was appointed to carry out to India Henry Vansittart, Esq., and other officers in the honourable East India Company's service. The *Aurora* sailed from England on the 30th of September, 1769; and after touching at the Cape of Good Hope, on the 27th of December, was never seen more.

It appears that Captain Lee, though a stranger to the difficult navigation of the Mozambique Channel, would not be dissuaded from attempting it; which so much displeased Mr. Vansittart, that if an outward-bound East Indiaman had been at the Cape, it is said he would have quitted the *Aurora*.

To this it may be added, that on the 19th of November, 1775, a black was examined before the East India Directors, who affirmed that he was one of five persons who had been saved from the wreck of the *Aurora*; that the frigate had been cast away on a reef of rocks, off Malao; and that he was two years upon an island after he had escaped, and was at length miraculously preserved by a country ship happening to touch at that island.

The *Eneas* Transport.

If the disasters of shipwreck were to be estimated by the number of the sufferers, rather than by protracted miseries, then would the loss of the *Eneas* transport be one of the most afflicting. The *Eneas*, with three hundred and forty-seven souls on board, struck on a rock near the coast of Newfound-

land, on the 23rd of October, 1805, at four o'clock in the morning, when she received so much damage, that her total wreck became instantly inevitable. On the first alarm, the women and children clung to their husbands and fathers, until a tremendous wave at one 'fell swoop,' buried two hundred and fifty of them in the ocean. Thirty-five of the survivors were floated on a part of the wreck, to a small island about a quarter of a mile distant; but not an article of any kind was saved from the ship. After passing one night on this little island, they constructed a raft, which enabled thirty of them to reach the main land. Four of the seamen had died; and another, who had both his legs broken, was missing, as he had crawled away from his comrades, that he might die in quiet. Eight days afterwards, he was found alive, though in a shocking state, as his feet were frozen off; but he lived to reach Quebec some months after. The party finding that they were in Newfoundland, and, as they supposed, about three hundred miles from the town of St. John's, set forward, and directed their course towards the rising sun. Three of the men were unable to walk from bruises; and at the end of the first day, Lieutenant Dawson, of the 100th regiment, became incapable of keeping up with the remainder. Two soldiers remained with him, and they toiled onwards at a slow pace, without any food, except the berries which they found. Lieutenant Dawson, was soon unable to stand; and he entreated his faithful attendants to make the best of their way, and leave him to his fate. This they did with great reluctance; and not until, as one of the poor fellows said, 'they did not know whether he was dead or alive.' The two survivors continued wandering in a weak and feeble state for twelve days longer, when they were found by a man belonging to a hunting party; who, little expecting to see human beings in that desolate region, took them for deer, and had levelled his gun at them, when his dog leaping towards them, began to bark, and discovered his master's error.

When they related their shipwreck, and the sufferings they had endured, tears stole down the cheeks of the huntsman; who taking the moccasins from his feet, gave them to these poor men, and invited them to his hunting cabin, saying, it was only a mile off, although the real distance was at least twelve miles. By degrees, he enticed them to proceed; and at length they gained the hut, when four or five men came out with long bloody knives in their hands, to the great terror of the soldiers, who supposed they would immediately be butchered and ate up. They soon discovered their mistake, for the men had been cutting up some deer, the fruits of their chase; and on learning the misfortunes of the soldiers, they brought them a bottle of rum, which refreshed them very much.

The generous hunters ministered every possible comfort to the unfortunate wanderers, and set out in quest of the remainder of the crew; but only succeeded in finding the poor fellow who remained the first day on the island, and two others, who were unable to leave the shore. These five were all that could be found out of the thirty-five who survived the wreck of the transport; and were the only persons remaining out of the three hundred and forty-seven who were on board when the vessel struck on the rocks.

Robert Adams.

The ship *Charles*, of New York, John Horton, master, with a crew of nine persons, was, in a voyage to Gibraltar, wrecked on the coast of Africa, on the 11th of October, 1810. The vessel truck on a reef of rocks that extended about three quarters of a mile into the sea, and was more than twelve feet above the surface at low water. The boat was immediately hoisted out, and the mate and three seamen got into it; but it instantly swamped. The four persons who were in it swam, or were cast ashore; soon after, a sea washed off four or five more of the crew, including Robert Adams, who has left an interesting narrative of his shipwreck, and three years' slavery with the Arabs in the Great Desert. The whole of the ship's company could swim, except two; but they all succeeded in gaining the shore, and no lives were lost.

Soon after break of day the party was surrounded by thirty or forty Moors, who were engaged in fishing on the coast, by whom they were made prisoners. The vessel bilged, and the cargo was almost lost, but what remained of the wreck was burnt by the Moors, for the copper bolts and sheathing. They stripped the captain and all the crew naked, and hid the clothes under ground, as well as the articles which they had collected from the ship, or which had floated ashore. Thus exposed to a scorching sun, their skins became much blistered; and at night they were obliged to dig holes in the sand to sleep in, for the sake of coolness.

About a week after landing the captain became extremely ill; and having expressed himself violently on the occasion of his being stripped, and frequently afterwards using loud and coarse language and menaces, he was at length seized by the Moors and put to death. After the rest of the party had remained about ten or twelve days, until the ship and materials had quite disappeared, the Moors made preparations to depart, and divided the prisoners among them. Adams was marched to Timbuctoo, where he was an object of great curiosity, and was introduced to the king and queen, who treated him with kindness. After being three years in slavery, under various masters, he was ransomed by the British consul at Mogadore.

The *Doddington* East Indiaman.

There is nothing more consolatory in the miseries of shipwreck than when friendship and unanimity still continue among the

wretched sufferers, and they all unite their best efforts for the common good. This was particularly the case, during a long period, with the few persons saved from the wreck of the *Doddington*, East Indiaman, which struck a rock in the Indian Ocean in the night of the 17th of July, 1755; when

———'The shatter'd oak,
So fierce a shock unable to withstand,
Admits the sea; in at the gaping side
The crowding waves gush with impetuous rage,
Resistless, overwhelming.'

In this dreadful situation, which threatened instant death to every soul on board, the cry of *land* was heard. The shore was a barren uninhabited rock, in 33° 44′ south latitude, and distant about two hundred and fifty leagues east of the Cape of Good Hope. Every effort was made to gain this rock, but out of a crew of two hundred and seventy persons, twenty-three only succeeded in reaching it, and all the rest perished.

As soon as they had assembled on the rock they began to search for covering, in which they succeeded tolerably well. Fire was the next object; but here great difficulties occurred, until they, fortunately, found a box containing two gun-flints and a file, and afterwards a cask of gunpowder, all of which had been drifted from the ship. A box of wax candles, a case of brandy, of which each took a dram, a cask of fresh water, and several articles of provisions, were also successively found. A tent was now formed, under which those unable to walk rested the first night, it not being large enough to contain them all.

In the morning, when they took their first meal since the wreck, many of them were struck with such a sense of their desolate and forlorn condition, that they burst into passionate exclamations, wringing their hands, and looking round with all the wildness of despair. Amidst these emotions, one of the crew suggested that as the carpenter was among them he might build a strong sloop, provided he could obtain tools and materials. The carpenter declared that, if thus provided, he would build a sloop that would carry them all to a port of safety. At that time, indeed, there was no prospect of procuring any of the things requisite; yet no sooner had they rested their deliverance one remove beyond total impossibility, than they seemed to think it neither improbable nor difficult. The size, the rigging, and the port to which they should steer, were all fixed, for

'Hope with a goodly prospect feeds the eye,
Shows from a rising ground possession nigh;
Shortens the distance or o'erlooks it quite,
So easy 'tis to travel with the sight.'

On the two following days four casks of water, one cask of flour, a hogshead of brandy, and a small boat were secured, and, what was still more valuable, a hamper containing files, sail needles, a carpenter's adze, a chisel, three sword blades, a quadrant, &c. While searching about the beach they found the body of Mrs. Collett, the wife of the second mate, who was then at a little distance. The mutual affection of this couple was remarkable; and the men concealed from the mate a sight which must so sensibly have affected him, and buried her, reading the funeral service over her from a French prayer-book, which had driven ashore from the wreck along with the deceased. Some days afterwards they found means gradually to disclose what they had done, and to restore him the wedding ring, which they had taken from her finger. He received it with great emotion, and spent many days in raising a monument over the grave, by piling up such square stones as he could find, and fixing an elm plank on the top, inscribed with her name, her age, and the time of her death, and also some account of the accident by which it was occasioned.

Some timber, plank, cordage, and canvas were now recovered, and the carpenter, who had just finished a saw, commenced boat building, although he had neither hammer nor nails. It happened, however, that one of the seamen, a Swede, having picked up a pair of old bellows, brought them to his companions, telling them that he had been a smith by trade, and that with these bellows, and a forge which he could build, he would furnish the carpenter with all necessary tools, nails included, as plenty of iron might be obtained by burning it out of the timber of the wreck coming ashore. The bellows were mended, the forge erected, and the smith at work in a few days.

While the carpenter was busily at work the rest of the crew were not less active in procuring things that were driven from the wreck, and in making fishing excursions on a raft; their stores became nearly exhausted, and their allowance was restricted to two ounces of bread a day. The brandy was reserved for the carpenter, and when he was unwell his recovery was watched with the utmost anxiety. Having seen a smoke on the mainland, three men ventured in the little boat, but only two of them returned, their comrade having been drowned, and, when drifted on the shore, torn to pieces by wild beasts. These two men, who were absent three days, had encountered several of the natives, who took part of their clothes from them, but did not otherwise maltreat them, being very anxious that they should go away. The men slept under their boat during two nights, and, failing in getting any provision, returned to the wreck.

After passing seven months on this barren rock, during which their patience under suffering was only equalled by their industry, the new vessel was launched on the 16th of February, 1756, and called the *Happy Deliverance*. Next day their little pittance of stores was got on board; and on the 18th they set sail from the rock, which at parting they named *Bird Island*. All their provisions consisted of six casks of water, two live hogs that remained of those driven from the wreck, a firkin of butter, about four pound of biscuit for each man, and ten days' subsistence of salt provi-

sions in bad condition, at the rate of two ounces a day per man.

On the 18th they weighed anchor and set sail for St. Lucia on the coast of Natal; but fortune did not yet cease to persecute them; for twenty-five days they met with nothing but adversity, their provisions were almost exhausted, and currents running at the rate of a mile and a half an hour, carried them so far out of their course, that a favourable wind was of no avail. They now resolved to change their course, and attempt to make the Cape of Good Hope; but the squalls were at times so violent, that every surge threatened the destruction of their frail bark, which carried them and all their fortunes. After encountering a variety of dangers, which were in some degree compensated by a supply of provisions they got in barter from the Indians on the coasts where they touched, they reached Delagoa Bay in safety on the 28th of May. They sold their little vessel to Captain Chandler, of the *Rose*, for five hundred rupees; and putting the treasures, packets, and other effects of the *Doddington* on board that vessel, sailed in her to Madagascar, where they arrived on the 14th day of June, eleven months from the date of their misfortune.

Agreeable Surprise.

The *Fanny* galley, commanded by Captain Blakely, was in the year 1747 chased by a French privateer off Rotterdam, which ran upon the Flats, where she was beat to pieces. The French made all the signals of distress; but Captain Blakely having only nine hands, and seeing two boats put off, one of which was very large and full of men, he did not at first go to their relief. The large boat sunk, and there appearing only eleven men and two women in the other, he lay by, and let them come up to the galley; when, to his great surprise, he saw his own wife, who had been taken four days before in a collier, bound to Rotterdam, where she was bound to meet him. The privateer had one hundred and five men, who all perished, except the ten thus saved.

Preservation of Two Brothers.

About the 14th of August, 1652, a dog came to the house of Toxen, in the parish of Guldsal in Norway, howling and moaning, and in the most famished condition. It was immediately recognised to be the faithful attendant of two brothers, named Olave and Andrew Engelbrechtsen, who had fourteen days before set out from Toxen, the place of their nativity, on a hunting excursion among the high mountains which separate Gulbrandsal from the province of Valders. From the grief which the poor animal displayed, the friends of the Engelbrechtsens naturally concluded, that some misfortune had befallen them. A man was therefore immediately dispatched to the mountains, in quest of the wanderers. Two days he roamed about without discovering any trace of them; but on the third arriving at the Lake of Ref, he found an empty skiff on its banks, in which he rowed to a very small islet in the midst of it, and there he saw some garments lying, which he knew to belong to the brothers. On looking around, however, he saw no trace of any human being; and the island being so small, (only sixteen paces long, and eight broad) that the whole surface could be comprehended within one glance, he concluded that the young men had not been there for a considerable time, and returned to Toxen with intelligence that they were probably drowned.

The very day after, however, some hunters on horseback happening to arrive on the banks of Lake Ref, were surprised by the cries, faint yet distinct, of some persons on the little islet. They leapt into the skiff which lay on the beach; and on reaching the islet, found the two brothers there, reduced to the last stage of human wretchedness. They were immediately conveyed ashore, and home.

When able to give an account of their adventures, the brothers related, that as they were on their return home from their hunting excursion, they first rowed to the islet in Lake Ref, in order to take up a net which they had set there. Whilst lingering here a sudden storm arose at east, the violence f which caused the skiff to break loose, and drive to the opposite shore.

As neither could swim, they saw themselves thus exposed to the danger of perishing by hunger, for the islet was altogether barren; and they had besides to endure all the hardships of the weather, which even in the month of August was, in the climate of Norway, inclement, more especially during the night. The account they gave of the manner in which they subsisted on some herbs providentially raised up to them, is so piously marvellous, that the only conclusion we can draw from it is, that they were preserved by Providence in a way which they had not sense enough left to describe. It appears that they had built a little hut of stones, sufficient to lie along in, yet not of elevation enough to attract the notice of a superficial observer; and under this had escaped the vigilance of the messenger, who was sent in search of them. On the twelfth day of their seclusion, both the brothers having given themselves up to despair, Andrew, the younger, with what remains of strength he possessed, cut out on some pieces of timber, most exposed to view, a concise relation of their unhappy fate; and the text on which he desired their funeral sermon might be preached, from Psalm 73, v. 22, 26.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

26 For lo, they that forsake thee shall perish.

After this, the brothers mutually encouraged each other in the hope of eternal felicity, to patience and perseverance in faith; and totally despairing of all temporal relief, as their sole support had failed, recommended themselves to God.

When unexpectedly restored to hopes of life, the elder brother could eat very little of the food offered to him; and the little he did take threw him into such a state of sickness, that he was confined for eight days to his bed. He survived his perilous situation, however, thirty-seven years. The younger brother suffered less inconvenience; and in the year 1691, drew up an account of the case of both. He shewed particular gratitude to God, that their dog had not obeyed their call in swimming across the lake, when they used every means to entice him, that on his flesh their lives might be preserved. The poor animal, as we have seen, was ordained by God to be the means of their deliverance.

Disasters among the Aleution Islands.

A Russian vessel, which was tossed about for some time near the mouth of the Anadyr, in Siberia, was afterwards dashed to pieces on the rocks near Behring's Island, in the month of October, 1748. The crew were saved, and employed themselves in searching for the remains of the wreck of Behring's vessel, which had been cast away some years before. Fortunately they found some materials, though injured by time and the weather, which they preserved; and having collected the drift wood, which comes ashore during the winter, they built a small boat. This they accomplished with great difficulty, and then put to sea in quest of an unknown island which they thought they saw lying north-east. Finding their conjectures erroneous, they altered their course, and sailed to Kamtschatka, where they arrived in August, 1749. This new vessel, which was called the *Capiton*, was given to Ivan Shilkin, the owner of the ship that had been lost, with the privilege of employing it in a future expedition to the Aleutian Islands.

On the 26th of September, 1757, Ivan Shilkin put to sea carrying with him Ignatius Shedentsoff, a Cossack, who was sent to collect the tribute for the crown, and a crew composed of twenty Russians, and a like number of Kamtschatdales. The *Capiton* had sailed but a short time, when she was driven back by stress of weather; her rudder was carried away, and one of the crew lost. In the following year the voyage was resumed, and they steered directly for Behring's Island, where they took up two men, who had been shipwrecked. The *Capiton* remained at Behring's Island until August, 1758, and touched at two of the Aleutian Isles. At the second, a boat, which was sent ashore, was so unexpectedly attacked by a numerous body of Islanders, that the people could scarcely escape to the vessel; and a heavy sea arising, the ship parted her cable, drove out to sea, and was wrecked on an island not far from the one she had left. The crew were with difficulty saved, with the loss of everything except their arms.

Scarcely had they reached the shore, when they were beset and attacked by numbers of savages in boats from other parts of the island. The Russians were many of them incapable of making any resistance, from having suffered so much from cold and wet; only fifteen remained able to fight, and these advanced boldly towards the assailants. The savages shouted on their approach, and discharging a shower of darts, wounded one of the Russians in the head. On this the Russians fired, killed two of the assailants, and forced the rest to retire; the savages soon after left the island, without renewing the attack.

On this island the Russians remained two winters, during which time they killed two hundred and thirty sea otters. For upwards of seven months, from the 6th of September to the 23rd of April, this shipwrecked crew underwent all the extremities of famine. They lived during that period on shell fish and roots, and were sometimes reduced to eat pieces of the leather which the sea washed from the wreck of the vessel. Seventeen died of hunger; and the rest must soon have shared the same fate, had it not been for the sustenance afforded by a dead whale cast ashore.

A small vessel was constructed out of the wreck of their own, in which they set sail in the beginning of the summer of 1760; but they had scarcely reached one of the Aleutian Isles, when they were again shipwrecked, and lost everything; and only thirteen of the crew succeeded in reaching Kamtschatka, in July, 1761.

The Malays.

The *Betsey* schooner, commanded by Captain Brooks, with Edward Luttrell, the mate, one Portuguese, three Manilla, and four Lascars, was wrecked in a voyage from Macoa to New South Wales, on the 21st of November, 1805. The ship struck on a reef of rocks in only two feet water. During three days and nights, the utmost exertions were made to get her off, but without avail; and the crew became so exhausted, as to be barely able to make a raft; which, however, they completed on the 24th, and then left the ship, with the jolly boat in company, and steered for Palembang. A brisk gale arising, the boat and the raft parted company, and the latter was never heard of more. The captain, the mate, the gunner, and two seamen, were in the boat; and their whole stock of provisions being only a small bag of biscuit, was soon exhausted. On the 30th they reached Bangay, and went on shore; where they soon found fresh water, of which they drank to excess. While rambling in the woods in quest of fruit, they were met by two Malays, who on learning by signs that they wanted food, went away, and in the afternoon returned with two cocoa nuts, and a few sweet potatoes, which they gave in exchange for a silver spoon. Night approaching, they returned to their boat. Next morning five Malays brought them some Indian

corn and potatoes, which they bartered for spoons as before. A new supply of provisions was promised the next morning; but instead of receiving them, as they expected, they were attacked by eleven Malays, one of whom threw a spear at Captain Brooks, which penetrated his side; another made a cut at Mr. Luttrell, who parried it off with a cutlass, and ran to the boat. The gunner was severely wounded, and died in a few minutes after he reached the boat. The inhuman savages then wreaked their further vengeance on Captain Brooks, by cutting off both his legs, and when he was dead, stripping his body, and leaving him naked on the shore.

Those of the crew who had been fortunate enough to reach the boat, immediately made sail, shaping their course for the Straits of Malacca. On the 15th of December, they fell in with a group of islands, and approached the shore, when they were attacked by a body of Malays in two prows. One of the seamen was killed, and the other dangerously wounded. Mr. Luttrell had a very narrow escape from a spear piercing through his hat. The party being overpowered, were plundered, and kept in one of the prows three days, with little provisions, and exposed to the scorching heat of the sun. They were then carried on shore to the house of the Rajah, on an island called Sube, where they remained in a state of slavery, and entirely naked, until the 20th of April. The Rajah afterwards took them in a prow to Rhio, where they arrived nearly famished, after a tedious passage of twenty-five days. Here their distresses were relieved; and the next day they obtained a passage to Malacca, which they reached in safety.

Greenland Solitude.

A Greenland whale ship from Archangel, with fourteen men, destined for Spitzbergen, was driven near an island, called by the Russians, Little Broun, in the year 1743. The vessel was suddenly surrounded by ice, and the crew reduced to a very dangerous situation. In this alarming state, a council was held; when the mate, Alexis Himkof, informed his comrades, that some of the people of Mesen had formerly intended wintering on this island, and had erected a hut at some distance from the shore. The crew conceiving that they must inevitably perish in the ship, dispatched the mate and three others in quest of the hut. Two miles of ice intervened between the ship and the shore, and rendered reaching it very difficult. Having provided themselves with a musket, a powder horn, containing twelve charges of powder, and as many balls, an axe, a kettle, about twenty pounds of flour, a knife, a tinder-box, some tobacco, and each a wooden pipe, the four men left the ship, and soon reached the island, where they discovered the hut alluded to, about a mile and a half from the shore.

Rejoicing greatly at their success, they passed the night in the hut, and next morning hastened to the shore, impatient to communicate their good fortune to their comrades; but what was their astonishment on beholding an open sea instead of ice; and not a remnant of the ship, which they doubted not had been dashed to pieces. This unfortunate occurrence for a while deprived them of utterance;

'The pale mariners on each other star'd,
With gaping mouths for issuing words prepar'd;
The still-born sounds upon the palate hung,
And died imperfect on the falt'ring tongue.'

Astonishment gave way to horror and despair; and without the hope of ever being able to quit the island, they returned to the hut. Their first attention was directed to the means of providing subsistence, and repairing their habitation, which had suffered much from the weather. The twelve charges of powder and ball procured them as many rein-deer, with which the island fortunately abounded.

The Russians collected a quantity of wood on the shore, with several bits of iron, some nails five or six inches long, and an iron hook. They also found the root of a fir tree bent nearly in the shape of a bow, and of which one was soon formed; but a string and arrows were still wanting. Unable at present to procure either, they resolved to make two lances to defend themselves against the white bears. Tools they had none, and materials very few; but

'The art of our necessities is strange,
That can make vile things precious.'

The iron hook was fashioned into a hammer; a large pebble served for an anvil; and a couple of rein-deer horns supplied the place of tongs. By means of such tools, two spear-heads were made, which were afterwards fixed on two strong shafts; and thus equipped, the Russians ventured to attack a white bear, which, after a most dangerous encounter, they killed. This was a new supply of provisions, which was much relished. The tendons being divided into filaments, served for strings to their bow; and some bits of iron which they pointed and fixed on fir rods, for arrows. They now were enabled more easily to obtain food; and during their abode in the island, they killed not less than two hundred and forty rein-deer, and a great number of blue and white foxes. They killed only ten white bears, and that at the utmost hazard, for these animals are amazingly strong, and defended themselves with great fury. Nine of these were killed in self-defence, for they even ventured to enter the outer room of the hut.

To prevent the scurvy, Iwan Himkoff, who had wintered several times on the coast of West Spitzbergen, advised his companions to swallow raw and frozen meat in small pieces, and to drink the blood of the rein-deer as it flowed warm from the veins of the animal. Those who followed his injunctions, found an effectual antidote; but Feodor Weregin, who was of an indolent habit, and averse to drinking the blood, was soon seized with the scurvy; and under this afflicting distemper passed

nearly six years, his humane companions being obliged to attend on him, and feed him like a new-born infant. When they had passed nearly six years in this dismal abode, he died in the winter, and was buried in the snow, which was dug as deep as possible to receive his corpse.

Various were the expedients of these poor men to alleviate their sufferings; a lamp was made of clay, oakum, and cordage, found on the shore; and afterwards, pieces of their shirts and drawers supplied the wick, and rein-deer fat served as a tolerable substitute for oil. The skins of rein-deers and foxes served for bedding; and some were tanned for clothing, by steeping them in water, until the hair could be rubbed off; and then putting rein-deer fat upon them, which rendered them soft and pliant. The want of awls and needles was supplied by bits of iron which they collected. Of these they made a kind of wire, which being heated red hot, was pierced with a knife ground to a sharp point, which formed the eye of a needle. The sinews of bears and rein-deer, split into threads, served for sewing the pieces of leather together, which enabled them to procure jackets and trousers for summer dress; and a long fur gown, with a hood, for their winter apparel.

After passing six years and three months in this rueful solitude, a Russian vessel driven from the place of her destination, unexpectedly came in view, on the 15th of August, 1749. As soon as they perceived her, they hastened to light fires on the nearest hills; and then ran to the beach, waving a flag made of a rein-deer's skin fastened to a pole. The people on board observed the signals, and coming to an anchor, took the wretched sufferers on board. Tears of gratitude trickled down their cheeks at such a deliverance; for true it is, that

——— 'plenteous joys,
Wanton in fulness, seek to hide themselves
In drops of sorrow.'

When they embarked, they took on board about two thousand weight of rein-deer fat, many hides, the skins of the blue and white foxes they had killed, and all their tools and weapons which had become sanctified in their misfortunes. The vessel then set sail; and on the 25th of September, 1749, arrived safe at Archangel, where they were received with transports of joy by their friends and relatives, who had abandoned all hope of ever seeing any of them again.

The *Medusa*.

In July, 1816, the French frigate, the *Medusa*, was wrecked on the coast of Africa, when part of the ship's company took to the boats, and the rest, to the number of one hundred and fifty, had recourse to a raft hastily lashed together. In two hours after pushing off for the shore, the people in the boats had the cruelty to bear away and leave the raft, already labouring hard amid the waves, and alike destitute of provisions and instruments for navigation, to shift for itself. 'From the moment,' says M. Sévigne, from whose affecting narrative this account is chiefly taken, 'that I was convinced of our being abandoned, I was strongly impressed with the crowd of dark and horrible images that presented themselves to my imagination; the torments of hunger and thirst, the almost positive certainty of never more seeing my country or friends, composed the painful picture before my eyes; my knees sunk under me, and my hands mechanically sought for something to lay hold on; I could scarcely articulate a word. This state soon had an end, and then all my mental faculties revived. Having silenced the tormenting dread of death, I endeavoured to pour consolation into the hearts of my unhappy companions, who were almost in a state of stupor around me. No sooner, however, were the soldiers and sailors roused from their consternation than they abandoned themselves to excessive despair, and cried furiously out for vengeance on those who had abandoned them; each saw his own ruin inevitable, and clamorously vociferated the dark reflections that agitated him.' Some persons of a firmer character joined with M. Sévigne in his humane endeavours to tranquillize the minds of these wretched sufferers; and they at last partially succeeded, by persuading them that they would have an opportunity in a few days of revenging themselves on the people in the boats. 'I own,' says M. Sévigne, 'the spirit of vengeance animated every one of us, and we poured volleys of curses on the boat's crew, whose fatal selfishness exposed us to so many evils and dangers. We thought our sufferings would have been less cruel had they been partaken by the frigate's whole crew. Nothing is more exasperating to the unhappy than to think that those who plunged them into misery should enjoy every favour of fortune.'

After the first transports of passion had subsided, the sole efforts of their more collected moments were directed to the means of gaining the land to procure provision. All that they had on board the raft, consisted of twenty-five pounds of biscuit and some hogsheads of wine. The imperious desire of self-preservation silenced every fear for a moment; they put up a sail on the raft, and every one assisted with a sort of delirious enthusiasm; not one of them foresaw the real extent of the peril by which they were surrounded.

The day passed on quietly enough; but night at length came on; the heavens were overspread with black clouds; the winds, unchained, raised the sea mountains high; terror again rode triumphant on the billow; dashed from side to side, now suspended betwixt life and death, bewailing their misfortune, and though certain of death, yet struggling with the merciless elements ready to devour them, the poor offcasts longed for the coming morn; as if it had been the sure harbinger of safety and repose. Often was the last doleful ejaculation heard of some sailor or soldier weary of the struggle rushing into the embrace of death. A baker and two young cabin boys,

after taking leave of their comrades, deliberately plunged into the deep. '*We are off*,' said they, and instantly disappeared. Such was the commencement of that dreadful insanity which we shall afterwards see raging in the most cruel manner, and sweeping off a crowd of victims. In the course of the first night, twelve persons were lost from the raft.

'The day coming on,' says M. Sévigne, 'brought back a little calm amongst us; some unhappy persons, however, near me, were not come to their senses. A charming young man scarcely sixteen, asked me every moment, "*When shall we eat?*" He stuck to me, and followed me everywhere, repeating the same question. In the course of the day, Mr. Griffen threw himself into the sea, but I took him up again. His words were confused; I gave him every consolation in my power, and endeavoured to persuade him to support courageously every privation we were suffering. But all my care was unavailing; I could never recall him to reason; he gave no sign of being sensible to the horror of our situation. In a few minutes he threw himself again into the sea, but by an effort of instinct held to a piece of wood that went beyond the raft, and he was taken up a second time.'

The hope of still seeing the boats come to their succour, enabled them to support the torments of hunger during this second day; but as the gloom of night returned and every man began, as it were, to look in upon himself, the desire of food rose to an ungovernable height, and ended in a state of general delirium. The greater part of the soldiers and sailors, unable to appease the hunger that preyed upon them, and persuaded that death was now inevitable, took the fatal resolution of softening their last moments by drinking of the wine till they could drink no more. Attacking a hogshead in the centre of the raft, they drew large libations from it; the stimulating liquid soon turned their delirium into frenzy; they began to quarrel and fight with one another; and ere long the few planks on which they were floating, between time and eternity, became the scene of a most bloody contest for momentary pre-eminence. No less than sixty-three men lost their lives on this unhappy occasion.

Shortly after trinquillity was restored. 'We fell,' says M. Sévigne, 'into the same state as before; this insensibility was so great that next day I thought myself waking out of a disturbed sleep, asking the people round me if they had seen any tumult, or heard any cries of despair? Some answered that they, too, had been tormented with the same visions, and did not know how to explain them. Many who had been most furious during the night were now sullen and motionless, unable to utter a single word. Two or three plunged into the ocean, coolly bidding their companions farewell; others would say, "Don't despair; I am going to bring you relief; you shall soon see me again." Not a few even thought themselves on board the *Medusa*, amidst everything they used to be daily surrounded with. In a conversation with one of my comrades he said to me, "I cannot think we are on a raft; I always suppose myself on board our frigate." My own judgment, too, wandered on these points. M. Corréard imagined himself going over the beautiful plains of Italy. M. Griffen said very seriously, "I remember we were forsaken by the boats; but never fear, I have just written to Government, and in a few hours we shall be saved." M. Corréard asked quite as seriously, "And have you then a pigeon to carry your orders so fast?"'

It was now the third day since they had been abandoned, and hunger began to be most sharply felt; some of the men, driven to desperation, at length tore off the flesh from the dead bodies that covered the raft, and devoured it. 'The officers and passengers,' says M. Sévigne, 'to whom I united myself, could not overcome the repugnance inspired by such horrible food. We, however, tried to eat the belts of our sabres and cartouch boxes, and succeeded in swallowing some small pieces; but we were at last forced to abandon these expedients, which brought no relief to the anguish caused by total abstinence.'

In the evening they were fortunate enough to take nearly two hundred flying-fishes, which they shared immediately. Having found some gunpowder, they made a fire to dress them; but their portions were so small, and their hunger so great, that they added human flesh, which the cooking rendered less disgusting; the officers were at last tempted to taste of it. The horrid repast was followed with another scene of violence and confusion; a second engagement took place during the night, and in the morning only thirty persons were left alive on the fatal raft.

On the fourth night a third fit of despair swept off fifteen more; so that, finally, the number of miserable beings was reduced from one hundred and fifty to fifteen.

'A return of reason,' says M. Sevigne, 'began now to enlighten our situation. I have no longer to relate the furious actions dictated by dark despair, but the unhappy state of fifteen exhausted creatures reduced to frightful misery. Our gloomy thoughts were fixed on the little wine that was left, and we contemplated with horror the ravages which despair and want had made amongst us. "You are much altered," says one of my companions, seizing my hand, and melting into tears. Eight days' torments had rendered us no longer like ourselves.

'At length, seeing ourselves so reduced, we summoned up all our strength, and raised a kind of stage to rest ourselves upon. On this new theatre we resolved to wait death in a becoming manner. We passed some days in this situation, each concealing his despair from his nearest companions. Misunderstanding, however, again took place, on the tenth day after being on board the raft. After a distribution of wine, several of our companions conceived the idea of destroying themselves after finishing the little wine that remained. "When people are so wretched as we," said they, "they have nothing to wish for but death." We made the strongest re-

monstrances to them; but their diseased brains could only fix on the rash project which they had conceived; a new contest was therefore on the point of commencing, but at length they yielded to our remonstrances. Many of us, after receiving our small portion of wine, fell into a state of intoxication, and often great misunderstandings arose.

'At other times we were pretty quiet, and sometimes our natural spirits inspired a smile in spite of the horrors of our situation. Says one, "if the brig is sent in search of us, let us pray to God to give her the eyes of Argus," alluding to the name of the vessel which we supposed might come in search of us.

'The 17th in the morning, thirteen days after being forsaken, while each was enjoying the delights of his poor portion of wine, a captain of infantry perceived a vessel in the horizon, and announced it with a shout of joy. For some moments we were suspended between hope and fear. Some said that they saw the ship draw nearer; others, that "it was sailing away." Unfortunately these last were not mistaken, for the brig soon disappeared. From excess of joy we now fell back into despair. For my part, I was so accustomed to the idea of death that I saw it approach with indifference. I had remarked many others terminate their existence without great outward signs of pain; they first became quite delirious, and nothing could appease them; after that they fell into a state of imbecility that ended their existence, like a lamp that goes out for want of oil. A boy, twelve years old, unable to support these privations, sunk under them, after our being forsaken. All spoke of this fine boy as deserving a better fate; his angelic face, his melodious voice, and his tender years, inspired us with the tenderest compassion, for so young a victim devoted to so frightful and untimely a death. Our oldest soldiers, and, indeed, every one, eagerly assisted him as far as circumstances permitted. But, alas! it was all in vain; neither the wine, nor every other consolation, could save him, and he expired in M. Coudin's arms. As long as he was able to move, he was continually running from one side of the raft to the other, calling out for his mother, for water, and for food.

'About six o'clock, on the 17th, one of our companions looking out, on a sudden stretching his hands forwards, and scarcely able to breathe, cried out, "*Here's the brig almost alongside;*" and, in fact, she was actually very near. We threw ourselves on each other's necks with frantic transports, while tears trickled down our withered cheeks. She soon bore upon us within pistol shot, sent a boat, and presently took us all on board.

'We had scarcely escaped, when some of us became delirious again; a military officer was going to leap into the sea, as he said, to take up his pocket-book; and would certainly have done so, but for those about him; others were affected in the same manner, but in a less degree.

'Fifteen days after our deliverance, I felt the species of mental derangement which is produced by great misfortunes; my mind was in a continual agitation, and during the night I often awoke, thinking myself still on the raft, and many of my companions experienced the same effects. One François became deaf, and remained for a long time in a state of idiotism. Another frequently lost his recollection; and my own memory, remarkably good before this event, was weakened by it in a sensible manner.

'At the moment in which I am recalling the dreadful scenes to which I have been witness, they present themselves to my imagination like a frightful dream. All these horrible scenes from which I so miraculously escaped seem now only as a point in my existence. Restored to health, my mind sometimes recalls those visions that tormented it during the fever that consumed it. In those dreadful moments we were certainly attacked with a cerebral fever in consequence of excessive mental irritation. And even now, sometimes in the night, after having met with any disappointment, and when the wind is high, my mind recalls the fatal raft. I see a furious ocean ready to swallow me up; hands uplifted to strike me, and the whole train of human passions let loose; revenge, fury, hatred, treachery, and despair, surrounding me!'

Mademoiselle de Bourk, and Companions.

In the year 1719, a Genoese tartan, sailing from Cette to Barcelona, was taken and plundered by an Algerine pirate (which left some of its crew in charge of the vessel); and was afterwards wrecked on the coast of Barbary. Among the persons on board the tartan was the Countess de Bourk, on her way to Madrid, where her husband was ambassador from the Court of France, and her family. When the vessel was wrecked, the neighbouring mountaineers assembled on the beach to repel what they conceived a hostile invasion; but two of the Turks, to whom the charge of the vessel had been committed, swam ashore, and soon undeceived them, saying the vessel was a prize taken from the Christians, containing a great French princess, whom they were conducting to Algiers. The captain endeavoured to get the vessel off, but in vain; her whole stern sunk under water, and the Countess de Bourk, her son, and three female attendants, being in the cabin, were drowned. Those at the head of the ship, among whom were the Abbé de Bourk, Mr. Arthur, the steward, a maid servant, and the valet, clung to that part of the wreck on the rock. Mr. Arthur observing something struggling in the water, went down, and found it to be Mademoiselle de Bourk, the Countess's daughter, whom he extricated, and put into the steward's hands, recommending her to his care. He immediately threw himsslf into the sea, in hopes to swim ashore, but was drowned.

Among the first persons who quitted the wreck to get on the rock, was the abbé, who

forcing his knife into a crevice, held by it, resisting the violence of the waves for some time. At length, they drove him from his hold, and cast him on a shoal; he had now a narrow arm of the sea to cross, before reaching the shore; which, however, with the help of an oar, he succeeded in doing. The Moors collected on the beach, immediately seized on him, tore off his clothes, and used him with great barbarity. Numbers of them made their way towards the wreck, in hopes of a rich booty. The steward, who had Mademoiselle de Bourk in his arms, made signs to the Moors to advance; and when they were within four paces, threw her to them. They caught her, and holding her by an arm and a leg, brought her ashore, where they took a shoe and a stocking from her, in token of servitude. The maid and the valet also leaped into the sea, and were taken up by the Moors, who carried them ashore, and left them there naked. The steward was the last who forsook the wreck. By means of a rope, he climbed from rock to rock; but before he got to land, he was met by a Moor, who stripped him of nearly all his clothes. In this pitiable condition the captives were conducted towards cottages on the nearest mountains, through rugged paths, and urged forward with blows.

When the captives came to be divided, it fortunately happened, that Mademoiselle de Bourk, her uncle, and the steward, remained together, under one master, who, however, was not very humane. He provided each of them with a wretchedly filthy garment, and a scanty portion of very coarse bread kneaded into cakes; which, with water for their beverage, was all their refreshment, after undergoing so many fatigues. The wretched captives were in a deplorable condition; exhausted with fatigue; deprived of repose; pressed with want; destitute of all consolation; and continually threatened with torture and death.

The wrecked packages, and the dead bodies, were fished up by the Moors, who are expert divers; and when they drew any of the latter ashore, they stripped them quite naked. Disdaining to profane their knives on Christians, they beat the Countess de Bourk's fingers off with stones, in order to obtain her rings. The steward endeavoured to represent, that they were violating every principle of humanity, in not permitting the bodies to be interred; but the only answer he received was, 'We never bury dogs.'

The food of the captives was frequently nothing better than the raw tops of parsnips, without a morsel of bread. The children, however, gradually contracted an affection for Mademoiselle de Bourk, whence she sometimes procured a little milk. This lady successively wrote four letters to the French consul at Algiers, informing him of the wretched condition of herself and her fellow captives. The last one fortunately reached him, and he read it to the Catholic fathers who were at that time at Algiers, for the purpose of redeeming Christians in slavery. The fathers were sensibly affected by the letter, and immediately tendered their money and services; a French vessel was despatched with clothes and provisions, and a letter from the Dey to the great Maraboot, through whose agency the captives were ultimately ransomed. Mademoiselle de Bourk was sent in a vessel to France, and on the 29th of May, 1720, arrived at Marseilles in safety.

The *Abergavenny*.

The *Abergavenny* East Indiaman, commanded by Captain Wordsworth, with a crew and passengers to the number of upwards of four hundred persons, sailed from Portsmouth on the 1st of February, 1805, for the East Indies. On the fifteenth, when in Portland Roads, she struck on the Shambles about two miles from the shore. The water immediately rose so fast in the ship, that it was resolved to run her on the first shore; but all the efforts to keep the water under, were vain; and at six o'clock in the afternoon, the loss of the ship began to appear inevitable. The captain and officers preserved the utmost intrepidity, and coolly issued their orders wherever necessity required; while their example animated the men to exertion. As the night advanced, the situation of all on board became terrible. It was with the utmost difficulty that the whole ship's company were enabled to keep the vessel afloat; and in order to induce the men to exert their utmost powers at the pumps, the officers stood by cheering and encouraging them, and giving them allowances of liquor. At seven, the ship's company being almost exhausted, signal guns were fired in hopes of obtaining boats from the shore, to save as many of the people on board as possible. Mr. Mortimer, the purser, and six seamen, were sent in one of the ship's boats with a cousin of the captain, and the papers and despatches. After landing them, they came back to the ship, took on board some of the passengers, and, amidst a dreadful sea, which threatened instant destruction, safely conveyed them ashore. Mrs. Blair, one of the passengers, who was going out to India to settle the affairs of her husband, lately dead, remained on board, in spite of all entreaties. Indeed, many more would have embarked in the boats, had they not dreaded to encounter a tempestuous sea in so dark a night.

It was now about nine o'clock, and several boats were heard at a short distance from the ship; but they rendered no assistance to the distressed on board. Whether they were engaged in plunder, or in the humane office of saving those who had clung to pieces of the wreck, could not be ascertained. The crew still continued pumping and baling without intermission; and the cadets on board, though of tender age, laboured most indefatigably. A midshipman was appointed to guard the spirit room, to repress that unhappy desire of a devoted crew to endeavour to forget their miseries in intoxication. The sailors, though

in other respects orderly in conduct, now pressed eagerly upon him, crying, 'Give us some grog, it will be all one an hour hence.' 'I know we must die,' replied the gallant officer, with the utmost coolness, 'but let us die like men;' and armed with a brace of pistols, he kept his post, even while the ship was sinking.

When the carpenter came from below, and told the men who were working at the pumps, that nothing more could be done, and that the ship must go down, the crew were variously affected. Some gave themselves up to despair, others prayed, and some seeking the means of safety, committed themselves on pieces of wreck to the waves. Mr. Bagot, the chief mate, went to the captain, and said, 'Sir, we have done all we can, the ship will sink in a moment.' The captain replied, 'Well, it cannot be helped—God's will be done.' The ship was now nearly full of water, and she gradually sunk in the waves. The cries of the distressed while sinking, which could be heard at a great distance, were awful; the wretched people were seen running about the deck in all the agony and hopelessness of despair, so long as it kept above water. At about eleven o'clock, a heavy sea gave the vessel a sudden shock, and she went down.

At that moment, Captain Wordsworth was seen clinging to the ropes; the fourth mate used every persuasion to induce him to endeavour to save his life, but he seemed indifferent about existence, and perished at the age of thirty-five. One hundred and eighty souls had sought an asylum in the tops and rigging, whose situation was truly dreadful, as they were exposed in a cold, dark, frosty night, with the sea incessantly breaking over them. In their struggles to gain places of security, the most distressing scenes occurred. A serjeant having secured his wife in the shrouds, she lost her hold, and, melancholy to relate, in her last struggles for life, bit a large piece from her husband's arm, which remained dreadfully lacerated. One of the crew having gained a considerable height, endeavoured to climb still higher; but his exertions were frustrated by some messmate, in a perilous situation, seizing hold of his leg; all remonstrance was in vain; and the impulse of self-preservation prevailed so far over the dictates of humanity, that the seaman drew his clasp knife, and cut the miserable fingers across, until the other relinquished his hold, and was killed in the fall.

Several boats now approached the wreck, but they rendered no assistance; at length two sloops, which had been attracted by the signal guns, came to anchor close by the wreck, and by means of their boats, took all the survivors from the shrouds, by twenty in each boat; and in the morning, conveyed them safe to Weymouth. The men in the shrouds showed great calmness; they did not crowd into the boats, but came down one by one as they were called by the officers.

Several persons had a most miraculous escape. When the awful declaration was heard, that 'the ship must go down,' Mr. Grimshaw, one of the cadets on board, and two more, went into the cabin, where they stood looking at each other for some time without uttering a word. At length one of them said, 'Let us return to the deck;' and two of them did so. Mr. Grimshaw remained behind; and opening his writing-desk, took out his commission, his introductory letters, and some money, and then went on deck, but without seeing his companions. The ship was now going down head foremost, and the sea rolling in an immense volume along the deck. He endeavoured to ascend the steps leading to the poop, but was launched among the waves, encumbered by boots and a great-coat, and unable to swim. Struggling to keep himself afloat, he seized on a rope hanging from the mizen shrouds. Amidst his exertions to ascend by it, he slipped into the sea, where he resigned himself to that destruction which now appeared inevitable; but by a sudden lurch of the ship, he was thrown into the mizen shrouds, where he remained until taken off in the morning. Mr. Gilpin, the fourth mate, who was at the mizen-top, with about twenty others, continually cheered them, and contributed much to keep up their spirits.

When the ship was going down, William White, a midshipman and coxswain, leaped overboard, although he could not swim, and trusted to save himself by exertion. He got on a hen coop with two others. After drifting some distance from the ship, it overset, and his companions were swallowed up; while he in vain attempted to regain his seat. In the struggle, he caught a piece of wreck, of which some unfortunate person had just lost hold and was drowned; and by means of it, he reached the mizen rigging. Twenty persons crowded into a boat, which, before advancing many yards, overset, and only one of the number was saved. The captain's joiner was not less fortunate; the same sea which washed Captain Wordsworth over, carried him away along with the launch, which was full of sheep and a cow. The joiner on swimming about a short time, observed the launch, and having got into it among the cattle, he was saved. Mr. Bagot, the chief mate, who much resembled Captain Wordsworth in the mildness of his manners, and his cool temperate disposition, made no attempt to save his life, but shared the fate of his captain, and with similar composure

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The *Sussex*.

The loss of the *Sussex* East Indiaman, which was wrecked near the coast of Madagascar, in 1738, was attended with peculiar circumstances. She met with a violent gale on the 9th of March, to the eastward of the Cape of Good Hope, when homeward bound. Two days after, the captain and his officers, with the greatest part of the crew, went on board the *Winchester* East Indiaman; but John Dean and fifteen other seamen told the

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captain, that 'they would tarry by the ship at all hazards, to carry her safe to some port, as it was a shame to leave such a vessel.'

The *Sussex* stood for Madagascar, and made the island in four days. Two days after, they came to anchor in St. Austin's Bay. They were visited by the king; but the natives seeing so few men on board, became insolent and troublesome, which induced them to quit the coast, and repair to Mozambique, the ship being now in good trim for sea. On the second day, however, after quitting the Bay, the vessel unfortunately struck, and the crew finding she was aground without the possibility of saving her, thought on the best means of escape. Nine men, including Deans, got into the pinnace; but the rest determined to take their chance in the ship, thinking there was no prospect of saving their lives in the pinnace, as the sea ran so high. The pinnace being parted, was struck with a wave, and eight men were washed out, three of whom were drowned. The other five gained the shore, and repaired the pinnace.

They remained here three days; and then with one butt of water, one piece of pork, and three small crabs, put to sea, and in seventeen days reached Madagascar, where they landed. Here they trusted to the mercy and humanity of the natives; but all of them died of sickness (some no twithout the suspicion of having been poisoned) except John Deans, who was conducted to the king, and well received by him. It was, however, some time before he could obtain permission to leave the country; which, after great hardships, he at length obtained, and got on board an East India ship, bound from Madagascar to Bombay. He afterwards returned to Europe, and had a pension from the East India Company.

Shipwrecked Mariners in Virginia.

A small vessel of one hundred and forty tons, commanded by Captain Bayley, with a crew and passengers to the number of forty-one persons, was wrecked on the Ronoke sandbanks, near Virginia, in April, 1710. The boat in which the crew attempted to escape, was staved to pieces before they could quit the ship's side, and they with difficulty regained the deck. Two negroes, who were excellent divers, succeeded in conveying a rope ashore, and making it fast to the stump of a tree; by means of which, seven persons were enabled to escape from the vessel.

For two days they were without provisions, and exposed to a heavy rain, when they obtained from a Virginian planter a couple of pines and a small tub of butter, which the sea had cast up. These they eat with greediness. A puncheon of water was also thrown ashore, which was a great relief. The planter took the party to his habitation, about ten miles distant, and gave them some hung beef, and ground Indian corn mixed with milk. There were only two beds in the house, which the family instantly gave up to the distressed mariners.

After remaining five days with their kind host, they hired a canoe with two sails, and resolved to go up the river to wait on Colonel Carew, the deputy governor, with whom one of the party was acquainted. After being very well entertained by him, they proceeded to the governor, who received them most kindly, and hurried the whole party into his dining room, where a supper and a bowl of punch stood prepared for a number of gentlemen, his guests. But he apologized to them, and said he could not think of anyone tasting the supper until the shipwrecked mariners had been satisfied. They soon cleared what was set before them; and then another supper was provided for the whole company, of which the seamen also shared, notwithstanding their previous repast.

The governor, who was acquainted with Richard Castleman, one of the party, and the owner of the cargo in the vessel that had been lost, offered him his horse, to carry him by land to Kakatan, about one hundred and twenty leagues distant; and also provided as a guide, an honest Quaker, who for a trifling sum agreed to accompany him and bring back the horse. The way lay through unfrequented woods, which the guide traced by marks on the trees. After travelling twenty miles, they arrived at the plantation of a Quaker, to whom the guide said, 'Friend, I have brought along with me a shipwrecked gentleman, who is going to Kakatan, and desires a lodging to-night.' The host answered, 'Friend, come in, thou art welcome.' Here Mr. Castleman was well entertained; and in the morning, when he was going to depart, he offered his host some compensation,; at which he felt much offended, saying, 'My house is no inn, and we see strangers so very seldom, that they are always welcome when they come; and God forbid that I should lessen the store of an unfortunate man like thyself.' Similar hospitality was received during the whole journey; and at the house of the guide's father, where they remained four days, when Mr. Castleman was paying the guide the money agreed upon, his father testified much displeasure, declaring that he would disown him for a son, if he took a single penny. Such was the disinterested and compassionate conduct of the people of America to a man in misfortune. Mr. Castleman reached Philadelphia in safety, where he again joined some of his shipwrecked comrades. They embarked in a vessel for England; and after a stormy passage, reached London in the month of November, 1710.

The *Oswego*.

Few shipwrecks have occurred of late years attended with circumstances more distressing than that of the *Oswego*, which was stranded on the coast of Barbary, about two hundred miles to the southward of Santa Cruz. The

master, Judah Paddock, a Quaker, has written an interesting narrative of the sufferings of the crew, which realizes literally the poet's pictures

——'Of most disastrous chances,
Of moving accidents by flood and field;
Of being taken by the insolent foe,
And sold to slavery; of *their* redemption thence,
And with it all *their* travail's history;
Of antres vast, and deserts idle.'

The *Oswego*, with a crew of thirteen persons, including two Swedes, two Danes, two negroes, two boys, and a worthless Irishman named Pat, sailed from Cork on the 22nd of March, 1800, for the Cape Verd Islands, but by an error in reckoning, missed the Island of Madeira. On the 2nd of April, when between the latitudes of Madeira and Teneriffe, the vessel struck, and she filled rapidly with water. Surrounded with foaming billows, every surge threatened the crew with destruction. It was now about midnight, when the crew, contrary to the wishes of the master, determined on going ashore, though cautioned that they were wrecked on the coast of Barbary. They took the long boat, and such was their haste to quit the ship, that they neither took water nor provisions with them. With some difficulty they reached the rocks, and crawled over some of them which were from ten to twelve feet high, to a sand bed, a little beyond which appeared a sand hill above a hundred feet in height.

The crew soon became sensible of their error in quitting the ship; and their first object was to get back to it for a supply of provisions and water, and materials for repairing the long boat, which had been much shattered on the rocks. Several of the crew attempted to swim to the wreck, but failed; and Sam, one of the negroes, was so much exhausted, that he was with difficulty saved by the exertions of two of the men, who swam after him. A raft was now constructed, by lashing together some pieces of small spars, and the lower yard of a ship which they found lying on shore. But failing to gain the wreck by these means, the mate, at Mr. Paddock's suggestion, determined on trying to reach it, by following the receding water as low as possible, and then darting through the breakers, which alone prevented the sailors from reaching it. He accordingly stripped, and in less than five minutes was at the ship.

A quantity of provisions, consisting of forty pounds of bread, a small quantity of potatoes and onions, a bag of Indian corn, with clothes, bedding, &c., were safely landed. A quantity of water in kegs, and unfortunately, as it afterwards proved, a case of spirits, and a hamper of port wine and porter, were also brought on shore. Having erected a tent, and made a good supper, at eight o'clock they set the watch, who were to be relieved every two hours, intending to begin early the next morning, and land everything necessary for repairing the boat, so as to render it fit for their departure, which they hoped to do in two days.

Anxious to know whether there were any inhabitants in the neighbourhood, they despatched one man to the eastward, and another to the west, along the coast, to endeavour to discover, if possible, whereabouts, and in what sort of country, they were. In the evening, the man who had been sent to the west returned with most fearful tidings that he had seen about twelve miles off a heap of human bones near a fire, which did not appear to have been extinguished above a few days; and he was convinced that they were in a land of cannibals. Luckily he told this adventure first to the master, who had gone to meet him, and who prevailed on him not to mention it to the others, for fear it might dishearten them The man sent towards the east lost his way in the mountains, and did not get back till the following day, when they were all in great uneasiness about him. He had walked a distance of fifty miles without seeing any human being, except a man with a camel travelling westward. In the meantime, an incident took place which led to an entire change of purpose. Pat, and one of the Danes, who was as much addicted to tippling as himself, being unfortunately together upon watch, they made free with the spirits, and fell asleep through drunkenness. This neglect of duty was discovered when their companions awoke in the morning; and what was much more afflicting, it was found by the traces and footmarks left, that during their insensibility, two natives (accompanied by a dog) had walked round, and reconnoitred the party. Dreading the appearance of the natives in force, the idea of finishing the repairs of the boat was now abandoned, and the crew resolved on marching along shore, in the hope of reaching Santa Cruz, which they supposed to be about a hundred and eighty miles distant. Each man then took five bottles of water and twenty biscuits; and thus slenderly provided, began their sorrowful route. The master had an umbrella; a spy-glass, about the value of six hundred dollars in gold; and a copper teakettle full of water, to be first used. His pockets were stored with chocolate and sugar. Pat and the Dane contrived to smuggle a bottle of gin, and pass it for water, which was afterwards the cause of much evil. Mr. Paddock put on a new suit, and the rest of the clothing was divided among the crew. The negro Jack, seeing two pieces of tabinet which Mr. P. had bought in Ireland for his wife, about to be left, seized hold of them, saying, 'Master, my mistress shall wear these gowns yet: she shall, master, depend upon it; they are too pretty to leave here; and singular as it must appear, Jack's declarations were realized.

Having buried all their arms, and hoisted an ensign on the hill, that they might depart 'under flying colours,' they set forward, agreeing, in case of separation or capture, to call themselves Englishmen. They travelled south-east, over mountains of sand, exposed to the burning sun, and the reflection of its

rays from the burning sands. Towards evening they reached a cave by the sea-side, into which they all entered, and passed the night. On the next day they resumed their toilsome progress, and met with one of those illusions so frequent in torrid climates: at the distance of two miles they thought there was a pond; two men were immediately dispatched forward, when they found it to be a formation of pure salt. The disappointed wanderers went on; and not long after a town appeared before them, at a distance of not more than a quarter of a mile. The master caused the men to stop, and advanced alone. He reached a cluster of houses, from twenty to thirty in number, and from ten to twenty feet square, without roofs, each having a door-way on the south side, indifferently well built without mortar. On a signal, the men came up. They walked about the building, conjecturing what they were; when they discovered, on the north side of the northernmost house, several casks, of about one hundred gallons, with one head out. From their appearance they took them to have been French brandy casks. The wooden hoops were mostly left on them, but the iron ones were all gone. In one of them there was *a large quantity of human hair*. Upon looking into that cask, one of the men exclaimed, 'O my God! we are in a savage inhospitable land; these poor fellows, who were lately here, have been murdered.' Their lot was however cast, and they had only to submit. They agreed in opinion that these cabins had been erected by a shipwrecked company for their preservation; but that they had been destroyed by the natives. This conjecture was rendered more probable, by a pile of human bones, which were found about fifty yards from the place. At night, they bivouacked at the foot of a rock, surrounded by wild beasts, which they supposed to be hyænas, and they did not dare to resort to the usual expedient to keep them off, that of lighting fires, lest it should betray them to the more savage human inhabitants.

Discontent again appeared among the crew, who had now got about fifty-five miles from the vessel, and they came to the insane and fatal determination, to measure back their steps. Remonstrance was in vain; and it was at length agreed, that they should all go back, and use every exertion to prepare the boat for sailing, except Mr. Paddock, who would go forward, and if he found the inhabitants friendly, would hire camels and send for them. The two negroes would not quit their master, and Pat also accompanied him. The provisions and the water were divided; those who were going forward being allowed the largest share, namely, twenty bottles of water and a full share of bread.

All things being thus arranged, they separated. 'The expressions of every man on this trying occasion,' says Mr. Paddock in his narrative, 'can never be erased from my memory, as long as my senses shall remain. Tears gushed from every eye; some of us could scarcely articulate the word *Farewell*. We shook hands with each other, and all moved in a silent procession at the same signal, which was *go on*.

Mr. Paddock and his little band had not proceeded far, when they encountered seven Arabs, whom he advanced to meet, and held out his right hand in token of friendship. Of this the barbarians took no notice; but passing him as quickly as possible, they rushed upon their prey with drawn daggers, threw them down, and began to cut away their knapsacks, and rifle them of everything about their persons.

The captain was the last exposed to this inhospitable treatment; his spy-glass being mistaken for arms, which rendered the savages more cautious. At length, however, they sprung upon him like tigers, and soon stripped him of his watch, gold, and other property. This done, and the spoil almost fought for in the struggle of appropriation, these religious robbers faced eastward, fell on their knees, and took up sand in their hands as if it were water, and washed themselves with it—hands, arms, face, neck, &c. They next fell prostrate, with their faces on the ground; then rose upon their knees, and said over many words, which, from their looks and gestures, appeared to be prayers, or a sort of *te deum* for their booty.

The banditti now re-primed their guns, and made their poor prisoners kneel down with their faces towards them. This done, they enquired for the remainder of the crew, their number, where the ship was, &c.; and after obtaining this information, though with some difficulty, they gave each of them a load to carry, when they gave the word *bomar*, go on, accompanying it by a blow, and a push forward.

Eager to get to the vessel, the Arabs drove them along with continued blows, and the threat of shooting them. On the ninth, they overtook six more of the crew on their way back to the vessel, the remaining four having lain down to sleep on the road; as soon as these six saw the Arabs approaching, they finished their remaining water, to the great regret of Mr. Paddock and his companions, who hoped, on meeting with them, to have quenched their burning thirst. These men were soon stripped with the same brutality as had been practised on the first party, and added to the band of prisoners. In describing the number of his companions, Mr. Paddock had designated *ten*, meaning ten besides himself, the negroes, and Pat; but the Arabs understood him ten in all, and were now satisfied that they had captured the whole. They thereupon thought of dividing their prisoners,—a difficult task, since ten were to be allotted among seven. With much contention, the chief and his son (a youth of seventeen or eighteen) obtained three; Mr. Paddock, and Jack the black, fell to the share of the worst Arab of the gang, and the rest had each one. Thus disposed of, they travelled, suffering every misery, till they arrived at the shore on which the vessel lay. Here about two hundred and fifty of the natives had collected, men, women, and children, and nothing

but furious contests for plunder and confusion prevailed. The four mariners who had slept on the road, made their appearance in the midst of this scramble, in which some blood was shed, and were immediately seized and stripped by the multitude. Their destiny was thus separated from that of the ten who had been divided among the seven Arabs; and after only half an hour's mournful communion, the latter were once more put upon their march, leaving their messmates in the hands of the crowd, who were breaking up the *Oswego*.

They first shaped their course south-west; and having procured a camel to carry their baggage, they turned eastward, and marched over the old ground on the 9th and 10th of April. One of the Arabs now left them, but soon returned with about half a bushel of sweet berries, and an animal about the size of a half-grown goat. Its head, skin, and legs they took off immediately, opened and quartered it, laid it on the sand, and covered it over with hot sand, and a fire of dried sticks to cook it. The entrails in their raw state, were thrown to the poor prisoners, who were suffering more from thirst than hunger, having been long without water. This nauseous food being warm and moist, these unhappy men were fain to chew it after picking off the fat, It was destined to be their meal for five days. After finishing their own repast, the Arabs threw the bones to the Christian dogs, but there was not an ounce of meat on the whole. From the 11th to the 14th, was only a repetition and aggravation of miseries. Almost without water during the burning heat of day, without covering (except sometimes drifting sand) during the inclemency of the night, forced onward at the rate of from thirty to thirty-five miles daily, and nearly destitute of food, nothing could exceed the wretchedness of their condition. A pond of putrid water, as thick as common gruel, was a luxury beyond estimation; and the twigs of a shrub, like dwarf thorn, and a patch of barley which they came to on the 13th, were gratefully acknowledged as blessings from heaven. With the raw grain, the Arabs, for the first time showing them any kindness, assisted them to fill their stomachs. Patches of wild oats were also seen here and there in these desert places, as their journey lengthened. On the 14th, after their long and never forgotten morning prayers, the Arabs discharged the camel and its owner, and loaded their captives with the luggage; but they now were too faint and exhausted for the labour, and neither threats nor blows had power to urge them on. Parched with thirst, life itself seemed worth no more than a tumbler of water; and their cruel taskmasters were compelled to relieve them from their burthens, the greater part of which they buried in the sand. Two or three miles further, they arrived at an encampment of several hundred natives, with their wives and families. Here they found in slavery an Englishman, about nineteen, named George, and two boys, Jack, and Laura, a Mulatto, all belonging to the ship the *Martin Hall*, of London, cast away on that coast more than a year before. The meeting was of the most affecting kind.

After proceeding onward for some days, and suffering under the accumulated miseries of hunger, thirst, and fatigue, the wretched prisoners were all sold to an Arab chief of the name of Ahomed, except the two negroes, whom the mountaineers would not part with at any price. Ahomed having bought the men on speculation, sent them to Mogadore, where they were received with every kindness by Mr. Gwin, the British Consul, and ransomed by Messrs. Court, Jackson, and Foxcroft, for the sum of 1700 dollars. One incident only remains to be told; while Mr. Paddock was with Mr. Foxcroft, a wild Arab came with the pieces of tabinet, which the poor negro had vowed his mistress should wear. They were immediately purchased, and Mr. Paddock had the pleasure of presenting to his wife a dress which must have been doubly prized on account of its singular adventures.

Humanity of Caraib Indians.

Captain Aubin, with a crew of nine men, was shipwrecked on the Coast of Guiana, on the 14th of August, 1756. The ship, which was a bark of eighty tons, filled so rapidly with water, that some of the men were drowned in their hammocks. Captain Aubin, with the mate and two of the crew, got into the boat, which was leaky, without any provisions or water, without a sail or oars, or any implement except a knife. Thirteen onions were picked up near the ship before leaving her. With much labour the planks which lined the bottom of the boat were got up, and a mast formed of them. A piece of plank was used as a substitute for a yard, and to this was fixed one of the sailor's trousers, which served as a sail. A shirt was cut into strips, which were twisted, to serve the purpose of rigging. The boat continued to leak so much, that one of the men was incessantly occupied in baling out the water by means of the captain's Dutch hat. Such was the melancholy situation of these men, who were naked, and in the midst of a tempestuous sea.

Hunger and thirst were resisted for two days with great patience; but on the third day Captain Aubin killed a dog which they had taken on board. The animal's blood was caught in the hat, out of which the men eagerly drank by turns, and felt themselves very much refreshed by it. The flesh of the dog, and a flying fish, which had fallen into the boat, were also a great relief. On the eighth day the two seamen died, and the captain and mate were so weak as to be unable to stand upright, or steer the boat. To their inexpressible joy, however, the high land at the western extremity of the island of Tobago was discovered in the evening; and, keeping the boat towards it all night, a current in the morning cast them on the beach at the easternmost part of the island.

They had not remained here long when they were discovered by some native Caraibs,

who first brought them food, and then conveyed them to their huts in Man of War Bay. Captain Aubin was laid in their only hammock; a very palatable mess of herbs and broth was prepared by a woman for him, and his wounds were dressed with a decoction of tobacco. Every morning the men lifted him from the hammock, and carried him in their arms under the shade of a lemon tree, where they covered him with plantain leaves, to shelter him from the beams of the sun. Similar attentions were paid to the mate; and the Caraibs were so generous as to give to each a pair of trousers and a shirt, which they had obtained from the ships casually arriving there to trade for turtle and tortoiseshell.

Such was the care and attention experienced by Captain Aubin, that in about three weeks he recovered so far as to be able to support himself on crutches. The natives crowded from all parts of the island to see him, and none came empty-handed, but some brought one thing and some another for their relief.

Captain Aubin gave the natives several boards, with his name cut upon them, to be shown to any ships which might casually touch at the coast. At length, a vessel in a voyage to Martinique saw one of the boards, and made the circumstances of his situation first known at Martinique, and thence it reached Barbadoes.

His fate having been made known at Barbadoes, a small vessel was dispatched in quest of him, and he and his mate were thus enabled to leave the hospitable Caraibs, after having lived nine weeks on their bounty; and when prepared to depart, they still furnished a quantity of poultry, roots, and fruits for the voyage. About thirty men, women, and children accompanied him to the beach, and all appeared impressed with the deepest regret at his departure.

The *Pandora*.

After the mutiny on board the *Bounty* armed transport, in 1789, when the commander, Captain Bligh, having been forced into an open boat, made a dangerous voyage from Tofoa to Timor, the British Government determined that so flagrant an act of insubordination should not pass unpunished. Accordingly the *Pandora* frigate, Captain Edwards, was dispatched in quest of the mutineers, in January, 1791. They were discovered at Otaheite, and fourteen of them secured.

On the return of the *Pandora*, in the month of May, she was wrecked in Endeavour Straits, when thirty-five of the crew and four of the prisoners perished. The remainder, amounting to 110 persons, got safely on board the pinnace, the launch, the yawl, and other boats, and set out on a voyage to Timor. A pair of wooden scales was put into each boat, and the provisions being short, the weight of a musket-ball of bread was regularly supplied to each individual. They at length neglected weighing their slender allowance, their mouths becoming so parched that few attempted to eat; and what was not claimed was returned to the general stock. Old persons suffered more than the young ones, of which a remarkable instance was seen in a young boy, a midshipman, who sold his allowance of water two days for an allowance of bread. At length, after a long and dangerous voyage, they reached Timor, and afterwards Cowpang, where the Dutch received them with the utmost kindness and hospitality.

Noble Resignation.

On the reduction of Louisbourg, in 1758, the island of St. John, in the entrance of the Gulf of St. Lawrence, capitulated on the condition that the inhabitants should be sent to France. The *Duke William* transport, commanded by Captain Nicholls, took on board nearly four hundred of them; but on her way home encountered a violent storm, which nearly dashed her to pieces. Every effort was made to preserve the ship, in which the French, and even the women, greatly assisted. There was a prisoner on board, who was a hundred and ten years of age, the father of the whole island of St. John's, and who had a number of children, grandchildren, and other relations on board. The gentleman, seeing no hopes that the vessel could be saved, went to Captain Nicholls, and taking him in his arms, said that he came by desire of the whole of his countrymen, to request that he and his men would endeavour to save their own lives in the boats. 'And,' said the venerable patriarch, while the tears trickled down his furrowed cheeks, 'as the boats are insufficient to carry more than you and your crew, we will not be accessary to your destruction. We are well convinced by your whole conduct that you have done everything in your power for our preservation, but God Almighty seems to have ordained that many of us must perish, and our only wish and hope is, that you and your men may reach the shore in safety.'

Such generosity and gratitude, for only doing a duty in endeavouring to save the lives of the prisoners, as well as their own, astonished Captain Nicholls, and he replied, that although there were no hopes of life, yet, as they had all embarked in the same unhappy voyage, they would all take the same chance, and share the same fate. The old gentleman strongly remonstrated, and reminded the captain that if he did not acquaint his people with the offer he would have to answer for their lives. Captain Nicholls then mentioned it to the crew, who said they would cheerfully remain on board if any plan could be devised for the preservation of the others; but that being impossible, they would not refuse to comply with their earnest request. The people then thanking them for their great kindness, bade them an eternal farewell, and, hastening down the stern ladder, got into the boat, to the number of twenty-seven. A French priest, who was under strong apprehensions of death, was at his earnest request taken into the boat. Just as they had left the

vessel her decks blew up, she instantly sunk in the ocean, and three hundred and sixty persons perished with her. Captain Nicholls and his men reached the coast of Cornwall in safety, and landed at Penzance.

Camoens.

When the celebrated poet of Portugal found it prudent to banish himself from his native country, he sailed for India with a resolution never to return. As the ship left the Tagus he exclaimed, in the words of the sepulchral monument on Scipio Africanus, *Ingrata patria, non possidebis ossa mea*—Ungrateful country, thou shalt not possess my bones! He little knew what evils in the east would awaken the remembrance of his native fields.

After various adventures, Camoens set sail in a ship, freighted by himself, from Macao for Goa, but was shipwrecked in the gulf, near the mouth of the river Mecou, in Cochin China. All he had acquired was lost in the waves; his poems, which he held in one hand while he saved himself with the other, were all he found himself possessed of when he stood friendless on the unknown shore. But the natives gave him a most humane reception; this he has immortalised in the prophetic song of the tenth Lusiad. Having named the Mecon, he thus proceeds:—

Este recebera placido, e brando, &c.

'On his gentle hospitable bosom shall he receive the song, wet from woeful unhappy shipwreck, escaped from destroying tempests, from ravenous dangers, the effect of the unjust sentence upon him, whose lyre shall be more renowned than enriched.'

And in the seventn book he tells us that here he lost the wealth which satisfied his wishes:—

Agora de esperanca ja adquirida, &c.

'Now, blest with all the wealth fond hope could crave,
Soon I beheld that wealth beneath the wave,
For ever lost;——————
My life, like Judah's heaven-doom'd king of yore,
By miracle prolonged.'

Ships Lost amidst Ice.

In the year 1777, three Dutch vessels were lost in the Greenland whale fishery, and of the crews, consisting of four hundred and fifty men, only one hundred and forty were saved. The crews, in the first instance, obtained a refuge in another vessel, which they reached with much difficulty, being obliged to leap from one piece of ice to another. The seamen were exposed to all the horrors of famine, being reduced to feed on the remnants of fish attached to the root of a whalebone. The dogs belonging to the lost vessels were next killed and ate, and snow water, in which chips of wood had been infused, was drank to quench their thirst.

The refuge ship was, the day after they had got on board, crushed by enormous pieces of ice, and then buried under them. The suddenness of the disaster prevented the crew from saving any fuel from the vessel, but they got some portions of sails on the first alarm, and eleven boats. These precautions proved vain, for they were forced to seek for safety in flight; then leaping from one portion of ice to another, they tried to find a solid place of sufficient extent to contain the whole. This they at length found, and carried thither their scanty stock of provisions.

These mariners, though exposed to the most intense cold, on an immense island of ice, which might the first moment tumble down and crush them to atoms, and almost destitute of food and clothing, still continued to

'Lay down likelihoods and forms of hope.'

They hastily prepared two miserable tents with the pieces of sails they had secured, and sheltered themselves in them in the best manner they were able. The field of ice continually drifting, it became impossible to remain on it with any degree of safety. Two hundred and thirty of the rescued crews resolved attempting another voyage to reach the continent, while twenty-six, considering it impracticable, preferred staying behind. The adventurers, entertaining different opinions with respect to their route, separated into several parties.

Captain Janz and three other officers, followed by forty seamen, set forward on the 13th of October. Each had thirteen biscuits, which was his whole stock of provisions. After a short though distressing journey, they arrived at an island, where they passed the night. Here they met some of the inhabitants, who were very hospitable, carried them in canoes to their huts, and supplied them with dried fish, the flesh of seals, and vegetables.

After passing several days with their benefactors, they resumed their journey, which was a painful one. They passed through different tribes of Greenlanders—by some they were well received, but much oftener ill-treated; and they were exposed to die of hunger and thirst. A little moss, scraped from under the snow, and the raw flesh of the dogs that they killed, added to a few which were luckily caught, formed their entire sustenance. At last, after enduring every species of misfortune and fatigue, they arrived at the Danish settlement of Frederickshaub, on the 13th March, where they were hospitably entertained, and afterwards sent to Holland.

Another party, who had taken a northerly direction, endured nearly equal distress, but reached the same place with the loss of one man only. Those of their companions in misfortune who could not be persuaded to follow them remained on the ice until it was drifted towards Staten Point. They, however, luckily made the land, and embarking after-

wards in a boat they had preserved, they reached Greenland, whence they were rescued by a Danish ship, and ultimately reached Holland.

The Pelew Islands.

The assertion of Shelley, that

'We lay aside distinctions, if our fates
Make us alike in our misfortunes,'

meets with a bold contradiction in the conduct of the crew of the *Antelope* packet, which was wrecked off one of the Pelew Islands, in August, 1783. Nothing could be more exemplary than the conduct of the men, not only while on board the vessel struggling to preserve her, but afterwards when they landed, and during a residence of some months on the islands, where a new vessel was built. This shipwreck is less memorable for its disasters than for having brought the English acquainted with the amiable and hospitable inhabitants of a nation till then unknown.

The *Antelope* packet, in the service of the East India Company, commanded by Captain Henry Wilson, with a crew of fifty persons, including sixteen Chinese, sailed from Macao on the 20th of July, 1783; and on the 3rd of August she struck on some rocks near one of the Pelew Islands, called Oroolong. Fortunately the accident was not so sudden as to prevent the crew from constructing a raft; and on that and in the boats, they conveyed on shore a considerable stock of provisions, arms, stores, working tools, &c. The crew endeavoured to cheer and console each other as much as possible; and when they determined to leave the ship, not a man offered to take anything but what truly belonged to him, nor did any of them ask for or obtain spirits—the common bane of seamen in misfortunes.

On the day after they landed, a small party of the natives came to them in two canoes. One of them could speak the Malay tongue, and was enabled to converse with the linguist belonging to the *Antelope*. On learning the misfortunes of the mariners, they expressed much sympathy. Two of them were brothers of the King of Pelew, and they exhibited the greatest wonder and astonishment at everything they saw. A continued intercourse was now kept up between the mariners and the natives. The king of Pelew frequently visited them, gave consent to build a new vessel, and in return had the assistance of a few English sailors in some warlike excursions against the neighbouring islands.

Such was the activity of the crew, and so cordial their assistance, that by November a new vessel was built, and launched amidst the cheers of the English and congratulations of the natives, on the 9th of that month. The King of Pelew felt such confidence in the English, that he determined to send his second son, Prince Le Boo, to England, under the protection of Captain Wilson; he accordingly embarked, and the new vessel, called the *Oroolong*, quitted these friendly natives on the 12th of November. Captain Wilson first sailed to Macao, and thence to Canton, where he sold his ship for seven hundred dollars. He then embarked with Prince Le Boo on board the *Morse* East Indiaman, bound for England, where they arrived in safety on the 14th of July, 1784.

This young prince, then only eighteen years of age, interested every person who saw him, from the amiableness of his disposition, and his anxiety to learn everything that might be of service to his country when he returned to Pelew. Notwithstanding the utmost care was taken of him, the Prince Le Boo died of the smallpox five months after he reached England. The directors of the East India Company resolving to send out vessels to acquaint the king with the death of his son, two officers who had been on board the *Antelope* sailed for that purpose in August, 1790. The king bore the intelligence with the utmost fortitude, and said he knew Captain Wilson had been good to him. The intercourse commenced by misfortune with the Pelew islands, has been maintained; and implements of husbandry and grain have been sent to the inhabitants, to endeavour to improve their country.

The *Halsewell*.

'Disastrous day! what ruin hast thou bred!
What anguish to the living, and the dead!
How hast thou left the widow all forlorn,
And ever doom'd the orphan child to mourn.'
FALCONER.

A deeper sense of commiseration has seldom been excited than that occasioned by the loss of the *Halsewell* East Indiaman. It even became the subject of scenic representation; and the matchless pencil of De Loutherbourg described a storm at sea, with the loss of the *Halsewell*, with the most astonishing accuracy. The conflict of the raging elements, with all their characteristic horrors, presented such a striking and fearful imitation of nature, that even mariners viewed the scene with terror and astonishment.

The *Halsewell*, one of the finest ships in the service of the East India Company, commanded by Captain Pierce, an officer of distinguished ability and exemplary character, sailed from the Downs on the 1st of January, 1786. Besides the crew and a body of soldiers, there were a considerable number of passengers on board, including several distinguished for their beauty and accomplishments. The vessel, after being driven about by contrary winds for some days, struck on the rocks near Leacombe, on the Isle of Purbeck, at a part of the shore where the cliff is of vast height, and rises almost perpendicular from its base. At this particular spot, where it was the peculiar misfortune of the *Halsewell* to be driven, the foot of the cliff is excavated into a cavern of ten or twelve yards in depth, and of breadth equal to the length of a large ship. The sides of the cavern are so nearly

upright as to render it extremely difficult of access; and the bottom is strewed with sharp and uneven rocks, which seem by some convulsion of the earth to have been detached from its roof. The ship lay with her broadside opposite to the mouth of this cavern, with her whole length stretched almost from side to side of it.

When there was no longer the hope of being able to keep the vessel afloat, and the ship had separated in the middle, the crew, who had been very remiss in their efforts, quitted the vessel in great numbers. Some of them reached points of the projecting rocks, from which they afterwards fell, while others were dashed to pieces against the sides of the cavern. Twenty-seven persons, among whom was Mr. Meriton, the second mate, gained the rock, but only a few of them succeeded in scrambling beyond the reach of the returning tide.

Captain Pierce remained on board the vessel, and sat down between his two daughters in the round-house, struggling to suppress the parental tear which involuntarily forced itself in his eye. It was now night, and there were no hopes of rescuing the ladies until daylight.

Those who had reached the rock felt some expectation that the vessel would remain entire; for in the midst of their own distress the sufferings of the females on board affected them with the most poignant anguish, and every sea that broke inspired them with terror for their safety. But, alas! their apprehensions were soon fatally realised, and within a very few minutes of the time that Mr. Rogers, the third mate, had gained the rock, an universal shriek, in which the voice of female distress was lamentably distinguished, announced the dreadful catastrophe:

'The battering waves rush in
Implacable, till, delug'd by the foam,
The ship sinks foundering in the vast abyss.'

In a few moments all was hushed except the roarings of the winds, and the dashing of the waves; the wreck was buried in the deep, and not an atom remained to mark the scene of this dreadful catastrophe.

The shock which this gave to the trembling wretches in the cavern was awful. Though hardly rescued from the sea, and still surrounded by impending dangers, they wept for the destiny of their unhappy companions. Many who had gained a precarious station, weakened with injuries, benumbed with cold, and battered by the tempest, forsook their hold, and falling on the rocks, perished beneath the feet of their miserable associates. Their dying groans and exclamations, only tended to awaken more painful apprehensions, and increase the terror of the survivors.

At length, after three hours, which seemed as many ages, the break of day showed their wretched situation in all its horrors. The only prospect of saving themselves was to creep along the side of the cavern to its outward extremity, and on a ledge scarcely as broad as a man's hand, to turn the corner, and endeavour to scramble up a precipice almost perpendicular, and nearly two hundred feet from the bottom. Desperate as the attempt was, some made the effort and succeeded; while others trembling with fear, or exhausted by the preceding conflict, lost their footing, and were dashed to pieces on the rocks below.

The two first persons who gained the top hastened to the nearest house, and made known the condition of their comrades. Mr. Garland, steward to the Purbeck Quarries, immediately collected the workmen, and procuring ropes with all possible despatch, made the most humane and zealous exertions for the relief of the survivors; but it was a task of great difficulty, as the rocks hung over so much, that it was not easy to throw a rope to their relief.

Many persons, in attempting to gain the rope, missed it, and perished; but when the officers and seamen who had been saved, mustered at the house of Mr. Garland, they were found to amount to seventy-four, the only persons saved out of rather more than two hundred and forty, that were on board the *Halsewell* when she sailed through the Downs. It was supposed that about fifty more had reached the rocks, but were either washed off or fell from the cliffs.

When it has been our misfortune to record too many instances of a very opposite conduct, it is pleasing to state, that the master of the Crown Inn, at Blandford, Dorsetshire, not only sent for all the distressed seamen to his house, where he liberally refreshed them, but presented each with half-a-crown on his departure.

James II.

Sir James Dick, of Prestonfield, in a letter, dated Edinburgh, 9th of May, 1682, gives the following interesting account of the shipwreck of the Duke of York, afterwards James II., when on his way to Scotland, accompanied by Sir James Dick, and other Scottish persons of distinction.

'At seven o'clock in the morning of Saturday last, the man-of-war, called the *Gloucester*, Sir John Berry, captain, wherein his highness was, and a great retinue of noblemen and gentlemen, whereof I was one, did strike in pieces, and wholly sink upon the bank of sand called the Lemon and Oar, about twelve leagues from Yarmouth. The duke, and the whole that accompanied him, were in bed, and the helm of the ship having broke, the helmsman was killed by the force of it. When the duke had got on his clothes, he inquired how matters stood, the vessel having nine feet water in the hold, and the sea running in at the gun-ports. All the seamen and passengers were not under command, for everyone studying his own safety, whence the duke was forced to go out at the large window of the cabin, where his little boat was secretly ordered to attend him, lest the passengers and seamen should have so thronged

in upon him, as to drown the boat. It was accordingly conveyed in such a way, that none but the Earl of Winton, and the Lord President of the Court of Session, with two of his bedchamber men (of whom one was afterwards Duke of Marlborough) went with him; but were forced to draw their swords to keep the people off. We seeing his highness gone, did cause tackle out with great difficulty, the ship's boat, whereinto the Earl of Perth got, and then myself, by leaping off the shrouds into her; the Earl of Marchmont after me, jumped in upon my shoulders, and then the Laird of Touch, with several others that were to row. Thus we thought the number sufficient for her loading, considering the sea ran so high by a wind from north-east, and because we saw another boat, close by the one containing the duke, overset by the waves, and the whole people in her drowned, except two, who were observed riding on the keel. This made us desire to be gone; but before we were aware, twenty, or twenty-four seamen leaped in upon us, from the shrouds, which induced all the spectators and ourselves to think we were sinking, but having got out of reach, and being so crowded, prevented an hundred more from doing the like.

'Among those that were left, were my Lord Roxburgh, and Laird Hopetown, and Mr. Littledale, Roxburgh's servant, and Dr. Livingston, the President of the Court of Sessions' man; all those being at the place I jumped from, would not follow, since it seems, they concluded, that it was safer to stay in the vessel, than to expose themselves to any other hazard. But all were in an instant washed off or drowned.

'There perished in this disaster, above two hundred persons; for I reckoned there were above two hundred and fifty seamen, and I am sure there were eighty noblemen and gentlemen, their servants excluded. My computation was, we were about three hundred and thirty in all, of which I cannot understand one hundred and thirty to be saved.

'When about to row to the nearest yacht, the waves were such, and we overloaded, that every moment we thought to have been drowned; and being about midway to the yachts there were a great many swimming for their lives, who caught firm hold of the boat, and held up their heads above water, crying for help. This hindrance we kept off, and loosed their hands, telling them they would both be our destruction and their own. This, however, would not always force them off, until several joined together against them; but I was glad to get one taken into the boat, lest I should have been pulled out of it. Then it pleased God to bring us wonderfully to one of the yacht's sides, being less than a quarter of a mile distant; but she durst come no nearer on account of the bank of sand where our ship was lost. If it had not been that there were guns shot from our ship, showing them our distress by that sign, the other men-of-war, that were immediately following, would have come into that same disaster; but they immediately bore off, and the four yachts came up as near as they durst, and sent off their boats to help; but all that could be done, could not prevent this great loss of two hundred men, as I have said. I was in my gown and slippers, lying in bed, when the ship first struck, and escaped in that condition.

'When I looked back, I could not see one bit of the whole great ship above water, but about a Scots ell of the staff upon which the royal standard stood. To conclude this melancholy account, besides all the above persons of respect, our countrymen, whom I have enumerated, there perished of English of respect, my Lord O'Brien, and my Lord Hyde's brother, who was a lieutenant of the ship.'

Inventive Enterprise.

When the crew of the *Wager* man-of-war had escaped from the wreck, to the coast of Patagonia, the boatswain's mate having got a water puncheon, scuttled it, then lashing two logs, one on each side to it, he went to sea in this extraordinary and original ark. He thus frequently provided himself with wild fowl, while all the rest were starving; and weather was bad indeed, when it deterred him from adventuring. Sometimes he would be absent a whole day. Once he was unfortunately overset by a heavy sea, when at a great distance from shore; but being near a rock, though no swimmer, he contrived to scramble to it. There he remained two days with little prospect of relief, as he was too far off the land to be visible. Luckily, however, a boat happened to go that way, in quest of wild fowl, and discovering his signals, rescued him from his forlorn situation. He was, however, so little discouraged by this accident, that a short time after, he procured an ox's hide, and by the assistance of hoops he converted it into a sort of canoe, in which he made several successful voyages.

Vicissitudes.

The *Winterton* East Indiaman, was wrecked near the coast of Madagascar, on the 20th of August, 1792. The boats being most of them dashed in pieces, Captain Dundas and forty-eight persons were on board the vessel when she went down. The rest of the people got to the land, some on small pieces of the wreck which drifted nearer the shore: others in canoes, with which the natives came off to plunder the remains of the vessel. The whole of the survivors, in a few days, arrived at Tulliar, the residence of the King of Baba, who treated them with much humanity.

Mr. Dale, the third mate, with four seamen, were despatched in the yawl, to Mozambique. to procure a vessel, which, in consequence of being driven to other settlements, they did not reach in less than five months. A vessel was procured, and the party, which had been

reduced to one hundred and thirty by sickness, though double the number escaped from the wreck, were conveyed to Mozambique. They next embarked in a private vessel, which Mr. Dale freighted for Madras, but on their voyage, they were captured by the French privateer, *Le Mutin.* Mr. Dale, Lieutenant Brownrigg, with twenty-two seamen and soldiers, were taken into the privateer, and an officer, with some men, put into the other ship to guard the remainder. The privateer afterwards proceeded on her cruise; when, on entering the road of Tutecorin, she engaged the *Ceylon,* a Dutch Indiaman, and after an action of about a quarter of an hour, was captured. The British seamen were thus liberated, and reached Madras twelve months after the shipwreck.

Storm off Weymouth.

Few storms at sea, have been more severe or destructive, than that which visited the coast of Weymouth, on the 18th of December, 1795. Indeed it may almost be said, that

'The straining winds ne'er toil'd so hard before.'

Three transports, the *Catherine,* the *Venus,* and the *Piedmont,* with a number of troops on board, and three merchant ships, were wrecked. A woman and a boy were the only persons saved from the *Catherine.* Of the few who reached the shore from the *Piedmont,* there was scarcely one who was not dreadfully bruised, and some had their limbs broken. Of ninety-six persons on board the *Venus,* only nineteen were saved, and the loss of lives in the merchant vessels was still greater.

The whole number of dead found on the beach amounted to two hundred and thirty-four. Of these, two hundred and eight were committed to the earth as decently as circumstances would admit, in graves dug on the fleet side of the beach, beyond the reach of the sea, where a pile of stones was raised on each to mark where they lay. The officers were interred in a large grave in the churchyard of Wyke, where two monuments have been raised to the memory of the unfortunate sufferers.

The *Juno.*

'Dire was the tossing, deep the groans! Despair
Tended them——
And over them triumphant, Death his dart
Shook, but delayed to strike, though oft invoked
With vows, as their chief good, and final hope.'

MILTON.

The *Juno,* a vessel of four hundred and fifty tons burthen, with a crew of seventy-two persons, chiefly Lascars, was wrecked on the coast of Aracan, in June, 1795. The ship did not go to the bottom, as was expected, but went no farther than just bringing the upper deck under water. All hands scrambled up the rigging to escape instant destruction; moving gradually upwards, as each succeeding wave buried her deeper in the ocean. Captain Bremner, his wife, the second mate, Mr. Mackay, with a few others, got into the mizen top; and all the rest clung about the mizen rigging, except one man, who gained the foretop. The ship rolled so violently, that it was with great difficulty they could hold themselves fast.

A raft was constructed, and on the sixth day from the vessel going down, the principal part of the crew ventured on it, but finding it too heavily loaded, many returned to the ship; and the remainder, after working all night without clearing the vessel, got back to their old stations on the wreck. Captain Bremner died delirious, leaving his wife, a delicate young woman, to all the horrors from which death had relieved him.

Each succeeding day had its victims, and thinned the shrouds of their wretched inhabitants. Two boys were taken ill at the same time; Mr. Wade, the father of one of them, heard the news with indifference, saying, that 'he could do nothing for him,' and left him to his fate. The other father, when the accounts reached him, hurried down, and watching a favourable moment, crawled on all fours along the weather gunwale to his son, who was in the mizen rigging. By this time, only three or four planks on the quarter deck remained just over the quarter gallery, and to this spot the unhappy man conducted his son, making him fast to the rail to prevent his being washed away. The father hung with true parental fondness over his son, and if a shower came, opened his mouth to receive the drops, or gently moistened his lips with a rag. In this affecting situation, both remained four or five days, till the boy expired. The unfortunate parent, as if unwilling to believe that his child was not yet alive, raised the body, looked wistfully at it, and when he could no longer entertain any doubt, watched it in silence, until it was carried off by the sea; then wrapping himself in a piece of canvas, he sunk down and rose no more, though he lived two days longer.

On the twentieth day of their sufferings, land was descried, though at considerable distance. On the following day, the beams of the upper deck were out of the water; the gun deck was soon after dry, and hither the wretched sufferers, including Mrs. Bremner, repaired. Their situation in the gun-room, was now comparatively comfortable. Some men were observed walking on the shore; and six Lascars pushed off on spars and gained the beach, where they found a stream of fresh water, of which they drank copiously. They remained all night on shore, and next morning made a fire, and waved their handkerchiefs as a signal for those on the wreck to join them.

Mr. Mackay, the gunner, and one or two other persons, ventured on planks, and after being much driven about, reached the shore. The Birman, and some of the natives, who

had been led to the spot, fetched Mrs. Bremner and her maid on shore. Some rupees which the lady had preserved, were of great service in purchasing rice from the natives, who were by no means hospitable. Mr. Mackay, his boy, the gunner, and the searang, set out on foot for Chittagong, while Mrs. Bremner and her maid were carried on litters. The rest of the crew remained with the natives near the wreck.

Mr. Mackay was so weak, that he was unable to keep up with the rest of the party; he therefore remained behind, and soon met with a body of the natives of Aracan, who were dressing rice on the beach. The chief accosted him in Portuguese, and learning his misfortunes, was much affected by the relation. He immediately supplied him with the best victuals he had, and assured him of a plentiful store for his journey. He also gave him a pair of trousers, for Mr. Mackay was quite naked. This humane individual, was a Portuguese pedlar.

The party reached Chittagong in safety. Mr. Mackay afterwards returned to the wreck, and saving all that he could, burnt her. This being accomplished, he sailed for Calcutta, where he arrived on the 12th of December, 1795. Mrs. Bremner, who had survived such calamities, was afterwards well married.

Blowing up.

The *Amphion* frigate, commanded by Captain Israel Pellew, while getting her foremast repaired at Plymouth, in September, 1796, blew up with a dreadful explosion. It is believed that there were two successive explosions. The first threw Captain Pellew, Captain Swaffield, and the first-lieutenant, who were drinking wine together, from their seats, and struck them against the ceiling of the upper deck. Captain Pellew, with great presence of mind, flew to the cabin windows, and with an amazing leap, which the sense of danger alone enabled him to take, threw himself upon one of the hawsers, and was taken up by a boat. The first-lieutenant saved himself in the same manner, but Captain Swaffield perished.

The exact number of individuals who suffered is not known; but as the frigate was to have sailed on the following day, there were nearly a hundred men, women, and children on board, above the ship's complement. The survivors, who did not exceed ten in number, were most miraculously preserved. The foremagazine had taken fire; four men who were at work on the tops were blown up, and fell into the water without much injury from the explosion. The fate of a child was still more singular. The terror of the shock having made its mother grasp it fast, the under part of her body was blown away, while the upper part remained with the child fast locked in her arms!

At the moment of the explosion, the sentinel at the cabin door happened to be looking at his watch; he felt it dashed from his hands, after which he became insensible, and how he escaped he was ignorant; but he was carried ashore very little hurt. The boatswain was directing the men in rigging out the jibboom, when he felt himself suddenly thrown upwards, and he fell into the sea. He was taken up by a boat without any other hurt than a broken arm. One of the seamen (a Gascon, we are afraid) declared that he was below when the frigate blew up, and went to the bottom in the hull; that he recollected having a knife in his pocket, with which he cut his way through the companion in the gunroom, already shattered by the explosion, and rising to the surface of the water, swam unhurt ashore.

Mahometan Pilgrims.

An East India ship of nine hundred tons burthen, manned with a hundred Lascars, and navigated by a captain, four mates, and a gunner, who were Europeans, sailed from Surat in India, on the 10th of April, 1754. She had previously taken on board five hundred merchants and other passengers, who were going to pay their yearly devotions at the tomb of Mahomet. On the 18th, a smoke was observed coming up through the deck in the gallery, and the mate getting off the fore hatches to see where the fire was, the flame burst forth with such violence that it burnt his shirt and trousers, and in five minutes communicated to the rigging. Now,

'Down to the keels and upward to the sails,
The fire descends, or mounts; but still prevails;
Not buckets pour'd, nor strength of human hand,
Can the victorious element withstand,
Or stop the fiery pest.'

The boats were all on board except the longboat; and the rigging being on fire, the tackles could not be used to hoist them out. The Lascars ran about, but rendered no assistance. The mate and the gunner went to the powderroom to heave the powder overboard, and while thus employed, the longboat, the only prospect of relief, was cut adrift by the sailors. The captain told the mate that he had seen him swim farther than to the longboat; and that as it was death to stay on board, he might yet reach her and save the Europeans. The mate took his cutlass in his mouth, and instantly leaped overboard; but he had so far to swim that he was obliged to quit the cutlass and struggle for his life. When he reached the longboat, he was going to use his authority; but although he was much beloved by the sailors, yet they told him it was at an end. They refused to go back to the ship, saying that three or four hundred people were swimming towards the longboat, which was already full; that they had left their own fathers and brothers to perish, and would not return to take in five infidels, as they called the Europeans, on whose account Mahomet had burnt the ship.

The mate was taken on board, and there

were then ninety-six persons in the boat, without either water, provisions, or a compass, and nearly two hundred leagues from the coast of Malabar, the nearest land. About eight o'clock at night the ship blew up with a noise like thunder, and every person in her perished.

Those in the boat rowed forty-eight hours towards the coast of Malabar, when the mate desired the people to take their turbans, and stitch them together with some rope-yarn, made out of the longboat's cable. This they did with all expedition; and having a side wind with fair weather, they got on pretty well.

On the seventh day they had suffered so much from thirst, that their throats and tongues were so swelled as to render them unable to speak to each other. Sixteen died on that day, and almost the whole people became imbecile, and died of laughing. The mate was the only person who retained his senses. Twenty more died on the eighth day, but on the ninth land was observed, and the remainder of the people were saved from a miserable death.

The *Cabalva*.

While the survivors of the crew of the *Cabalva* East Indiaman, after its wreck in July, 1818, on the southern part of the Cardagos Garagos shoals, were sojourning on an island of sand for fourteen days, waiting the return of the cutter, which they had despatched in quest of assistance to the Mauritius, Mr. Hotson, the eldest of their number, delivered, on the first Sunday of their stay, the following well-timed and pathetic discourse:

'Fellow shipmates, and companions in misfortune, when we look around us, and contemplate our situations; when we reflect how narrowly we have just escaped a watery grave, we cannot fail to acknowledge and to feel to whom we are indebted for so gracious a deliverance.

'The hand of an all-merciful God has been with us, and it is our duty, on the present occasion, to humble ourselves before him, and to offer up our prayers and thanksgivings for so merciful an interposition.

'While we deplore the loss of our beloved commander, and many of our shipmates, let us not repine at the decrees of Providence. It was his mighty will that some should perish; and we must not call in question the justness of the fate which he decrees to us. But let us not suppose that it is from any degree of superior worth or virtue that God has been pleased to spare *our* lives; rather let us bow to the chastening rod, and acknowledge ourselves unworthy sinners; for, by confessing our sins, the Holy Scriptures inform us, God will forgive us our sins, and cleanse us from all unrighteousness.

'Let us, therefore, turn our hearts unto God in spirit and in truth; and let our present afflictions not only never be effaced from our memories, but let it serve to impress upon us a lasting sense of the mercies of Him who has snatched us from a watery grave.

'Although it has been the Almighty will to cast us upon this desolate place, still have we great reason to be thankful that He has provided us, and continues daily to provide us, with the means of subsistence; and, as I hope and trust, from his mercy, with the means of safety, and speedy deliverance also.

'Let us, then, confide, that it will not prove to the will of a God full of compassion and mercy, to doom to a watery grave so many human beings of his own creation, of his own image, so many Christians, for whom a Saviour has given up his life on the cross.

'It cannot be supposed to be grateful in the eyes of an Almighty Providence, that, separated as we are from our wives, children, parents, and dearest connexions, we should be called into eternity in so sorrowful and heartrending a manner. No, my fellow shipmates; let us rather believe that Almighty God has provided and preserved to our use, the means of safety; and, by imprinting on our minds the recollection of our present situation, and of his infinite mercy in delivering us, will reform our hearts, and fill us with lasting gratitude for the compassion which the Almighty has shown towards us.

'Let us, then, unite with one hand and one heart, to accelerate the great undertaking of our deliverance, which so conspicuously appears to be placed within our reach; let us not neglect or delay to improve this great gift of heaven; but, by immediately launching our bark for a near and friendly country, to obtain assistance to transport us all thither, under the guidance and protection of the Omnipotent.

'Let us be patient, unanimous, and of good cheer; let no variety of opinions or quarrels disturb our harmony; but, joining in one heart and soul, in one and the same cause, let us commit our bark to the mercy of Providence, and offer up supplications for a safe voyage.

'After being extricated, my fellow shipmates, from this dreary abode, I trust we shall never lay down our heads to rest, without offering up a thanksgiving to that Divine Being, who will have so mercifully rescued us from the jaws of death.

'Let us now all join in repeating the Christian's universal prayer; that which our blessed Saviour commanded us to use when we address our heavenly Father.'

(Here they recited the Lord's Prayer.)

On the Sunday after, as the same worthy individual was about to renew his exhortations to the people, the boatswain called out in ecstasy, 'A sail! a ship!' In an instant all ran to the beach, and could plainly discern a large ship to the south, distant about seven or eight miles, and soon after another vessel, a brig. Their joy knew no bounds; a small cutter was launched in an instant, and the chief mate, boatswain, and others jumping into her, pushed off towards their expected deliverers. The men then ran to the stores, but were persuaded in some measure to for-

bear. Wine was served out to all hands; Mr. Hotson addressed them in a few words, when all knelt, and repeated the Lord's Prayer.

It was indeed their deliverers whom they espied. The cutter had reached the Mauritius in safety, whence the *Magicienne* frigate, and *Challenger* brig, had been despatched to their relief.

After the shipwrecked sufferers had been all embarked, Mr. Hotson thus describes his feelings:

'*Saturday, July* 25. Notwithstanding the invariable kindness we are treated with, it is natural for us to wish for land scenery. Our friends in England will be anxious to hear from us, and we have many wants which a ship cannot supply. We were naked almost, and we have been clothed: we were in a starving state, and we have been fed; our fate demanded commiseration, and we have met with it. The names of Purvis and Bridges are imprinted on our hearts, yet we want a repose which Cargados Garajos cannot give.'

Captain Riley.

There is not, perhaps, in the annals of shipwreck, a personal narrative more deeply distressing, or more painfully interesting, than that of Captain Riley. Were there not the most ample testimony to his excellent moral character and unimpeachable veracity, we might be led to withhold our belief from some parts of it, on the simple ground that human nature on the one hand, was utterly incapable of inflicting, and on the other, of enduring such hardships and sufferings as this gentleman and his poor shipwrecked companions had to undergo—sufferings which, as Captain Riley truly says, have been as great and as various as ever fell to the lot of humanity.

The American brig *Commerce*, commanded by Captain Riley, with a crew of ten persons, was wrecked on the coast of Africa, on the 28th of August, 1815. With some difficulty the crew reached the shore, and secured a small quantity of provisions and tools, to repair their boat, in which they hoped to reach the Cape de Verd Islands. All hopes of this were, however, soon rendered abortive by the appearance of a party of Arabs, who burnt their trunks and chests, carried off their provisions, and stove in the wine and water casks. The crew escaped to their boat, but Mr. Riley was left behind. One of them seized hold of him by the throat, and with a scimitar at his breast, gave him to understand there was money on board, and it must instantly be brought ashore.

When the ship was wrecked, Mr. Riley had divided the dollars among the crew. On being informed of the demands of the Arabs, he hailed the men, and told them what the savages required; a bucket was accordingly sent from shore with about a thousand dollars. An old Arab instantly laid hold of it, and forcing Riley to accompany him, they all went behind the sandhills to divide the spoil. In this situation he felt himself very uneasy, and in order to gain the beach, he made signs that there was still more money remaining in the ship. The hint succeeded; and under the idea of getting it, they allowed him again to hail his people; when, instead of money, he desired them to send on shore Antonio Michael (an old man they had taken in at New Orleans), as the only possible means left for him of effecting his own escape. The Arabs finding, on his reaching the shore, that he had brought no money with him, struck him, pricked him with their sharp knives, and stripped him of all his clothes. Mr. Riley seized this opportunity of springing from his keepers, and plunged into the sea. On rising through the surf, he perceived the old Arab within ten feet of him, up to his chin in water, with his spear raised ready to strike him; but another surf rolling at that instant over him, saved his life, and he reached the lee of the wreck in safety. The remorseless brutes wreaked their vengeance on poor Antonio, by plunging a spear into his body, which laid him lifeless at their feet.

The wreck was, by this time, going rapidly to pieces; the longboat writhed like an old basket. The crew had neither provisions nor water; neither oars nor a rudder to the boat; neither compass nor quadrant to direct their course; yet, hopeless as their situation was, and expecting to be swallowed up by the first surf, they resolved to try their fate on the ocean, rather than to encounter death from the relentless savages on shore. By great exertion, they succeeded in finding a water-cask, out of which they filled four gallons into a keg. One of the seamen, Porter, stole on shore by the hawser, and brought on board two oars, with a small bag of money which they had buried, containing about four hundred dollars. They also contrived to get together a few pieces of salt pork, a live pig, weighing about twenty pounds, about four pounds of figs, a spar for the boat's mast, a jib, and a mainsail. Everything being ready, the crew went to prayers; and the wind ceasing to blow, the boat was launched through the breakers. In this miserable boat they determined to stand out in the wide ocean; but after being six days at sea, it was driven on the rocks, and completely stove. The crew again reached the shore.

On the next morning, they set out from the place where they had been cast, which, as it afterwards appeared, was Cape Barbas, not far from Cape Blanco. They proceeded easterly close to the water's edge, for three days, when they encountered a large company of Arabs who were watering their camels. The shipwrecked mariners bowed themselves to the ground with every mark of submission, and by signs implored their compassion, but in vain. The whole party were in an instant stripped naked to the skin, and the Arabs began to fight most furiously for the booty, and especially for getting possession of the prisoners. 'Six or eight of them,' says Captain Riley, whose narrative we now quote

'were about me, one hawling me one way, and one another. The one who stript us, stuck to us as his lawful property, signifying, 'you may have the others, these are mine.' They cut at each other over my head, and on every side of me, with their bright weapons, which fairly whizzed through the air within an inch of my naked body, and on every side of me, now hacking each other's arms apparently to the bone; men laying their ribs bare with gashes, while their heads, hands, and thighs received a full share of cuts and wounds. The blood streaming from every gash, ran down their bodies, colouring and heightening the natural hideousness of their appearance. I had expected to be cut to pieces in this dreadful affray, but was not injured.

'The battle over, I saw my distressed companions divided among the Arabs, and all going towards the drove of camels, though they were at some distance from me. We too were delivered into the hands of two old women, who urged us on with sticks towards the camels. Naked and barefooted, we could not go very fast, and I showed the women my mouth, which was parched white as frost, and without a sign of moisture. When we got near the well, one of the women called for another, who came to us with a wooden bowl, that held, I should guess, about a gallon of water, and setting it on the ground, made myself and Dick kneel down and put our heads into it like camels. I drank, I suppose, half a gallon, though I had been very particular in cautioning the men against drinking too much at a time, in case they ever came to water. I now experienced how much easier it was to preach, than to practise aright. They then led us to the well, the water of which was nearly as black and disgusting as stale bilge water. A large bowl was now filled with it, and a little sour camel's milk poured from a goat-skin into it; this tasted to me delicious, and we all drank of it till our stomachs were literally filled. We now begged for something to eat, but these Arabs had nothing for themselves, and seemed very sorry it was not in their power to give us some food. There were at and about the well, I should reckon, about one hundred persons, men, women, and children, and from four to five hundred camels, large and small. The sun beat fiercely upon us, and our skins seemed actually to fry like meat before the fire. These people continued to draw water for their camels, of which the animals drank enormous quantities.'

The party travelled south-east over a plain covered with small sharp stones, which lacerated their feet dreadfully. About midnight they halted, and for the first time got about a pint of pure camel's milk each. The wind was chilling cold; they lay on sharp stones perfectly naked; their bodies blistered and mangled, and the stones piercing their naked flesh to the ribs. On the morning of the 11th (September) a pint of milk was divided among four of them, and they got nothing more until midnight, when they were allowed a little milk and water. They continued travelling in the desert, enduring all the miseries of hunger, thirst, and fatigue, with every addition Arab cruelty could inflict, until they reached Wadnoon. Sidi Hamet, an African trader, who had purchased them of the old Arab, however, became the means of their deliverance. He told Mr. Riley, that he must write a letter to his friend at Suara, desiring him to pay the money for the ransom of himself and people, when they should be free. A scrap of paper, a reed, and some black liquor, was then brought to Mr. Riley, who briefly wrote the circumstances of the loss of the ship, his captivity, &c., adding, 'worn down to the bone by the most dreadful of all sufferings, naked, and a slave, I implore your pity, and trust that such distress will not be suffered to plead in vain.' The letter was addressed, 'To the English, French, Spanish, or American Consuls, or any Christian merchants in Mogadore.' The anxiety of the captives may be well imagined. For seven days after Hamet's departure, they were shut up in a yard during the day, where cows, sheep, and asses rested; and locked up all night in a dreary cellar.

On the evening of the eighth day, a Moor came into the enclosure, and brought a letter from Mr. Wiltshire, the English Consul, stating, that he had agreed to the demands of Sidi Hamet, whom he kept as an hostage for their safe appearance, and that the bearer would conduct them to Mogadore. He had also sent them clothes and provisions; and thus accoutred and fortified, they set out under their new conductor, who brought them safe to Mogadore, where they were most kindly received by Mr. Wiltshire, who took each man by the hand, and welcomed him to life and liberty. He conducted them to his house, had them all washed, clothed, and fed, and spared no pains nor expense in procuring every comfort, and in administering with his own hand, night and day, such refreshment as their late sufferings and debility required. Of the miserable condition to which these unfortunate men had been reduced, one act will witness. 'At the instance of Mr. Wiltshire,' says Mr. Riley, 'I was weighed, and fell short of ninety pounds, though my usual weight for the last ten years had been over two hundred pounds; the weight of my companions was less than I dare to mention, for I apprehend it would not be believed that the bodies of men, retaining the vital spark, should not have weighed *forty pounds!*'

Contrasts.

It would require an observer, perfectly free from all apprehensions of danger himself, to observe its varied operations and effects on different characters and dispositions; yet there are often instances of conduct so very extraordinary, that they cannot escape the notice of persons who retain a tolerable share of self-possession. In the shipwreck of the

Wager, when death became most apparent, the crew were very differently affected. One man seemed deprived of reason; and in the ravings of despair, stalked about the deck, flourishing a cutlass over his head, and calling himself the king of the country. He struck every one he came near; and his companions had no other security against his violence, than by knocking him down. Some who had before been reduced by long sickness and scurvy, became as it were petrified and bereaved of sense, and were carried to and fro by the jerks and rolling of the ship, like inanimate logs, without making the slightest effort towards aiding themselves.

So terrible indeed was the scene of foaming breakers all around, that one of the bravest men on board, dismayed at their appearance, would have thrown himself over the rails of the quarter-deck into the sea, had he not been prevented; thus

——— "men at once life seem to lose, and loath,
Running to lose it, and to save it both."

Although these instances of weakness, or of a want of fortitude, occurred, yet there were several persons on board who retained a presence of mind truly heroic. The man at the helm kept his station, though both rudder and tiller were gone; and being asked by one of the officers, if the ship would steer or not, he first leisurely made a trial by the wheel, and then answered in the negative, with as much respect and coolness, as if she had been in perfect safety. He then applied himself with his usual serenity to his duty, persuaded that it did not become him to desert his post so long as the ship kept together.

The Last of a Crew.

The brig *Tyrrel*, Captain Coghlan, in a voyage from Sandy Hook to Antigua, was wrecked on the 3rd of July, 1759. The crew, consisting of seventeen persons, embarked in the boat, which was only nineteen feet long and six broad. On the 16th, their whole stock of provisions and water being exhausted, only three persons of the seventeen now survived, the others had all perished by famine; and these were

——— "with hunger pinch'd,
Waiting the slow approach of death."

To them no hope, or prospects now remained, since

"All actual nourishment but air was wanting."

The mate, Purnell, the captain and the boatswain, the only persons remaining, attempted to eat part of a boy who had last died; but they could not swallow it, and the body was therefore thrown overboard.

Early on the succeeding morning the 18th of July, Purnell found both his companions dead and cold. Their melancholy fate taught him to anticipate his own dissolution; but though his body was feeble, yet his understanding was unimpaired, and his spirits as good as his deplorable situation would admit; and he never lost hopes of making land. On the 25th, having, in the meantime, been relieved by some barnacles on the rudder, he discovered a sail, which proved to be a schooner, commanded by Captain Castleman. Purnell was taken on board, and had a draught of water, the first he had tasted for twenty-three days. He was so weak that his life was despaired of, but by kind treatment and medical advice he recovered.

The *Alceste*.

It is impossible not to be struck with the extraordinary difference of conduct in the officers and crew of the *Medusa*, formerly mentioned, and those of the British ship the *Alceste*, which was wrecked on its return from China, in 1817. These two frigates were wrecked nearly about the same time—the distance from the nearest friendly port pretty nearly the same; in one case all the people were kept together, in a perfect state of discipline and subordination, and brought safely home from the opposite side of the globe:—in the other, every one seems to have been left to shift for himself, and the greater part perished.

The *Alceste*, commanded by Captain Maxwell, having taken Lord Amherst on board, after his unsuccessful embassy to China, proceeded to Manilla, and thence homewards; but in passing through the Straits of Gaspar, on the 18th of February, she struck on a sunken rock, and remained immoveable. The boats were immediately hoisted out, and Lieutenant Hoppner, with the barge and cutter, ordered to proceed with the ambassador and suite to the nearest part of the island of Pulo Leat, which seemed about three miles and a half distant. Meanwhile, every exertion was made to secure what provisions could be got, which were conveyed to the shore. A raft was also constructed, on which were placed the heavier stores, with some baggage, and towed towards the island. All the crew were saved, and got safely to the island. The spot where the rescued mariners were situated was romantic, but it seemed at the same time a place of ruin and havoc. Few of its inhabitants, and among the rest the ambassador, had more than a shirt or a pair of trousers on. The wreck of books was spread about in all directions, whilst parliamentary robes, court dresses, and mandarin habits, intermixed with checked shirts and tarry jackets, were hung around in wild confusion on every tree.

On Lord Amherst learning that no fresh water had been obtained from the ship, he desired every person might be called around him, and ordered that a gill of the water that had been sent on shore the day before, with half that quantity of rum, should be equally served out to every man, without distinction, and taking his own share with perfect good humour, afforded to others an example of

calm fortitude, and a cheerful readiness to share in every privation, which never fails to have a powerful and beneficial effect.

When Captain Maxwell, who was the last person that left the ship, got on shore, it was settled that Lord Amherst, with about forty of his suite, should go in the barge and cutter to Batavia, as the most probable way of ensuring their own safety and that of their companions on the desolate island, by sending shipping from thence to take them off. After a short and very slender *fête champêtre* in this wilderness, his lordship, with his suite, amounting in the whole to forty-seven persons, waded out to the edge of the reef, and embarked in the boat and cutter, which were commanded by Lieutenant Hoppner. They only took provisions for five days' limited allowance, and left the remainder with the party on the island, who were in number two hundred men and boys, and one woman.

A new encampment was formed on the top of a hill, and a well dug to the depth of twenty feet, for water, of which it afforded but a small supply. A party was stationed on board the wreck, to endeavour to gain any accession they could to the stock of provisions and arms. On the 21st, the party at the ship found themselves surrounded by a number of Malay proas, apparently well armed, and full of men. Without a single sword or musket for defence, they had just time to throw themselves into the boat alongside, and push for the shore, chased by the pirates, who, finding two other boats push to their assistance, returned to the ship and took possession of her. Soon afterwards it was reported that the savages, armed with spears, were landing.

Under all the depressing circumstances attending shipwreck—of hunger, thirst, and fatigue, and menaced by a ruthless foe—it was glorious to see the British spirit staunch and undaunted. The order was given for every man to arm himself in the best way he could, and it was obeyed with the utmost promptitude and alacrity. Rude pike-staves were formed by cutting down young trees; small swords, dirks, knives, chisels, and even large spike nails sharpened, were firmly affixed to the ends of these poles; and those who could find nothing better hardened the end of the wood in the fire, and bringing it to a sharp point, formed a tolerable weapon. Even the little boys had managed to make fast a table-fork, or something of that kind, on the end of a stick, for their defence. One of the men, who had been severely bruised by the falling of the masts, and was slung in his hammock between two trees, had been observed carefully fixing the blade of an old razor on a stick, with a piece of rope yarn. On being asked what he meant to do with it, he replied: 'You know I cannot stand, but if any of these fellows come within reach of my hammock I'll mark them.'

On the Sunday morning, the boats were sent to the ship, which had been set fire to by the Malays, and was still smoking, when some flour, a few casks of wine, and a cask of beer had floated up. This last seasonable supply was announced just at the conclusion of divine service, which was held in the mess tent, and a pint of beer was immediately served out to each man, which called forth three cheers. This seems to be the only style in which a British seaman can give vent to the warmer feelings of his heart. It is his mode of thanksgiving for benefits received, and it equally serves him to honour his friend, to defy his enemy, or to proclaim victory.

Sixteen days elapsed, and there was no relief from Batavia; want stared them in the face on one hand, and on the other, destruction from the savages, who, to the number of six hundred, were closely pressing on them. The example of their leader kept up their spirits; no symptoms of depression had for a moment intruded themselves, and all was vigour and preparation, either for attack or defence. The pirates only once gave an opportunity for the former, when Lieutenant Hay overtook with his barge two proas, one of which was grappled by his crew, who killed three of the savages, while five of them, evidently disdaining quarter, jumped overboard, and drowned themselves. Two were taken prisoners, but such was the desperate ferocity of these people, that one of them, who had been shot through the body, on being removed into the barge, with the view of saving him, furiously grasped a cutlass, which was with difficulty wrenched from his hand while in the very act of dying.

On the last evening of their abode on the island, they had every reason to suppose that the savages meditated a combined attack. On this occasion, when the officers and men were assembled under arms to settle the watches, Captain Maxwell addressed them with great animation in a truly British speech, which he thus concluded:—'My lads, I do not wish to deceive you as to the means of resistance in our power. The savages cannot, I believe, send up more than five hundred men; but with two hundred such as now stand around me, I do not fear a thousand—nay, thrice five hundred of them! I have the fullest confidence that we shall beat them; the pike-men standing firm, we can give them such a volley of musketry as they will be little prepared for; and when we find they are thrown into confusion, will sally out among them, chase them into the water, and ten to one but we secure their vessels. Let every man, therefore, be on the alert, with his arms in his hands, and should these barbarians this night attempt our hill, I trust we shall convince them that they are dealing with Britons.'

This animated and truly characteristic speech was received as might be expected from a body of British seamen. 'Perhaps,' says Mr. M'Leod, in his interesting narrative of this shipwreck, 'three jollier hurras were never given than at the conclusion of this short, but well-timed, address. The wood fairly echoed again, whilst the piquet at the coves and those stationed at the wells, the instant it caught their ear, instinctively joined their sympathetic cheers to the general chorus.'

The attack, however, did not take place, and the next day the long-expected relief from Batavia made its appearance in the East India Company's cruiser, the *Ternate*, despatched by Lord Amherst, who, after passing three days and four nights in an open boat, had reached that city. This was on the 4th of March, and on the 6th and 7th the whole party got safely on board the *Ternate*, where they were most hospitably received by Captain Davidson and his officers. On the 9th they were all landed at Batavia.

The conduct of Captain Maxwell on this trying occasion justly endeared him to all on board the *Alceste*, from the ambassador to the lowest seaman. By his judicious arrangements. the crew was preserved from all the horrors of anarchy and confusion. His measures inspired confidence and hope, whilst his personal example in the hour of danger gave courage and animation to all around him. To adopt the words of the sentence of the court-martial, by which he was afterwards tried, 'his coolness, self-collection, and exertions were highly conspicuous; and everything was done by him and his officers within the power of man to execute.'

ANECDOTES OF TRAVELLING.

'Travel, in the younger sort, is a part of education; in the elder, a part of experience.'—BACON.

First Christian Travellers.

THE first efforts of European inquiry were all directed towards the East. All Christians bowed in spirit, as well as body, towards that sacred quarter of the globe, which dwelt in their deepest and holiest affection; which offered, too, to the mercenary the brightest prospects of pecuniary advantage, so that its riches dazzled the eyes of the worldly-minded, at the same time that its connexion with the records of revealed truth enshrined it in the heart of the devotee.

In the meantime, however, Europe continued for a long period lamentably deficient in acquaintance with its own immediate geography. The chronicles of all parts are full of the most egregious and palpable blunders with regard to countries even immediately adjacent to those of the authors; and this to such an extent as to render them often completely unintelligible. We are even told of the worthy monks of Tournay seeking two years in vain for the Abbey of Ferrieres during the eleventh century; and with such a fact before us, we shall not be inclined to esteem very highly the famous maps of Charlemagne, engraved upon silver platters, which probably, if they had survived, like that of Turin, published by Passini, would be equally decisive, not of the knowledge, but of the utter ignorance of the age. It was not certainly until the commercial spirit of the free towns of Germany, the Italian republics, England, and Holland had imperceptibly arisen, and diffused itself very widely, that this ignorance was to any considerable degree removed.

Travels to the East.

The geography and statistics of Asia had made much earlier progress than those of Europe. The Arabians had been most accurate and detailed in their accounts of their own immediate domain; the Crusaders had repeatedly traversed the same quarter; the fleets of Venice, Genoa, and Florence had profited by the opportunity to engage in extensive commerce; and though prevented by the ruling destiny of Egypt from pursuing the trade to India by the Red Sea, they opened an avenue to its treasures by the Black Sea, and organised a traffic, by means of caravans, to China and Hindostan, which continued more than two hundred years. In addition to the Crusades, the ravages of the Mogul Tartars, which put not only Asia, but Poland, Silesia, and Hungary, in consternation, led to an acquaintance with the remotest parts of the East. The Roman Pontiffs sought by missionaries to avert the storm, and these apostles traced the course, while the Christian merchant followed beyond the Black Sea and the Caspian. The boundaries of knowledge were extended, and the missionary long served as a channel of communication between the two continents. Even in the fourteenth century we find an European bishop at Pekin. St. Louis sought to enter into a political connexion with the Mogul Cham in 1253, and Henry III. of Castile, with Timur, in 1394.

The Jews.

It is not usual to acknowledge much literary obligation to the people of Israel; yet under the liberal toleration and patronage of the Moorish dynasties of Bagdad and Spain, they attained to considerable eminence. Two of the earliest writers of travels were Jews. Moses Petachia travelled about the year 1187 through Poland to Tartary, and thence through various Asiatic countries to Jerusalem; and about the same period appeared the work ascribed to Benjamin Ben Iona, commonly called Benjamin of Tudela, who is represented to have been a native of Navarre, and a student of Cordova. '*Laus non ultima sabbatariorum.*' His journeys are stated to have extended by the way of Constantinople, through Antioch, to Jerusalem; thence to Tadmor, and the banks of the Euphrates and Tigris. Bagdad was then under the government of the Abassides, to whose toleration of the Jews, our traveller bears ample testimony. His course then lay through Persia, and he returned by the Indian Ocean and the Red Sea to Egypt and Sicily.

The Monks.

The monks took very early a lead in foreign adventure. Bonaventura Broccardus, a Westphalian monk, travelled in 1222 to Palestine; and upon his return wrote his 'Descriptio Terræ Sanctæ,' which was long in high repute. Ascelin, a Dominican, wrote an account of his mission in 1254, from Innocent IV. to the Cham of Tartary, of which little remains. Carpini, an Italian, and Rubruquis (Ruisbrock), a Brabanter, went on similar expeditions in the same country; and have left, upon the whole, as accurate and faithful accounts of their observations, as could be expected from the age. Hayton, an Armenian prince, assuming the habit of a monk, arrived in France, in the year 1307, and there dictated his 'Historia Orientalis,' which is to be found in Purchas, and contains a very creditable and useful description of the principal Asiatic states, and a considerable portion of the history of the Mogul sovereigns.

Sir John Mandevile.

'John Mandevile, Knight,' says Bale, as translated by Hakluyt, 'born in the town of St. Albans, was so given to study from his childhood, that he seemed to plant a good part of his felicity in the same, for he supposed that the honour of his birth would nothing avail him, except he would render the same more honourable by his knowledge in letters.' His favourite pursuit had been the study of medicine; but in the year 1322 he left his native land, perhaps disgusted with the civil dissensions in which it was involved during the disastrous year which closed the reign of Edward the Second, and set out with the intention of travelling to the Holy Land.

Proceeding, in the first instance, to Egypt, he engaged in the service of Melek Madaron, sultan of that country, and fought in his wars against that restless but changeless people, the Bedouin Arabs. The monarch became really attached to him, and would have detained him at his court by most advantageous proposals, which his steady attachment to his religion determined him to reject. 'And he wolde (says he) have maryed me fulle highely to a gret princess' daughter, if that I would have forsaken my law and my beleve. But, I thank God, I had not wille to do it for nothing that he behighten me.'

His curiosity being excited by the accounts of the Eastern countries, which reached him through the commercial frequenters of the Mediterranean ports, he determined to pursue his journey from the Holy Land, the next scene of his travels, to the Cham of Tartary, whom he served, with four other knights, in his wars against the King of Mance, for the sake of the opportunities which that employment afforded them of obtaining a more intimate acquaintance with the government and internal economy of that part of Asia. Thus, he remarks, from observation upon an astrolabe which he met with in his travels, he had seen that half of the firmament which is situated between the two pole stars, or 180 degrees; and of the other half, had 'seen 62 degrees upon that o (one) part (the north), and 33 upon that other part (the south); that ben 95 degrees out of the other 180.' He pursued his journey no further; averring, however, that 'gif he had companye and schipping for to go more beyonde, he trowed wel in certeyn that he scholde have seen all the roundness of the firmament alle aboute,' and declaring his belief in the spherical form of the earth.

Upon his return in 1356, after an absence of thirty-four years, he compiled his celebrated book of travels, which is not only founded on his own observations, but 'aftre informacion of men that knewen ef things that he had not seen;' and submitted it to the judgment of the Pope, who 'remytted' it 'to be examyned and preved by the avys of his conseille; be the whiche,' he adds, 'my boke was preved for twewe, in so moche, that thei schewed me a boke that my boke was examyned by [probably the journals of some of the missionaries] that comprehended fulle moche more be an hundred parte, be the which the Mappa Mundi was made after.'

He appears to have died and been buried in a convent at Liège in 1371; and Ortellius, in his 'Itinerarium Belgicæ,' gives the epitaph on his tomb there, and adds, 'that he saw the accoutrements of his journey, which were preserved as relics. St. Albans, however, also claims the honour of his burial-place; and Weever gives the following verses, which, he says, were written upon a pillar in the abbey of that town; admitting, at the same time, that he had seen the tomb at Liège, as described by Ortellius:—

'All ye that pass by, on this pillar cast eye,
This epitaph read if you can;
'Twill tell you a tombe once stood in this roome,
Of a brave spirited man.

'John Mandevile by name, a knight of great fame,
Born in this honoured towne;
Before him was none that ever was knowne
For travaile of so high renowne.

'As the knights in the Temple, crosse-legged in marble,
In armour, with sword and with shield;
So was this knight grac't, which time hath defac't,
That nothing but ruines doth yeeld.

'His travailles being done, he shines like the sun,
In heavenly Canaan:
To which blessed place, the Lord of his grace
Brings us all, man after man.'

Mandevile has been much ridiculed for the wonders which his book contains; and not without reason. His design seems to have been to commit to writing whatever he had read, or heard, or known, concerning the places which he saw or has mentioned.

Agreeably to this plan, he has described monsters from Pliny; copied miracles from legends; and repeated, without quoting, stories from authors who are now justly ranked among writers of romance. What he himself saw, however, he generally describes accurately and judiciously; his authority is then weighty, and his testimony true. Many instances might be produced of striking coincidences between Mandevile and the accounts of other writers of the age; and these confirm his assertion, that he consulted their works in the composition of his own book. Marco Polo had gone over much of the same country, nearly half a century before. His narrative of what he saw of manners and customs, as well as of his personal adventures, is simple, and bears the stamp of truth. Mandevile's account of the old man who made a 'paradyse' on a mountain, in which, by all sorts of enticements, he sought to seduce strangers, into serving his purposes of assassination; of the tomb of St. Thomas; of the general customs of the Tartars, and the court of Cham; remarkably agree with the account of Marco Polo. The fabulous parts of each also often concur. Marco Polo tells us of the men with tails; of Gog and Magog; of the tree of life, whose leaves are green above, and white beneath; and of the islands beyond Madagascar, where the wonderful bird is to be found which can carry an elephant through the air. Mandevile seems also to have been acquainted with Hayton, for his account of the origin of the Tartar monarchy perfectly agrees with that author's; so also does his description of the Egyptian dynasty of Sultans; of the dethroning of Mango Cham; of the Calif of 'Baldak,' (Bagdad) and his death by starvation, in the midst of a sumptuous feast of 'precyous stones, ryche perles, and treasure;' and of the province of Georgia, called Hanyson, three days' journey round which 'is alle covered with darkness, and withouten any brightness or light, "though" men witen well that men dwellen therein, but they know not what men.'

Much, however, rested upon the simple and unsupported authority of Mandevile, which later discoveries and inquiries have abundantly confirmed, although for a long time they might have ranked with Marco Polo's account of the stones used for fuel. He notices the cultivation of pepper; the burning of widows upon the funeral piles of their husbands; the trees which bear wool of which clothing is made; the carrier pigeons; the gymnosophists; the Chinese predilection for small feet; the variety of diamonds; the artificial egg-hatching in Egypt; the balsam trade; the south pole stars, and other astronomical appearances, from which he argues for the spherical form of the earth; the crocodile; the hippopotamus; the giraffe, the rattlesnake, and many other singular productions of nature, not before known by the inhabitants of Europe.

It is remarkable that nowhere in the course of his long journey, does he complain of any ill-usage on the part of the Mussulman powers, either to himself or their Christian subjects. On the contrary, though everywhere avowing his faith, and refusing all temptations to abandon it, we find him received with that honour and attention which it would certainly have been very hazardous for any paynim adventurer to look for in Europe. He particularly notices the many Christian sects, who, for all that appears, dwelt peaceable under Saracen dominion, and were certainly indulged in greater latitude of opinion, than was likely to have been allowed them in any country, even of their Christian brethren of the West. He is himself (though glorying on all occasions in his own belief) candid to others, and in no respect partaking of the exclusive spirit of a much later age.

Know Your own Country First.

Lord Burlington being upon his travels in Italy, was shown by a nobleman to whom he had recommendations, a church which he greatly admired for the elegance of its structure, and requested that he might be permitted to view it again the next day, in order to draw a sketch of it. The nobleman replied, that he had no occasion to put himself to that trouble, as the model from which it was taken was in London. Surprised at this information, his lordship desired to know the name of the church, and was told that it was St. Stephen's, Walbrook, near the Royal Exchange. It is further added, that his lordship had no sooner arrived in London, than he went to take a view of that beautiful monument of architecture, which is esteemed Sir Christopher Wren's masterpiece, before he saw any of his friends, or returned to his own house.

Another instance of the necessity of knowing your own country first, occurred to a young man of good natural talents, who, in the course of his travels abroad, fell in company with some well-informed and well-travelled foreigners at Naples. They were conversing about what they had seen in England; and some little difference of opinion arising about the architecture of Windsor Castle, they very naturally referred themselves for decision to the young Englishman. With much confusion and hesitation, he was compelled to confess that he had never seen the building in question. The company, with true politeness, only testified their surprise with a smile; but the reflection instantly struck the gentleman, that there may be something worth seeing at home, before persons set out on foreign travels.

Expedition.

Sir Robert Cary, afterwards Earl of Monmouth, relates, that when he carried the account of Queen Elizabeth's death to King James in Scotland, he rode from London to Edinburgh, a distance of four hundred miles, in about sixty hours, notwithstanding his

stops at Doncaster and Witherington, for some hours, and a bad fall which he had at Norham. But even this instance of wonderful celerity, is outdone by a worthy of whom we read in Stow, who performed one hundred and forty-four miles by land, and two voyages by sea, of about twenty-two miles each, in seventeen hours: for so wonderful a story, however, we must quote the honest chronicler in his own words.

'Saturday, the 17th day of July, 1619,' says Stow, 'Bernard Calvert, of Andover, about three o'clock in the morning, took a horse at St. George's Church in Southwark, and came to Dover about seven the same morning; where a barge with eight oars, formerly sent from London thither, attended his sudden coming; he instantly took barge, and went to Calais, and in the same barge returned back to Dover about three o'clock of the same day: where, as well there as in divers other places, he had laid sundry swift horses, besides guides. He rode back from Dover to St. George's Church, Southwark, the same evening, a little after eight o'clock, fresh and lusty.'

Coryate.

The eccentric Thomas Coryate, who appears to have originally held the office of Fool, or Prince's Jester, in the establishment of Henry Prince of Wales, made in 1608 a tour through France, Italy, Germany, &c., which lasted five months. During this period, he travelled 1975 miles, more than the half upon one pair of shoes, which were only once mended; and upon his return, were suspended in the church of Odcombe. He published his travels under the title of 'Crudities hastily gobbled up, in Five Months' Travels in France, Savoy, Italy, Rhetia, Helvetia, some parts of High Germany, and the Netherlands, in 1611.' This work was ushered into the world by an Odcombian banquet, consisting of near sixty copies of verses, composed by the best poets of that time, which, if they did not make Coryate pass with the world for a man of great parts and learning, contributed not a little to the sale of the book. Among these poets were Ben Jonson, Sir John Harrington, Inigo Jones, Chapman, Donne, Drayton, and others. In the same year he published 'Coryate's Crambe, or his Colwort twice sodden, and now served in with other Macaronic dishes, as the second course of his Crudities.'

In 1612, after taking leave of his countrymen, by an oration spoken at the Cross of Odcombe, he left England, with the intention not to return until he had spent ten years in travelling. After visiting successively Greece, Egypt, Syria, Chaldea, and Persia, he arrived in the dominion of the Great Mogul, before whom he delivered an oration in the Persian language. In the Hindoo language also he had so great a command, that we are gravely told, he silenced a laundry-woman belonging to the English ambassador of that country, who used to scold all the day long. After he had visited several places in that part of the world, he went to Surat, in the East Indies, where he died in 1617.

Coryate appears to have been an object of constant ridicule to the wits of his time; though, as has been well remarked, so great a desire to become acquainted with mankind, can scarcely be reckoned a symptom of folly. On one occasion, an agent of the Honourable East India Company at Mandoa told him, that he had been in England since he saw him, and that King James had enquired about him. 'Ah! and what said his majesty?' 'He asked if that fool was living still?' Poor Coryate was equally hurt at another time, when, upon his departure from Mandoa, Sir Thomas Roe, the English resident there, gave him a letter, and in that a bill to receive ten pounds at Aleppo. The letter was directed to Mr. Chapman, consul there; and the passage which concerned Coryate, was this. 'Mr. Chapman, when you shall hand these letters, I desire you to receive the bearer of them, Mr. Thomas Coryate, with courtesy, for you shall find him a very honest poor wretch,' &c. This coarse expression troubled Coryate extremely, and it was altered to his mind. He was very jealous of his reputation abroad, for he gave out that there were great hopes in England of the account he should give of his travels after his return home. What became of the notes and observations he made in his long peregrinations, is unknown. A few letters sent to his friends in England, were all that ever came to the light.

Lithgow.

The travels and sufferings of Lithgow, in Europe, Asia, and Africa, seem to raise him almost to the rank of a martyr and hero. Often was he most cruelly treated, but by none more than by the Spaniards at Malaga, who, under the pretext of his being a heretic and spy, immured him for a long time in a dungeon, robbed him of all his property, and subjected him to the worst tortures of the inquisition. After his return to England, he was carried to Theobalds upon a feather-bed, that King James might be an eye-witness of his 'martyred anatomy,' as he calls his wretched body, mangled and reduced to a skeleton. The whole court crowded to see him. His majesty ordered him to be taken the tenderest care of; and he was twice taken to Bath at his expense. By the king's command, he applied to Gondemar, the Spanish ambassador, for the recovery of money and other valuable articles which the governor of Malaga had taken from him, and for a thousand pounds for his support; but although promised a full reparation for the damages he had sustained, that minister never performed his promise. When he was upon the point of again leaving England, Lithgow upbraided him with the breach of his word, in the presence-chamber, before several gentlemen of

the court. From words, they even proceeded to blows on the spot, and the ambassador was rather roughly handled. The unfortunate Lithgow, although generally commended for his spirited behaviour, was sent to the Marshalsea, where he continued a prisoner nine months.

At the end of the octavo edition of his Travels, he informs us, that 'in his three voyages, his painful feet have traced over, besides passages of seas and rivers, thirty-six thousand and odd miles, which draweth near to twice the circumference of the whole earth!' Here the marvellous seems to rise to the incredible; and to place him, in point of veracity, on a level with the fabulists of an older period.

Bruce.

After having remained above two years in Abyssinia, Mr. Bruce became desirous of leaving it; but this he found a still more difficult matter than getting into it, for he had become of importance to the king, who therefore seemed resolved not to part with him. One day when the king was in more than ordinary good humour, he told Mr. Bruce that he would grant him anything that he should ask. Mr. Bruce seized this favourable opportunity, and told the king, that as he did not keep his health in that climate, and was anxious to return to his native country, he hoped he should obtain permission to depart. The king seemed astonished at the request, and was at first in a furious rage; but recollecting himself, he, for his oath's sake, like Herod of old, determined to give up his own inclination. Mr. Bruce had by this time collected a good number of drawings, and a number of Abyssinian MSS. Having packed up his books and papers, and provided camels and servants to attend him on his journey, he departed from the capital of Abyssinia, giving out that he was to travel back to Egypt the way he came; but being justly apprehensive that the king would change his mind after he was gone, and, indeed, having received intelligence that there was a design to seize him, and bring him back, he took quite a different course. Instead of travelling a great way in Abyssinia, he struck off directly for the deserts of Nubia; after getting to which, it was easy to escape from the King of Abyssinia's dominions. He had a dreadful journey during thirty days, through sandy deserts, &c. scorched with the intense heat of a glowing sun, and swept by winds of so pestiferous a quality, as to kill both man and beast, if their lungs are assailed by the noxious blast.

In the course of his journey, Mr. Bruce lost all his attendants, and all his camels, except one man. During the whole peregrination, they did not meet with any wandering tribe. Mr. Bruce and his remaining attendant, being unable to carry the baggage, and reduced to an almost desperate state, he left his curiosities in the desert, and with his faithful attendant walked on, they knew not whither, only keeping towards the west, and hoping that they should fall in with some inhabited place.

His shoes very soon went to pieces, and he was then obliged to struggle along upon his naked feet, through burning sands and over rocky places, until his feet were prodigiously swelled, blistered, and lacerated. At the termination of ten days they reached the city of Siana, in the dominion of the Grand Signior. There the Aga, or the officer of the Janisaries, treated them with a good deal of humanity, although he often reproached Bruce very roughly, on account of his being an infidel. Bruce begged that he might have camels and attendants to go with him into the desert, that he might recover his books and papers. 'Of what value are any books and papers that you can have, you infidel?' cried the Aga. Bruce then told him that he had several receipts for curing diseases among his papers, which it was a pity should be lost. The Aga was interested by this, and allowed him camels and attendants. With these he set off; and as fortunately no wanderers had been at the place, he found his baggage just where he left it. He went and came in the space of four days upon a camel, that journey which it had cost him eight days to come upon foot, when worn out with distress and fatigue.

Mr. Shaw.

In most of the inland towns and villages of Barbary and the Levant, particularly the former, there is a house set apart for the reception of travellers, with a proper officer, called *maharak*, to attend them, where they are lodged and entertained one night at the expense of the community; yet even here they sometimes meet with difficulties and disappointments, as when the houses are already occupied, or the *maharak* is either not to be found, or, as is not unfrequently the case, is surly and disobliging. Shaw, who travelled in these countries in the beginning of the last century, gives a particular account of the difficulties to be surmounted. Frequently he, with his companions, had nothing to protect them from the inclemency of the heat of the day, or the cold of the night, unless they accidentally fell in with a cave, or a grove of trees, or the shelf of a rock, or with some ancient arches that had belonged to so many cisterns. In travelling from Suez to Mount Sinai, he says, 'I was suddenly overtaken and stript by three strolling Arabs; and had not the divine Providence interposed in raising compassion in one, whilst the other two were fighting for my clothes, I must inevitably have fallen a sacrifice to their rapine and cruelty. In the Holy Land, and upon the isthmus between Egypt and the Red Sea, our conductors cannot be too numerous; whole tribes of Arabs, from fifty to five hundred, being sometimes looking out for a booty. This was the case of our caravan, in travelling from Ramah to Jerusalem in 1722,

when, exclusive of three or four hundred spahees, four bands of Turkish infantry, with the general at the head of them, were not able, or durst not, protect us from the repeated insults and barbarities of the Arabs. There was scarcely a pilgrim (and we were upwards of six thousand) who did not suffer either by losing a part of his clothes or his money; and when these failed, then the barbarians took their revenge by treating us unmercifully with their pikes and javelins. It would be too tedious to relate the many instances of that day's rapine and cruelty, in which I myself had a principal share, being forcibly taken as an hostage for the payment of their unreasonable demands, where I was barbarously used and insulted all that night; and provided the Aga of Jerusalem, with a great force, had not rescued me the next morning, I should not have seen so speedy an end of my sufferings.

'In our journeys between Cairo and Mount Sinai, the heavens were every night our covering; the sand, with a carpet spread over it, our bed; and a change of raiment made up into a bundle was our pillow. In this situation we were every night wet to the skin by the copious dew that dropped upon us, though without the least danger of catching cold. Our camels were made to kneel down in a circle round about us, with their faces looking from us, and their respective loads and saddles placed behind them.

'Our stages, or days' journeys, were not always the same; for when any danger was apprehended, we then travelled through as many bye-paths as our conductors were acquainted with, riding in this manner without halting, sometimes twelve, sometimes fifteen hours. Our constant practice was to rise at break of day, set forward with the sun, and travel all the middle of the afternoon, at which time we began to look out for the encampments of the Arabs, who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous. And, indeed, unless we discovered their flocks, the smoke of their tents, or heard the barking of their dogs, it was sometimes with difficulty, if at all, that we found them. Here we were accommodated with the *monnah* (a meal of provisions); and if in the course of our travelling the next day,

'"We chanc'd to find
A new repast, or an untainted spring,
We bless'd our stars, and thought it luxury."

'This is the method of travelling in these countries; and these are its pleasures and amusements. Few, indeed, in comparison with the many toils and fatigues; fewer still with regard to the greater perils and dangers that either continually alarm or actually beset us.'

Indian Hieroglyphical Journals.

'On quitting our encampment,' says Mr Shoolcraft, in his recent 'Narrative of the Expedition to the Sources of the Missouri,' 'and proceeding onwards from St. Louis River to Sandy Lake, the Indians left a memorial of our journey inscribed upon bark, for the information of such of their tribe as should happen to fall upon our track. This we find to be a common custom among them. It is done by tracing, either with paint or with their knives, upon birch bark (*Betula papyracea*), a number of figures and hieroglyphics, which are understood by their nation. This sheet of bark is afterwards inserted in the end of a pole, and drove into the ground, with an inclination towards the course of travelling. In the present instance, the whole party were represented in a manner that was perfectly intelligible, with the aid of our interpreter, each one being characterized by something emblematic of his situation or employment. They distinguish the Indian from the white man, by the particular manner of drawing the figure, the former being without a hat, &c. Other distinctive symbols are employed: thus, Lieutenant Mackay was figured with a sword, to signify that he was an officer; Mr. Doty, with a book, the Indians having understood that he was an attorney; myself with a hammer, in allusion to the mineral hammer I carried in my belt, and so forth; the figure of a tortoise and prairie-hen denoted that these had been killed; three smokes, that our encampment consisted of three fires; eight muskets, that this was the number armed; three bucks upon the pole, leaning N.W., that we were going three days N.W.; the figure of a white man with a tongue near his mouth (like the Azteck hieroglyphics), that he was an interpreter, &c. Should an Indian hereafter visit this spot, he would therefore read upon this memorial of bark, that fourteen white men and two Indians encamped at that place: that five of the white men were chiefs or officers, one an interpreter, and eight common soldiers; that they were going to Sandy Lake (knowing that three days' journey N.W. must carry us there); that we had killed a tortoise, a prairie-hen, &c. I had no previous idea of the existence of such a medium of intelligence among the northern Indians. All the travellers of the region are silent on the subject. I had before witnessed the facility with which one of the Lake Indians had drawn a map of certain parts of the southern coast of Lake Superior; but here was an historical record of passing events, as permanent, certainly, as any written record among us, and fully as intelligible to those for whom it was intended.'

A Young Traveller.

A strange little boy was one day brought before the magistrate at the police office, New York, reported on the watch returns as being a lodger. This extraordinary child, ten years of age, was very thinly clad, and but four feet two inches high, of delicate make, and weak eyes. On being asked by the magistrate who he was, and whence he came, he gave the following account:

'My name is De Grass Griffin; I am ten

years old; my father is a boatman in Killingworth, Connecticut; my mother left there last summer: she parted from my father; he don't take any care of me. About four weeks ago I started from Killingworth for Philadelphia, to see my mother; had not a cent when I started; walked part of the way, and rode part. My sister, who is a married woman, told me in what part of Philadelphia I would find my mother. When I got there, I found that she was dead; I remained there, going about the town, about a week; I then started to come back. A gentleman in Philadelphia gave me a twenty cent piece, an eleven-penny bit, and a five-penny bit; I have the twenty cent piece yet. I got into this town yesterday morning; had nothing to eat all day yesterday, till the evening, when I got some clams at a little stand near the river. I calculate to start for home this morning, and to get a stage driver to give me a ride.' *Magistrate.* 'I will send you to the almshouse, over the way, that you may get your breakfast, and be taken care of.' *Answer.* 'Very well, *but I wish to start on.*'

It was truly astonishing to behold such a child perform (in the depth of winter) a journey of upwards of two hundred miles, with such a trifle of money, without warm clothing, and the snow on the road nearly as high as himself. His deportment was mannerly: his answers prompt, clear, and brief; he appeared to feel no want, asked for nothing, nor made any complaint; but had perfect confidence in his own powers and ability to get to the end of his journey on his *twenty cent fund.* The decision and fortitude of this little destitute boy, might furnish a profitable example to many an irresolute and desponding individual of riper years.

Faithful Companion.

A Mr. Rogers and a Mr. Carr, both natives of Kentucky, were on their return from the Council Bluffs, on the margin of the Missouri, when the cold weather set in, accompanied with a deep fall of snow. Mr. R. being in a weak state of health, it was thought fittest to attempt to descend the stream, instead of traversing the forests. When one hundred and fifty miles from any settlement, the ice on the river prevented their descent; and no other alternative was left, than to land, and leave Mr. R. in the woods, with some necessaries, till the return of his friend, who went in quest of relief. Carr, with difficulty, reached the settlement, and immediately returned to his helpless friend. After a toilsome search, and an absence of twenty-one days, Carr at length discovered the apparently lifeless body of Rogers. On approaching it, the narrative states, that this faithful fellow traveller first observed a rise of snow, and many tracks of a wolf leading to it. With a palpitating heart he went up to it, and saw a piece of buffalo robe, sticking out; stooping down, he discovered the glistening eyes of his friend! He was still alive; but his feet much frozen. His fire had gone out, and in attempting to make more, his powder blew up. He was afraid his friend had been frozen, and despairing of life, had rolled himself up in his buffalo robe, and laid down. He was *eight days without any kind of food*, and was so exhausted, that when the wolf stared him in the face, he was not able to make any exertion or noise to drive him away.

Rogers was then conveyed to Hempstead, where he not only recovered his general health, but, strange to tell, the complete use of his limbs.

An Escape.

In Alligator county, North Carolina, there is a swamp about five miles across, called the Little Dismal. Into the interior of this desert, Mr. Janson penetrated on horseback, with a negro for his guide, who traced out the road by the notches cut on the trees. 'I,' says Mr. Janson, 'carried my gun in my hand, loaded with slugs, and more ammunition slung across my shoulders. About midway, and about two hundred yards before me, I saw a large quadruped nimbly climb a tree. The negro, looking in a contrary direction, did not perceive the motion, and eager to fire, I did not inform him. We went a foot's pace, and when within gun-shot, I discovered the beast through the foliage of the wood, and immediately fired. The shot took effect, and my astonishment was great to see a monster, of the species of the tiger, suspended by his fore feet from the branch of a tree, growling in tones of dreadful discord. The negro was greatly terrified; and my horse, unused to the report of a gun fired from his back, plunged, and was entangled in mire. Losing the reins, I was precipitated into the morass, while the negro vociferated, 'Massa, massa, we are lost!' Recovering, I beheld the ferocious brute on the ground, feebly advancing towards us. By an involuntary act, I presented my empty gun; at sight of which, conscious, no doubt, that the same motion had inflicted the smart he felt, the creature made a stand, gave a hideous roar, and turned into the thickest part of the swamp; while, in haste and great agitation, I reloaded my piece. The poor slave, whose life to him was as dear as mine could be to me, held up his hands, and thanked the god he worshipped, for his deliverance. I was unconscious of the danger I had courted, till he told me that the beast I had encountered was a panther, larger than any he had ever seen despoiling his master's flocks and herds; and that, when pursued by man, these animals rally with great ferocity. Had I been apprised of this, I should have sought my safety in flight, rather than have begun an attack; but I conjectured the creature to be of no larger dimensions than a wild cat, when I fired.'

Dr. Magennis.

Dr. Magennis, who was born in the North of Ireland, having occasion, when a very young man, to visit Dublin, he put up, on his

way, at an inn in Drogheda. The mayor of the place had enclosed a piece of common, contiguous to the town, for his own use; and in order that he might himself enjoy the full benefit of it, he gave public notice, that if any cattle should be found trespassing on it, they would be immediately impounded.

The doctor happened that evening to fall in company with some boon companions, that winged the glass with song and joke, till Morpheus weighed down his eyelids with 'soft oppression.' When our young traveller was ready the next morning to resume his journey, he called for his horse; the ostler, after a short pause or two, said, 'May be your honour's horse has not read the mayor's advertisement, and has inadvertently, no doubt, stepped into the favourite enclosure, which, sure enough, is the most verdant spot in the neighbourhood.' Such, indeed, was the fact; the horse had been found trespassing, and was committed.

Magennis immediately waited on the Prætor, who heard all that he had to say in favour of the prisoner; on which he collected all his twelvemonth's pride, and in a few words told him, that the culprit should not be enlarged, unless he paid down half a guinea; which was more, at the time, than our youthful Esculapius could conveniently spare. 'Well, then,' said the suppliant, 'if so, it must be so; but I shall have a few verses into the bargain.' On which he repeated the following lines:

'Was ever horse so well befitted?
His master drunk, himself committed!
But courage, horse, do not despair,
You'll be a horse, when he's no may'r.'

Such was the power of verse, even on a city magistrate, that he immediately ordered his Rosinante to be delivered up to him, free of all expense.

Proof of Civilization!

A writer of a modern book of travels, relating the particulars of his being cast away, thus concludes: 'After having walked eleven hours without having traced the print of a human foot, to my great comfort and delight, I saw a man hanging upon a gibbet; my pleasure at the cheering prospect was inexpressible, for it convinced me that I was in a civilized country.'

Ciceroni.

In the principal cities of Italy, there are persons called Ciceroni, who, as soon as a foreigner arrives, offer themselves to conduct him to see whatever is most curious, and explain it to him. These, on account of their long speeches on the curiosities, &c. of the city, have the name of the great Latin orator given to them in jest.

The greater part of these Ciceroni are poor ecclesiastics, who, often to conceal their ignorance, give imaginary answers, as they are never at a loss for something to say. Of late years, the office of the Ciceroni has been undertaken by well-informed artists, who, in accompanying travellers, direct their attention to the most important objects, and, by their intelligent remarks, not only tend to enlighten the mind, but also to form the taste, especially in matters of the fine arts.

Polish Inns.

The inns of Poland do not afford good accommodation to the traveller. The stable is the most considerable, and very often the best part of the house. It is literally true, that frequently after proceeding a step or two within the threshold, you are obliged to turn back, to collect fresh air and resolution before you can advance. The interior is filthy and wretched beyond description; the floor is of earth, and usually covered with filth; the inhabitants are squalid and in rags; and the house is frequently half full of their wretched peasants, men and women, who are getting intoxicated upon *schnaaps*, a sort of whisky.

Even at the first hotels in Warsaw, and in other large towns, the traveller is frequently shown into a room, entirely without furniture, except perhaps a small couch in one of the corners, and on which he is to spread his *own* bedding. Sometimes not even a couch is found: in which case the bedding is spread on the floor. An ordinary chair and table are also brought him; and this is at once his eating and his sleeping room, and that in which he receives visitors. Even noblemen often sleep, at these places, in the same rooms which they occupy during the day.

Dr. C. Buchanan.

Dr. Claudius Buchanan, who afterwards became Vice-Provost of the college of Fort William, in Bengal, when a young man, formed the resolution of undertaking a journey through Europe on foot. This romantic project he thus describes.

'I had,' said he, 'the example of Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute. I could play a little on the violin; and on this I relied for occasional support during my long and various travels. In August, 1787, having put on plain clothes becoming my apparent situation, I left Edinburgh on foot, with the intention of travelling to London, and thence to the Continent: that very violin which I now have, and the case which contains it, I had under my arm, and thus I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country where I thought I could not be known, I called at gentlemen's houses, and farm-houses, where I was in general kindly lodged. They were very well pleased with my playing reels to them (for I played them better than I can now); and I sometimes received five shillings, sometimes half-a-crown, and sometimes nothing but my dinner. Wherever I went,

people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician, travelling through the country for a subsistence; but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes accident, would call forth expressions in the course of conversation, which excited their surprise. I was often invited to stay some time at a particular place; but this I was afraid of, lest I might be discovered. It was near a month, I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had nowhere to rest at night; but, notwithstanding, I kept steady to my purpose, and pursued my journey. Before, however, I reached the borders of England, I would gladly have returned; but I could not—the die was cast: my pride would have impelled me to suffer death, I think, rather than to have exposed my folly, and I pressed forward. When I arrived at Newcastle, I felt tired at my long journey, and found it was hard indeed to live on the benevolence of others. I, therefore, resolved to proceed to London by water; for I did not want to travel in my own country, but on the Continent; I accordingly embarked in a collier at North Shields, and sailed for London. On the third night of the voyage, we were in danger of being cast away during a gale of wind; and then, for the first time, I began to reflect seriously on my situation.'

Adventures of M. Arago.

During the last war, the two French mathematicians, Biot and Arago, travelled, with the permission of England and Spain, to make experiments for the purpose of measuring an arc of the meridian. Biot happily returned to France without any difficulty; but Arago, before he got home, encountered some singular adventures.

While concluding his labours on the mountain De Galazzo, in Majorca, there suddenly arose a disturbance among the people of the island. They fancied that Arago's instruments, particularly the fire signals which he gave to other observers employed at Ivica, were intended to invite their enemy, the French, to the island, and to show them the way. Arago suddenly heard the dreadful cry all round, 'Treason! Death!' The assault upon Mount Galazzo instantly commenced; but its cause fortunately perceived the imminent danger. He quickly changed his dress for that of a peasant of the island, and escaped to Palma. Here he found the ship which had brought him to the island, and concealed himself in it. He at the same time succeeded, through some brave men of the crew, in regaining his mathematical instruments, which he had been obliged to leave on the mountain. But new terrors awaited him in this disguise. Either through fear or treachery, the Spanish captain of the ship quite unexpectedly refused to protect Arago any farther, though he had always shown himself his friend; he also refused to take him back to France; entreaties, promises, reproaches—nothing would avail. In this great emergency, the chief commander of the island fortunately took the part of Arago; but could not save him at that time, but by confining him as a prisoner in the fortress. While Arago was obliged to remain here several months, his life was sometimes in the greatest danger. The fanatical monks attempted several times to bribe the guards and murder the prisoner. But the Spanish mathematician, Rodriguez, his fellow labourer and faithful friend, who never quitted his side, was his deliverer. This worthy man would not rest till he had obtained, by his representations against the injustice of the unaccountable mal-treatment of an innocent person, the liberty of his friend, and at the same time permission for him to go over to Algiers in a small vessel of his own.

In Algiers, Du Bois Tainville, at that time French Consul, kindly received him, and took means to put him on board an Algerine merchantman, that he might return to France. At first, everything went according to his wishes. The ship approached Marseilles, and Arago, with the fairest hopes, already found himself in the harbour. But, at the same moment, a Spanish privateer attacked the ship, took it, and brought it to Rosas, on the Spanish coast. Arago might still have been liberated, as he was entered on the ship's books as a *German* merchant; but unfortunately, he was recognised to be a Frenchman by one of the sailors, who had previously been in the French service, and was, with his companions, thrown into the most dreadful imprisonment. But when the Dey of Algiers heard of the insult to his flag, he immediately demanded the ship, its cargo, and crew, to be instantly returned, and in case of refusal, he threatened to declare war against the King of Spain. This had the desired effect. The ship and the crew were liberated, and Arago sailed for the second time to Marseilles, without in the least doubting his safe arrival. He already saw the town, the ship once more steered towards the harbour, when suddenly a furious north-west storm arose, and drove it with irresistible violence towards Sardinia. How hard a fate! The Sardinians were at war with the Algerines. A new imprisonment awaited them. The commander, therefore, resolved to seek refuge on the coasts of Africa. Though they were so distant, he succeeded. He ran into the harbour of Bougie, three days' voyage from Algiers. But here another very unfortunate piece of news awaited poor Arago. The former Dey of Algiers, his friend, had been killed in a commotion, and another ruler chosen. For this reason, the party of the new Dey examined the ship with suspicious rigour; and the heavy trunks of Arago, which

contained his mathematical instruments, were immediately seized; for what else could they contain but gold? Why else should they have been so carefully secured, if they were not filled with sequins? He was obliged to leave his instruments in the hands of the Algerines. A new misfortune was added to this. How could he make a three days' journey to Algiers by land, among a savage and highly irritated people? Courage and presence of mind, however, saved him. He disguised himself in the Turkish costume, and went under the protection of a greatly esteemed priest of those parts, who conducted him, with some others, through inhospitable mountains and dreary deserts; and after overcoming many threatening dangers, he arrived in safety at Algiers. How was Du Bois Tainville astonished to see his countryman again, in a Turkish dress, whom he had long supposed to be dead.

He took up his cause with the Algerines, and used means to have the chests restored, which no longer interested the Algerines of Bougie, as they had found brass instead of gold, and kept the 'Adventurer against his will,' as the opportunities of sailing to France were at that time as rare as dangerous. Thus six months passed. At last, Du Bois was recalled by Bonaparte to France. He began his voyage, accompanied by Arago, for the third time, to France. But they scarcely saw Marseilles, when an English fleet appeared, which ordered them to return to Minorca, as all the French harbours were at that time in a state of blockade. The ships accompanying Du Bois obeyed; the one on board of which Arago was, however, embraced a favourable fresh breeze, and ran into the harbour with all sails spread.

Crossing the Alps.

Mr. Sharpe, who travelled in Italy in 1766, gives the following account of the manner of passing the Alps, at that time. 'At Lyons or Geneva,' he says, 'the Voiturins, men who furnish horses for the journey over the Alps, make their demands according to the number of travellers who are on the spot, or who they hear are on the road. If there are but few, they are sometimes very reasonable; if there are many, they rise in their demands, and even confederate not to take less than a certain extortionate sum which they stipulate among themselves. When there are but few travellers going that way, he who takes a passenger, has a very good chance upon his arrival at Turin, to find customers back again, and therefore will agree on moderate terms.

'The voiturins, for the sum stipulated, defray your charges on the road; they pay for your dinner, supper, and lodging, so that the seven days' journey from Geneva or Lyons to Turin, costs little more than what you contract for with them, the extraordinaries being only the small presents made to the servants, and the expense of breakfasting. The voiturins are generally obliging and busy in providing the best eatables the country affords, because they pay the same ordinary, whether the innkeepers give you good or bad provisions; besides, they are all ambitious of character, which procures them recommendations from one traveller to another. The voiturin is likewise at the whole expense of carrying you and your equipage over Mount Cenis, except a little gratuity, which every gentleman gives to the poor chairmen, perhaps sixpence to each, and a little drink at the resting place, or halfway house. As the voiturins are obliged to hire a number of mules, in proportion to the quantity of luggage, and weight of the chaise or coach, this consideration, besides the draught for their horses, makes them raise their demands when the equipage is heavy.

'Every person who is carried over Mount Cenis in a chair, is obliged to employ six chairmen; or, if he be lusty, eight: or extremely corpulent, ten; of which, and, indeed, of all disputable matters, the syndics are appointed by his majesty absolute judges. The syndics are magistrates, living the one at Lanneburg, on this side of the mountain, and the other at Novaleze, which is situated at the other foot of the mountain, on the side towards Turin; they are poor men, and not above accepting a small present for drink; but are invested with sufficient power to compel both the muleteers and the chairmen to attend, when any traveller arrives. I had an opportunity, when I went into Italy, of seeing this power exerted; for the chairmen were in the midst of their harvest, gathering in the produce of their own little farms, and would gladly have been excused. The syndic, therefore, rang the alarum-bell; which summons was immediately obeyed, and a sufficient number of them were selected to transport me and my company the next morning.'

Since Mr. Sharpe crossed the Alps, considerable facilities have been afforded to travellers, for which they are solely indebted to Bonaparte.

After passing Lans-le-bourg, the traveller begins to ascend Mount Cenis, and enters upon the road formed by the late emperor. The genius of Napoleon seems to have inspired and produced superhuman efforts. Wherever his hand is seen, or his mind is concerned, we are astonished at the grandeur and the magnitude of his ideas. The Alps, whose terrific images excited the dread of man, have fallen before his power. He has cut through some mountains, overturned others, filled up precipices, turned the course of torrents, formed bridges, and made roads of the most gentle ascent, which avoid all former dangers and inconveniences. Upon these the traveller moves with ease and delight, and hospitality everywhere prevails. Although he has been the enemy of many, every one in passing the Alps must have a grateful feeling towards him, for in these wonderful works, as well as in many others, he has been a friend to the human race.

In ascending Mount Cenis, every traveller is left in admiration at beholding this grand

road, winding up the side of the mountain in a serpentine line of a most easy ascent, flanked with stones, and defended by posts and parapets. This great work, this royal road, was completed in five years, and remains an imperishable record of Napoleon's contempt of all impediments. Twenty-eight houses are placed at certain distances, by order of Bonaparte, to succour the distressed in case of need. Fires, beds, and every necessary, are provided. The old route is still seen, and miserable it must have been to those who were obliged to pass by it. Upon the top of Mount Cenis, is a plain six miles long, covered with verdure, and affording pasturage for goats, sheep, and cows. In the centre is a lake, two miles in diameter, which produces excellent trout; the post-house, and an auberge, are situated about the centre, as likewise a barrack; and a little higher an *hospice*, built by order of the late Emperor of the French. From the highest of these mountains, the plains of Piedmont are seen; and from this spot, it is said, Hannibal showed his soldiers the fine country they were going to conquer.

Dr. Franklin.

Dr. Franklin, in the early part of his life, and when following the business of a printer, had occasion to travel from Philadelphia to Boston. In his journey he stopped at one of the inns, the landlord of which possessed all the inquisitive impertinence of his countrymen. Franklin had scarcely sat himself down to supper, when his landlord began to torment him with questions. He well knowing the disposition of these people, and knowing that answering one question, would only pave the way for twenty more, determined to stop the landlord at once by requesting to see his wife, children, and servants, in short, the whole of his household. When they were summoned, Franklin, with an arch solemnity, said, 'My good friends, I sent for you here to give you an account of myself: my name is Benjamin Franklin; I am a printer, of nineteen years of age: reside at Philadelphia, and am now going to Boston. I sent for you all, that if you wish for any further particulars, you may ask, and I will inform you: which done, I hope that you will permit me to eat my supper in peace.'

A Dinner Interference.

When the late General Bligh was a captain in a marching regiment, he and his lady were travelling in Yorkshire, and put up at an inn, where there happened to be only just as much in the larder as would serve them for dinner, which was immediately ordered. In the meantime, some sporting gentlemen of the country came in, and finding there was nothing in the house, but what was getting ready for another company, asked who they were? The landlord told them he did not directly know, but he believed the gentleman an *Irish officer*. 'O —— well, if he's Irish,' said one of the company, 'a *potato* will serve him. Here, waiter, take this watch (pulling out an elegant gold watch) carry it upstairs, and ask this gentleman what's o'clock?' Mr. Bligh, as may be well imagined, was not pleased at such an impudent message; but recollecting himself a moment, took the watch from the waiter, and desired him to present his compliments to the company, and he would tell them before he parted. This message, however, produced his dinner to be sent up to him in quiet; after eating which, he clapt a couple of large horse pistols under his arm, and going downstairs, introduced himself into the company, by telling them he was come to let them know what o'clock it was: but first begged to be informed to which of the gentlemen the watch belonged. Here a dead silence ensued. Mr. Bligh then began on his right hand, by asking them severally the question; each of them denied knowing anything of the circumstance. 'O, then, gentlemen, (says he) I find I have mistaken the company; the waiter a while ago brought me an impudent message from some people in this house, which I came, as you see, (pointing to his pistols) properly to resent; but I find I have mistaken the room.' Saying this, he wished them a good evening, which they as politely returned. He paid his bill, stepped into his carrriage, and drove off with the watch in his pocket, which he kept to his death, and left it by will, with a large fortune, to his brother, the Dean of Elphin.

American Inns.

Shenstone, in one of his poems, says,

'Whoe'er has travell'd life's dull round,
Where'er his stages may have been,
Must sigh to think he still has found
The warmest welcome at an inn.'

Had the poet lived to visit the United States of America in the nineteenth century, he would have retracted his eulogium on inns, or at least have acknowledged that his rule was not without an exception. Mr. Janson, who travelled in the United States in 1806, gives the following description of a traveller's accommodations.

'Arrived,' says he, 'at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure you refreshment after the family hour; and that if no trifling circumstance called off his attention, he will sit by your side, and enter in the most familiar manner into conversation; which is of course prefaced with a demand of your business, and so forth. He will then start a political question (for here every individual is a politician), force your answer, contradict, deny, and finally be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring, that "though he

thought he had eaten a hearty dinner, yet he will pick a bit with you." Thus will he drink out of your own glass, and of the liquor for which you must pay, and commit other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, and regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner hour, you are seated with "mine hostess" and her dirty children, and even the servants of the inn, with whom you have often to scramble for a plate; for liberty and equality level all ranks upon the road, from the host to the ostler. The children, imitative of their free and polite father, will also seize your liquor, slobber in it, and often snatch a dainty bit from your plate. This is considered as a joke, and consequently provokes a laugh; no check must be given to these demonstrations of unsophisticated nature: for the smallest rebuke will bring down a severe animadversion from the parent.'

A still more recent traveller, who writes with a strong bias in favour of the United States, says, that 'on arriving at a tavern in this country, you excite no kind of sensation whatever, come how you will. The master of the house bids you good day, and you walk in; breakfast, dinner, and supper, are prepared at stated times, to which you must generally contrive to accommodate. The servant is not yours, but the innkeeper's; and she always assumes with you the manners of an equal. Even at the City Hotel in New York, the best and most fashionable inn in the United States, a traveller neither has it in his power to dine alone, nor to have private apartments, but must take his seat at the ordinary, where upwards of eighty persons dine every day, at the established hours. Travelling parties, consisting of ladies and gentlemen, cannot even obtain separate sitting apartments, but must either remain in the bedchambers, or mingle together in a drawing-room allotted for their reception.'

George Bruce.

When Tippahee, the King of New Zealand, was conveyed from the British settlement at Port Jackson, which he had visited, back to his own country, he became dangerously ill; a British sailor, of the name of George Bruce, who had been employed for several years under Lieutenants Robins, Flinders, and others, in exploring the coasts, &c. of Port Jackson, was appointed to attend him, and acquitted himself so much to the king's satisfaction, that he was honoured with his special favour; and on their arrival, the king requested that he should be allowed to remain with him at New Zealand; to which the captain consenting, Bruce was received into the family of Tippahee. He spent the first few months in New Zealand in exploring the country, and acquiring a knowledge of the language, manners, and customs of the people. He found the country healthy and pleasant, full of romantic scenery, agreeably diversified with hills and dales, and covered with wood. The people, though rude and ignorant, were hospitable, frank, and open.

As the king proposed to place the young Englishman at the head of his army, it was a previously necessary step that he should be tattooed, as without having undergone that ceremony, he could not be regarded as a warrior. The case was urgent, and admitted of no alternative. He, therefore, submitted resolutely to this painful ceremony; and his countenance presents a master specimen of the art of tattooing. Being now tattooed in due form, Bruce was recognised as a warrior of the first rank, naturalized as a New Zealander, received into the bosom of the king's family, and honoured with the hand of the Princess Aetockoe, the youngest daughter of Tippahee, a maiden of fifteen or sixteen years of age, whose native beauty had probably been great, but which was so much improved by the fashionable embellishments of art, that all the softer charms of nature, all the sweetness of expression, were lost in the bolder expressions of tattooing.

Bruce now became the chief member of the king's family, and was vested with the government of the island. Six or eight months after his marriage, several English ships touched at New Zealand for supplies, and all of them found the beneficial influence of having a countryman and friend at the head of affairs in that island.

Bruce and his wife were now contented and happy in the full enjoyment of domestic comfort, with no wants that were ungratified, blessed with health and perfect independence. Bruce looked forward with satisfaction to the progress of civilization, which he expected to introduce among the people, with whom, by a singular destiny, he seemed doomed to remain during his life. While enjoying these hopes, the ship *General Wellesley* touched at a point of New Zealand where Bruce and his wife then chanced to be. This was at some distance from the king's place of residence. Captain Dalrymple applied to Mr. Bruce to assist him in procuring a cargo of spars and benjamin, and requested specimens of the principal articles of produce of the island; all which was cheerfully done. He then proposed to Bruce to accompany him to North Cape, distant about twenty-five or thirty leagues, where it was reported gold dust could be procured, and the captain conceived that Bruce might prove useful to him in search for the gold dust. With great reluctance, and after many entreaties, Bruce consented to accompany Captain Dalrymple, under the most solemn assurances of being safely brought back and landed at the Bay of Islands. He accordingly embarked with his wife on board the *General Wellesley*, representing, at the same time, to Captain Dalrymple, the dangerous consequences of taking the king's daughter from the island; but that fear was quieted by his solemn and repeated assurances that he would, at every hazard, reland them at the Bay of Islands, the place from which

they embarked. Being at length all on board, the *Wellesley* sailed for the North Cape, where they soon arrived and landed. Finding that they had been entirely misinformed as to the gold dust, the *Wellesley* made sail, in order to return to New Zealand; but the wind becoming foul, and continuing so for forty-eight hours, they were driven from the island. On the third day the wind became more favourable; but Captain Dalrymple did not attempt to regain the island, but stood on for India. On reaching the Feegee or Sandal-wood Islands, the captain asked Bruce if he chose to go on shore and remain there; but he declined on account of the barbarous and sanguinary disposition of the islanders. Leaving the Feegee islands, they sailed for Malacca; the captain and Bruce went on shore, where the latter, in hopes of seeing the governor or commanding officer, to whom he might state his grievances, remained all night; but next morning found that the ship had sailed, carrying his wife to Penang.

Bruce, after remaining at Malacca some weeks, obtained a passage for Penang; where, upon his arrival, he found that his wife had been bartered away to another officer. On waiting upon the Governor of Penang, he was asked what satisfaction he required for the ill treatment he had experienced? Bruce answered that all he wanted was to have his wife restored, and to get a passage to New Zealand. Through the interference of the governor his wife was restored to him. With her he returned to Malacca, in hope of the promised passage to New South Wales; but this opportunity he missed. He afterwards returned to Penang, and thence to Bengal, where he and his wife were hospitably received; and an opportunity having occurred in the course of a few months of a passage to New South Wales, they found no difficulty in regaining New Zealand.

National Comparisons.

Mr. Vaughan in his travels through Sicily, having stopped to take some refreshment at an inn in Caltagirone, as he sat down to his chicken, the landlady very coolly took a chair within a yard of the table, and on the opposite side sat a sleek-looking priest, such as you see familiar in every house throughout the country, who had taken up that position by way of asking a few questions of the 'Cavaliere Inglese.' 'After many apologies for the liberty he was taking, the latter,' says Mr. Vaughan, 'begged to converse with me on the subject of England, which the people of these parts were very anxious to to hear about, and the opportunity of enquiring so seldom occurred; and by the time I had dined, I observed half a dozen people collected round the door, with their eyes and mouths open, to hear the examination. "And pray, signor, is it true what we are told, that you have no olives in England?" "Yes, perfectly true." "Cospetto! how so?" "Cospettone!" said the landlady. "Our climate is not propitious to the growth of the olive." "But then, signor, for oranges?" "We have no oranges neither." "Poveretto!" said the landlady, with a tone of compunction, which is a sort of fondling diminutive of "Povero," "poor creature;" as you would say to your child, "Poor little manikin!" "But how is that possible, signor?" said the priest; "have you no fruit in your country?" "We have very fine fruit: but our winters are severe, and not genial enough for the orange tree." "That is just what they told me," said the lady, "at Palermo, that England is all snow, and a great many stones." "But then, signor, we have heard what we can scarcely believe, that you have not any wine?" "It is perfectly true; we have vines that bear fruit; but the sun in our climate is not sufficiently strong, which must be broiling, as it is here, to produce any wine." "Then, Jesu Maria, how the deuce do you do?" I told them that, notwithstanding, we got on pretty well; that we had some decent sort of mutton, and very tolerable looking beef; that our poultry was thought eatable, and our bread pretty good; that, instead of the wine, we had a thing they call ale, which our people here and there seem to relish exceedingly; and that by the help of these articles, a good *constitution*, and the blessing of God, our men were as hardy and as loyal and brave, and our women as accomplished and virtuous and handsome, as any other people, I believed, under heaven. "Besides, Mr. Abbate, I beg leave to ask you, what cloth is your coat of?" "Cospetto! it is English" (with an air of importance). "And your hat?" "Why, that's English." "And this lady's gown, and her bonnet and ribbons?" "Why they are English!" "All English. Then you see how it is; we send you, in exchange for what we don't grow, half the comforts and conveniences you enjoy in your island; besides, padrona mia gentile! (my agreeable landlady) we can never regret that we don't grow these articles, since it ensures us an intercourse with a nation we esteem!" "*Viva!*" said the landlady; and "*Bravo!*" said the priest; and between *bravo* and *viva*, the best friends in the world, I escaped to my lettiga!'

Camping Out.

A recent traveller gives the following description of the mode of camping out, when travelling in the less populous parts of the United States of America; and uninviting as it is, he says he prefers it to the American taverns.

'Our rear party,' says Mr. Birkbeck, 'consisting of a lady, a servant boy, and myself, were benighted, in consequence of accidental detentions, at the foot of one of these rugged hills; and without being well provided, were compelled to make our first experiment of camping out.

'Our party having separated, the important articles of tinder and matches were in the baggage of the division which had proceeded:

and as the night was rainy and excessively dark, we were, for some time, under much anxiety, lest we should have been deprived of the comfort and security of a fire. Fortunately, my powder-flask was in my saddle-bags, and we succeeded in supplying the place of tinder, by moistening a piece of paper, and rubbing it with gunpowder. We placed our touch paper on an old cambric handkerchief, as the most readily combustible article in our stores. On this we scattered gunpowder pretty copiously, and our flint and steel soon enabled us to raise a flame, and collecting dry wood, we made a noble fire. There was a mattress for the lady, a bear-skin for myself, and the load of the packhorse as a pallet for the boy. Thus, by means of great-coats and blankets, and our umbrellas spread over our heads, we made our quarters comfortable; and placing ourselves to the leeward of the fire, with our feet towards it, we lay more at ease than in the generality of taverns.'

Duchess of Kingston.

When the trial of the Duchess of Kingston in the House of Peers had terminated in her conviction, she determined on a visit to St. Petersburg. A ship had been built for her, containing every splendid accommodation. The magnificence of this vessel attracted general observation, and the Russian ambassador understanding that it had been prepared for conveying the duchess on a visit to his imperial mistress, declared that the compliment would be graciously received. The duchess's suite was remarkable for the whimsical assemblage which it presented, having a French crew, in order to protect her from the pirates of America, with which the English were then at war; she was obliged to have a French Roman Catholic chaplain, and the Abbé Sechand was accordingly recommended to her. On his arrival she was much disappointed by his shabby appearance, as it happened that he was no better clothed than a common beggar. She ordered him, however, to be put into more decent attire.

In addition to this ecclesiastic, the duchess still retained in her service her Protestant chaplain. Two female attendants, a coachman, and a footman, completed her retinue. A fair wind wafted her from Calais to Elsineur in twelve days; where, after refreshing herself for a short time, she proceeded on her route, and arrived safe in the capital of Russia.

The arrival of an English lady at Petersburg upon a visit, was a scene unusual to the Muscovites, and excited a general curiosity in the capital. The empress assigned her a mansion for her residence; her ship was ordered to be taken under the care of the Admiralty; and having suffered considerable damage from a hurricane, it was repaired by an express order from the empress. Such distinguished marks of attention could not fail to gratify her vanity in the highest degree, but her insatiable mind still panted after variety; and a single circumstance sullied, in her opinion, all the splendour of her present situation. The English ambassador, Sir James Harris, afterwards Lord Malmsbury, could only be complaisant to her in private, and would not admit of her assumed title of duchess, as inconsistent with the decision of the House of Peers, upon the trial concerning her marriage. Mortified at this conduct, she began to inquire whether possessions in the country might not procure her that universal respect, which, as an alien, she could not effectually enjoy. In Russia, there is an order of ladies distinguished by insignia, the principal ornament of which is a picture of the empress. The duchess was made to believe, that landed property only was wanting to introduce her as one of this order. She, therefore, purchased an estate near Petersburg, for about twelve thousand pounds, to which she gave the name of Chudleigh, and exerted all her interest to be invested with the order. But the answer to her application, for ever blasted her hopes.

Thus disappointed, the duchess determined on quitting Russia. She returned to France, where she resided some time. She afterwards resolved on making a second visit to Petersburg; and proposing to travel by land, she intimated her intention to Prince Radzivil, an illustrious Pole, who had pretensions to the crown of Poland, and who had been her friend and admirer twenty years before, when on a visit to the Count of Saxony.

The prince, whose affection had not been diminished by time, received the intimation that the duchess would take his dominions in her route, with the utmost pleasure; and the place where he was to meet her was fixed at Berge, a village in a duchy within the territories of the prince, and about forty miles distant from Riga. On the duchess's arrival, she was waited on by an officer in the retinue of the prince, who was commissioned to inform her Grace, that his master proposed to dispense with the ceremonials of rank, and visit her as a friend. The next morning was the time appointed for this visit; and in the interval, it was requested that the duchess would permit herself to be escorted to an hotel, ten miles distant, whither the prince had sent his own cooks, and other attendants, to wait on her Grace. Accordingly next morning the visit took place, and was conducted in the following manner.

Prince Radzivil came with forty carriages, each drawn by six horses. In the different vehicles were his nieces, the ladies of his principality, and other illustrious characters. Besides these, there were six hundred horses led in a train, a thousand dogs, and several boars. A guard of hussars completed the suite. So extraordinary an assemblage, in a country surrounded by wood, gave an air of romance to the interview, which was still more heightened by the manner in which the prince contrived to amuse his female visitor. He made two feasts, and they were ordered in the following style. The prince had pre-

viously caused a village to be erected, consisting of forty houses, all of wood, and fancifully decorated with leaves and branches. The houses were disposed in the form of a circle, in the middle of which were erected three spacious rooms, one for the prince, a second for his suite, and the third for the repast. Entering the village, in the way to the rooms, all the houses were shut, and the inhabitants appeared to have retired to rest. The entertainment began with splendid fireworks on an adjoining piece of water, and two vessels encountered each other in a mock engagement. This was succeeded by the feast, at which everything was served on plate, and the dishes were extremely sumptuous. The duchess, delighted with so superb a reception, entered with great exhilaration of spirits into the festivity of the evening, and amused the company with a French song.

When the feast was ended, Prince Radzivil conducted the duchess to the village, the houses of which were before shut. On a sudden they were converted into forty open shops, brilliantly decorated, and containing the richest commodities of different kinds. From these shops the prince selected a variety of articles, and presented them to the duchess. They consisted of a magnificent topaz, rings, boxes, and trinkets of all descriptions. The company then returned to the rooms, which were thrown into one, and a ball was opened by Prince Radzivil and the Duchess. The dance being concluded, the company quitted the ball-room, and in an instant it was in a blaze, combustible matter having been previously placed for the purpose. The people of the village were seen dancing round the fire. This entertainment must have cost Prince Radzivil at a moderate computation, a very large sum.

The prince's gallantry, however, did not terminate with this scene. At a country seat ten miles from Niccifuis, his favourite town, he gave the duchess a second feast, followed by a boar hunt, for which purpose the animals had been brought. The hunt was in a wood, at night. A regiment of hussars, with lighted torches in their hands, formed a circle, within which were huntsmen, also with torches. The boar thus surrounded by fire, was frightened; and after the usual sport, he fell a victim to his pursuers. A great number of the Polish nobility attended at this hunt. During fourteen days that the duchess remained with Prince Radzivil, she dined and slept in different houses belonging to the prince. As the retinue moved from place to place, they, on every third or fourth day, met a camp formed of the prince's own guard. On the journey from Niccifuis, at night, the roads were illumined; guards accompanied as escorts; and on the arrival of the duchess at the different towns belonging to the prince, the magistrates waited on her with congratulations, and the cannon were fired.

But notwithstanding this profusion of compliment, the heart of the duchess remained insensible to the gallantry of the prince.

During her residence in Poland, the duchess had also the honour to be entertained by Count Oginski, a nobleman who was held in the highest esteem by the late King of Prussia. At a concert which he gave the duchess, he performed on six different instruments. His establishment for musical entertainments cost him every year about twenty-five thousand pounds of our money. He had a theatre, in which plays in the French, German, and Polish languages were acted. He purchased horses from the remotest countries. One which he showed to the duchess, was brought to him from Jerusalem.

The duchess continued a few days at this nobleman's house, and Prince Radzivil accompanying her thither, an emulation seemed to prevail, who should show her the greatest attention. But the utmost civilities could make no lasting impression on a mind so destitute of sensibility as was that of the Duchess of Kingston, whose only object in travelling abroad, was to receive that homage which in her own country was denied to her.

Dean Swift.

The eccentric Dean Swift, in the course of one of those journeys to Holyhead, which it is well known he several times performed *on foot*, was travelling through Church Stretton, Shropshire, when he put up at the sign of the Crown, and finding the host to be a communicative good-humoured man, enquired if there was any agreeable person in town, with whom he might partake of a dinner (as he had desired him to provide one), and that such a person should have nothing to pay. The landlord immediately replied, that the curate, Mr. Jones, was a very agreeable companionable man, and would not, he supposed, have any objections to spend a few hours with a gentleman of his appearance. The Dean directed him to wait on Mr. Jones, with his compliments, and to say that a traveller would be glad to be favoured with his company at the Crown, if it was agreeable. When Mr. Jones and the Dean had dined, and the glass began to circulate, the former made an apology for an occasional absence, saying that at three o'clock he was to read prayers and preach at the church. Upon this intimation, the Dean replied, that he also should attend prayers. Service being ended, and the two gentlemen having resumed their station at the Crown, the Dean began to compliment Mr. Jones upon his delivery of a very appropriate sermon; and remarked, that it must have cost him (Mr. Jones) some time and attention to compose such a one.

Mr. Jones observed, that his duty was rather *laborious*, as he served another parish church at a distance, which, with the Sunday and weekly service at Church Stretton, straitened him much with respect to the time necessary for the composition of sermons; so that when the subjects pressed, he

could only devote a few days and nights to that purpose.

'Well,' says the Dean, 'it is well for you to have such a talent; for my part, the very sermon you preached this afternoon, cost me some *months* in the composing.' On this observation, Mr. Jones began to look very gloomy, and to recognise his companion. 'However,' rejoined the Dean, 'don't you be alarmed; you have so good a talent at delivery, that I hereby declare, you have done more honour to my sermon this day, than I *could* do myself; and by way of compromising the matter, you must accept of this half-guinea for the justice you have done in the delivery of it.'

An Example for Modern Youths.

Cicero, when he set out upon his travels to Greece and Asia, the usual tour for men of fashion among the Romans, was in the twenty-eighth year of his age. He did not think of quitting his native country, until he had finished his education in it; he then went abroad, that he might, by repairing to those places in which the arts and sciences had arrived at the greatest perfection, give a high polish to all his literary acquisitions.

To Athens, which was at that time particularly distinguished as the seat of the arts and sciences, he first directed his course; there he resided in the house of Antiochus, the chief philosopher of the old academy; and with the assistance of his admirable instructions, renewed those studies for which he had ever felt from his earliest youth, the strongest predilection. At Athens, too, he found his fellow student, T. Pomponius, who, from his uncommon attachment to that city, and from his long residence in it, was surnamed Atticus. By this meeting between them, the memorable friendship which had subsisted from their boyish days, with an unremitting constancy, and unwavering affection, was revived and consolidated. Cicero, however, though he had often friendly debates with Atticus upon philosophical subjects, did not give himself wholly up to *them;* his *rhetorical exercises* engaged a proper share of his attention, and he performed them punctually every day with Demetrius, the Syrian, much celebrated for his oratorical knowledge.

From Athens, Cicero proceeded to Asia, where he found himself attended by all the most celebrated orators of the country; they accompanied him during the remainder of his voyage, and he regularly performed his exercises with them, wherever he took up his temporary quarters. As Cicero, while he resided at Athens, did not suffer his philosophical pursuits to make him negligent of his rhetorical studies, neither did he at Rhodes permit the latter to render him neglectful of the former. He dedicated part of his time to philosophy, with Posidonius, the most accomplished and respected Stoic of that age; and often names him in terms greatly to his honour, calling him not only his master, but his friend.

Wherever he stopped, his stay was not determined by the mere pleasures which presented themselves; in a place from which he could draw no profit, there was no inducement for him to remain. Previously and intimately acquainted with the laws of Rome, he was enabled to make comparisons between them and the laws of other cities, and to bring with him, at his return, whatever he thought beneficial to his country, or advantageous to himself. In every town through which he passed, he was hospitably entertained by men eminent for their virtues, knowledge, and learning; by men honoured and rewarded as the principal patriots, orators, and philosophers of the age. Constantly attended by these, he had opportunities, even while travelling from one city to another, to gain new lights from their experience and admonitions. From such a tour, it is not at all surprising that he came back to Rome adorned with every accomplishment which taste and learning could bestow, to make him shine the first figure in the Forum. 'He was changed,' says the ingenious historian of his life, Dr. Middleton, 'as it were into a *new man;* the vehemence of his voice and action was moderated, the redundancy of his style and fancy corrected, his lungs strengthened, and his whole constitution confirmed.'

Tomb of Howard.

At Kherson, the tomb of the philanthropist Howard, is dear to the heart and eye of every English traveller. 'The evening,' says Sir R. Ker Porter, in his Travels, 'was drawing to a close, when I approached the hill, in the bosom of which the dust of my revered countryman reposes so far from his native land. No one that has not experienced "the heart of a stranger" in a distant country, can imagine the feelings which sadden a man while standing on such a spot. It is well known, that Howard fell a sacrifice to his humanity; having caught a contagious fever from some wretched prisoners at Kherson, to whose extreme need he was administering his charity and his consolations. Admiral Priestman, a worthy Briton, in the Russian service, who was his intimate friend, attended him in his last moments, and erected over his remains the monument which is now a sort of shrine to all travellers, whether from Britain or foreign countries. It is an obelisk of whitish stone, sufficiently high to be conspicuous at several miles' distance. The hill on which it stands, may be about three wersts out of the direct road, and has a little village and piece of water at its base. The whole is six wersts from Kherson, and forms a picturesque as well as interesting object. The evening having closed when I arrived at the tomb, I could not distinguish its inscription, but the name of Howard would be sufficient eulogy. At Kherson, I learnt that the present emperor has adopted the plans which the

great philanthropist formerly gave in to the then existing government, for ameliorating the state of the prisoners. Such is the only monument he would have desired; and it will commemorate his name for ever, while that of the founder of the pyramids is forgotten; so much more imperishable is the greatness of goodness, than the greatness of power!'

No Spectre.

Monsieur de Conange, on a wandering excursion which he was making with a friend through one of the French provinces, found it necessary one night to take refuge from a storm, in an inn which had little else to recommend it, but that the host was well known to Monsieur de Conange. This man had all the inclination in the world to accommodate the travellers to their satisfaction, but unfortunately he possessed not the power. The situation was desolate, and the few chambers the house contained were already occupied by other travellers. There remained unengaged only a single parlour on the ground floor, with a closet adjoining, with which, inconvenient as they were, Monsieur de Conange and his friend were obliged to content themselves. The closet was prepared with a very uninviting bed for the latter, while they supped together in the parlour, where it was decided Monsieur de Conange was to sleep. As they purposed departing very early in the morning, they soon retired to their separate beds, and ere long fell into a profound sleep. Short, however, had been Monsieur de Conange's repose, when he was disturbed by the voice of his fellow traveller, crying out that something was strangling him. Though he heard his friend speak to him, he could not for some time sufficiently rouse himself from his drowsiness, to awaken to a full sense of the words his friend had uttered. That it was in a voice of distress, he now perfectly understood, and he called anxiously to inquire what was the matter; no answer was returned, no sound was heard, all was as still as death. Now seriously alarmed, Monsieur de Conange threw himself out of bed, and taking up his candle, proceeded to the closet. What was his horror and astonishment, when he beheld his friend lying senseless beneath the strangling grasp of a dead man, loaded with chains! The cries of distress which this dreadful sight called forth, soon brought the host to his assistance, whose fear and astonishment acquitted him of being in any way an actor in the tragic scene before them. It was, however, a more pressing duty to endeavour at recovering the senseless traveller, than to unravel the mysterious event which had reduced him to that state. The barber of the village was therefore immediately sent for, and in the meantime, they extricated the traveller from the grasp of the man, whose hand had in death fastened on his throat with a force which rendered it difficult to unclench. While performing this, they happily ascertained that the spark of life still faintly glowed in the heart of the traveller, although wholly fled from that of his assaulter. The operation of bleeding, which the barber now arrived to perform, gave that spark new vigour, and he was shortly put to bed out of danger, and left to all that could now be of service to him—repose.

Monsieur de Conange then felt himself at liberty to satisfy his curiosity, in developing the cause of this strange adventure, which was quickly effected by his host. This man informed him that the deceased was his groom, who had, within a few days, exhibited such strong proofs of mental derangement as to render it absolutely necessary to use coercive measures to prevent his either doing mischief to himself or others, and that he had, in consequence, been confined and chained in the stables; but that it was evident his fetters had proved too weak to resist the strength of frenzy; and that, in liberating himself, he had passed through a little door, imprudently left unlocked, which led from the saddle-room into the closet in which the traveller slept, and had entered it to die with such frightful effects on his bed.

When, in the course of a few days, Monsieur de Conange's friend was able to converse, he acknowledged that never in his life had he suffered so much, and that he was confident had he not fainted, madness must have been the consequence of a prolonged state of terror.

Friendship at First Sight.

The forest of Ancennis is celebrated in many old French ballads, as being the haunt of fairies, and the scene of the ancient archery of the provinces of Bretagne and Anjou. When Mr. Pinkney travelled through it, in company with a family of persons of fashion, 'we were,' he says, 'walking merrily on, when the well-known sound of the French horn arrested our steps and attention. Mademoiselle Sillery immediately guessed it to proceed from a company of archers, and in a few moments her conjecture was verified by the appearance of two ladies and a gentleman, who issued from one of the narrow paths. The ladies, who were merely running from the gentleman, were very tastily habited in the favourite French dress, after the Dian of David; whilst the blue silk jacket and hunting cap of the gentleman gave him the appearance of a groom about to ride a race. Our appearance necessarily took their attention, and after an exchange of salutes, but in which no names were mentioned on either side, they invited us to accompany them to their party, who were refreshing themselves in an adjoining dell. 'We have had a party at archery,' said one of them, 'and Madame St. Amande has won the silver bugle and bow; the party is now at supper, after which we go to the chateau to dance. Perhaps you will not suffer us to repent having met you, by refusing to accompany us.' Mademoiselle Sillery was very eager to accept this invita-

tion, and looked rather blank when Mrs. Younge declined it, as she wished to proceed on her road as quickly as possible. 'You will at least accompany us merely to see the party.' 'By all means,' said Mademoiselle Sillery. 'I must really regret that I cannot,' said Mrs. Younge. 'If it must be so,' resumed the lady who was inviting us, 'let us exchange tokens and we may meet again.' This proposal, so perfectly new to me, was accepted; the fair archers gave our ladies their pearl crescents, which had the appearance of being of considerable value. Madame Younge returned something which I did not see. Mademoiselle Sillery gave a silver Cupid, which had served her for an essence-bottle. The gentleman then shaking hands with us, and the ladies embracing each other, we parted mutually satisfied. "Who are these ladies?" demanded I. "You know them as well as we do," replied Mademoiselle Sillery. "And is it thus," said I, "that you receive all strangers indiscriminately?" "Yes," replied she, "all strangers of a certain condition. Where they are evidently of our own rank, we know of no reserve. Indeed, why should we? it is to general advantage to be pleased, and to please each other." "But you embraced them, as if you really felt an affection for them." "And I did feel that affection for them," said she, "as long as I was with them. I would have done them every service in my power, and would even have made sacrifices to serve them." "And yet if you were to see them again, you would perhaps not know them." "Very possibly," replied she, "but I can see no reason why every affection should be necessarily permanent. We never pretend to permanence. We are certainly transient, but not insincere."'

Duchess of Marlborough's Eyewater.

Soon after the battle of Oudenarde, the Duchess of Marlborough made a tour into Flanders, under the pretence of complimenting the duke on his victory, but, in fact, to inform him of the cabals of his enemies, which it was not safe to entrust in writing. Her grace landed at Dunkirk, where she slept the first night. In the morning she proceeded on her journey, but her thoughts being intent on more important concerns, she omitted giving the chambermaid the usual present. The girl, who attributed this neglect to a want of generosity, thought of an expedient to compensate herself, and with this view she purchased a number of phials, and then filling them carefully with some coloured water, corked and sealed them up close. This done, she reported that she had a quantity of the Duchess of Marlborough's eye-water, which her grace on leaving Dunkirk had put into her hands to sell. The stratagem took; the eye-water was in great demand, both by rich and poor, and the cures it performed were so wonderful that the fame of its virtues reached the duchess at the English camp. Her grace immediately recollected her neglect of the girl, and felt mortified at the girl's mode of resenting it, without knowing how to help it. In her return home, however, she slept again at the same inn, and as the girl was putting her to bed at night, 'Child,' says she, 'I hear you have a famous eye-water to sell; I have a mind to be a purchaser.' The girl, quite confounded and ready to sink, faintly said, it was all disposed of. 'What quantity might you have of it?' said the duchess. 'Only a few dozens,' replied the girl. 'Well,' said the duchess, 'cannot you provide more?' The girl was miserably perplexed, and could not tell what to say, but fell into tears, and dropping upon her knees, confessed her indiscretion, and humbly implored her grace's forgiveness, promising never to offend again in the like manner. 'Nay, but indeed, child,' said her grace, 'you must make up some for me, for I have heard an excellent character of its sovereign virtues.' Being assured her grace was in earnest, the girl replied, 'she should be obeyed.' The girl thus compelled to produce some, brought the bottles sealed up, when the duchess discovered that the girl had actually procured her grace's arms to her new nostrum, a circumstance she had not before dreamt of. 'Well, my dear,' said the duchess, 'I find you're a mistress of your trade; you make no scruple to counterfeit a seal.' 'Madam,' said the girl, 'you dropt the seal in the room, and that put the idea into my head.' 'And what might you gain,' said her grace, 'by your last supply?' 'Fifty livres,' replied the girl. 'Very well,' said the duchess: 'please to restore the seal, and there is double that sum for you,' putting five louis d'ors in her hand; adding, with a stern look, and a severe tone of voice, *Beware of counterfeits.*

Travelling a Century Ago.

The following copy of a handbill, published in 1706, forms an interesting contrast to modern celerity in travelling:—

'YORK FOUR DAYS' STAGE COACH.

'All that are desirous to pass from London to York, or from York to London, or any other place on that road, let them repair to the Black Swann, in Holbourne, in London, and to the Black Swann, in Coney Street, in York; at both places they may be received in a stage-coach every Monday, Wednesday, and Friday, which performs the *whole journey in four days* (if God permits), and sets forth at five in the morning, and returns from York to Stamford in two days, and from Stamford by Huntingdon to London in two days more, and the like stages on their return, allowing each passenger fourteen pounds weight, and all above threepence a pound.'

A Cure for Post-Boys.

The philanthropist, Howard, finding in travelling, that the coachmen would seldom comply with his wishes, hit upon an expedient

to cure them. At the end of a stage, when the driver had been perverse, he desired the landlord to send for some poor industrious widow, or other proper object of charity, and to introduce such person and the driver together. He then paid the latter his fare, and told him that as he had not thought proper to attend to his repeated requests as to the manner of being driven, he should not make him any present; but, to show him that he did not withhold it out of a principle of parsimony, he would give the poor person present double the sum usually given to a postilion. This he did, and dismissed the parties. He had not long practised this mode, he said, before he experienced the good effects of it on all the roads where he was known.

African Forest Travelling.

In the year 1772, Mr. Robert Norris, then governor of one of the English forts, made a journey to the Court of Bossa Abadee, King of Dahomy, in Africa. He was accompanied by a linguist, six hammock-men, ten porters, and a captain of the gang. The most fatiguing part of the journey was from Whydah to Appoy. 'Here,' says Mr. Norris, 'the great wood commences, through which the path is so narrow, crooked, and bad, that it is impossible to be carried in a hammock, even at the present, which is the best and driest time of the year. During the rains, it is almost impassable. We entered the wood at three o'clock in the morning, February 3rd, with the advantage of a bright moon and serene sky. The captain of the guard disposed his men, some in front, some in the rear, with loaded muskets, to defend us from the attack of wild beasts, with which this dreary wood abounds. On each side of me, two of the hammock-men carried lanterns, with lighted candles in them, on which the natives have great reliance for terrifying the beasts of prey; the whole party singing and shouting as loud as they could bellow; blowing trumpets, and firing muskets occasionally; which, with the chattering of monkeys alarmed at our approach, the squalling of parrots, roaring of wild beasts, aad the crashing and rustling of elephants through the underwood, formed the most horrid discord that can be conceived.'

After having executed the object of his mission, Mr. Norris set out on his return. At Ardra, an occurrence took place which might have terminated seriously. 'One night,' continues Mr. Norris, 'I had my hammock slung in the white men's apartments adjoining to the Mayhou's house; and the weather being very warm, the hammock-men, porters, &c., chose to spread their mats, and lie in the piazza, and in the little court before it in the open air. When we were all asleep, except the captain of the gang, who, after having taken a nap, was regaling himself with a pipe, a leopard leaped over the wall, walked over those who were sleeping in the court, and without waking them, seized upon the fat sheep which the king had given me, that was tied in a corner of the yard, and carried it off in an instant, over a wall eight feet high, before the man that saw him had time to get a shot at him.

Hot Wind of the Desert.

The *Semoum*, or hot wind of the Arabian desert, is, perhaps, the most dreadful enemy encountered by travellers. It is fabled often to reach, but never to cross the gates of Bagdad. Some years this wind does not blow at all, and in others it appears six, eight, or ten times, but seldom continues more than a few minutes. It often advances with the rapidity of lightning. When the Arabians and Persians discern its approach, they immediately throw themselves with their faces upon the ground, and continue in that position until the wind has passed, which frequently happens in an instant; but if, on the contrary, they are not careful enough or sufficiently quick to take this precaution, and they are subjected to the full violence of the wind, it is immediate death. When the fatal blast is over, they start up and look around for their companions, and if they see anyone lying motionless, they seize an arm or a leg, and pull and jerk it with some force; and if the limbs separate from the body, it is a certain sign that the wind has had its full effect upon it; but if, on the contrary, the arm or the leg does not come away, it is a sure sign that there is life remaining, although to every appearance the person is dead; and in that case, they immediately cover him with clothes, and administer some warm diluting liquor, to cause a perspiration, which is certainly but slowly effected.

The Arabs themselves say little, or nothing, about this wind, only that it leaves behind it a strong sulphurous smell, and that the atmosphere at these times is quite clear, except about the horizon in the north-west quarter, which gives warning of its approach.

Such are the accounts given of the Semoum, by some of our oldest travellers; Mr. Burckhardt, however, one of the latest travellers in Egypt and Nubia, says, that the Semoum is nothing more than a violent south-east wind. He says, the stories of its effects are much exaggerated, and that he never heard of one well authenticated instance of its having proved mortal to either man or beast. The fact is, that the Bedouins, when questioned on the subject, often frighten travellers with tales of men, and even whole caravans, having perished by the effects of the wind; when upon closer inquiry made by some persons whom they find acquainted with the desert, they will state the plain truth.'

The most disagreeable effect of the Semoum on man, is, that it stops perspiration, dries up the palate, and produces great restlessness. In June, 1813, when Mr. Burckhardt was

travelling from Esne to Siout, a violent Semoum overtook him; his mule took fright and threw him, when he lay quiet until the wind abated.

Mount Ararat.

The impossibility of reaching the extreme summit of Mount Ararat, even on the side where it is most easy of access, was decided some years ago by the Pacha of Bayazid. He departed from that city with a large party of horsemen, at the most favourable season, and ascended the mountain on the Bayazid side as high as he could on horseback. He caused three stations to be marked out on the ascent, where he built huts and collected provisions. The third station was the snow. He had no difficulty in crossing the region of snow, but when he came to the great cap of ice that covers the top of the cone, he could proceed no farther, because several of his men were there seized with violent oppression of the chest, from the great rarefaction of the air. He had before offered large rewards to any one who should reach the top, but although many Kurds who live at its base have attempted it, all have been equally unsuccessful. Besides the great rarefaction of the air, his men had to contend with dangers of the falling ice, large pieces of which were constantly detaching themselves from the main body, and rolling down. During the summer, the cap of ice on its summit is seen to shine with a glow quite distinct from snow; and if the old inhabitants may be believed, this great congealed mass has visibly increased since they first knew it.

Bedouin Arabs.

In the year 1817, Lieutenant Heude travelled overland from India to England. His route embraced Arabia, Persia, Mesopotamia, Kurdistan, and Armenia, in the course of which he witnessed the deposing and death of a Bashaw, and travelled from Bagdad with the messenger who was carrying his head, and the heads of a few others, who had been punished in a similar manner, to Constantinople.

At Bussora, he engaged a Turkish guide to conduct him through the desert; but such was his outrageous conduct, that he often endangered their lives. On quitting Shatra, they proceeded about two hours, when suddenly they entered a flat and dreary tract, overgrown with furze and brushwood, and came to the banks of the river Shatra. They had scarcely descended the steep declivity that leads to this hidden stream by a rugged path, when the dreadful battle shout of the Bedouin Arabs assailed their ears, and they found themselves in a moment surrounded by the most uncouth and savage race they had hitherto encountered.

The guide behaved with the utmost coolness and intrepidity on this trying occasion. Urging his courser forward, without the slightest hesitation, he sprang off his back in the midst of them, and throwing himself on the ground in the prostrate attitude of devotion, placed a small brass amulet, inscribed with sentences from the Koran, under his head. On the instant, every voice was hushed, the dreadful yell that had spread far and wide around the travellers, now subsided in the solemn sound; and as the prayer was continued, the arm which had raised the sword to strike, became unnerved; the hand which had reached the fatal key of destruction, was withdrawn; and all was peace. The spears of the Arabs dropped to the ground, and they joined with fervent zeal in the sacred devotions of the guide. Not a man arose from the supplicating posture which they had all gradually assumed, until the guide set them the example; when the travellers exchanging compliments of gratulation with their late dreaded enemies, the travellers joined in the extensive circle, and improved the friendly understanding which the presiding spirit of religion had inspired, by presenting the Arabs with their pipes, and replenishing their chubooks.

Travelling in Persia.

'It would,' says Mr. Morier, who, in the year 1809, accompanied the British embassy to Persia, 'perhaps be impossible to give to an inhabitant of London a correct idea of the first impressions made upon the European traveller on his landing in Persia. Accustomed, as his eye has been, to neatness, cleanliness, and a general appearance of convenience in the exteriors of life, he feels a depression of spirits in beholding the very contrary. In vain he looks for what his idea of a street may be; he makes his way through the narrowest lanes, encumbered with filth, dead animals, and mangy dogs. He sees no active people walking about with an appearance of something to do, but here and there he meets a native crawling along in slipshod shoes. When he seeks the markets and shops, a new and original scene opens upon him. Little open sheds in rows, between which is a passage serving for a street, of about eight feet in breadth, are to be seen, instead of our closely shut shops with windows gaily decked. Comparisons might be made without end; but however distressing the transition from great civilization to comparative barbarity may be, yet it is certain that first impressions soon wear off, and that the mind receives a new accession of feelings, adapted precisely to the situation in which it is placed.'

The gates of all towns and cities in Persia, are shut a little after sun-set, and reopened at sunrise. Strict adherence to this injunction, and carelessness or unavoidable delays on the part of travellers, often subject them to the inconvenience of reaching the gates when they are closed. Hence they must stay without till morning. And, 'during the inclement

season, at opening the gates, very often a terrible scene of death unfolds itself close to the threshold; old and young, animals and children, lying one lifeless heap.'

Some years ago, a solitary traveller, who had performed a long journey on his own horse, a member of their families, to which these people are eminently attached, arrived at Tabreez when the ingress was already barred. The night was one of the severest which had been known; and the poor man, to save himself from the fatal effects he too surely anticipated, pierced his faithful horse with his dagger, and ripping up its body, thrust himself into it, in the vain hope of the warmth which might remain preserving his own vital heat until the morning. But at next dawn, when the gates were opened, he was found frozen to death in this horrible shroud.

Erasmus.

The celebrated Erasmus lost his whole substance (quæ tum erat exigua, sed mihi maxima quum nihil superesset) from a seizure by the custom-house officers at Dover, under one of those laws. Previous to his leaving England he had consulted his friend, Sir T. More, who informed him he might carry any money out of the kingdom, which was not English coin. Erasmus protests, that what he had with him, was neither coined in England, nor paid him by any one here on English account. The money was, however, taken from him, and on his landing in France, he made a hasty collection of proverbs, which he printed for subsistence.

Browne.

William George Browne was one of the many enterprising individuals who have perished in the attempt to make rude and distant countries known to us Mr. Browne, though of a feeble constitution, when only twenty-three years of age, was so stimulated with the desire to travel, by reading Bruce's Abyssinia, that he relinquished his profession of the law, and resolved to lose no further time in carrying his exploratory plans into effect.

Having determined on proceeding to the interior of Africa, by the Egyptian route, Mr. Browne left England in 1791, and in the January following arrived at Alexandria. After a two months' residence, he took a journey westward into the desert, to discover the unknown site of the temple of Jupiter Ammon. He followed a circuitous route along the sea coast, to the Oasis of Sicovah; and then penetrating, amid considerable dangers, three days farther into the desert, vainly searching for his object, he returned to Alexandria. He next visited Rosetta, Damietta, and Cairo, where he remained eleven months, diligently studying the Arabic language. The Mamluk war prevented his penetrating into Nubia, but he made a journey towards the Red Sea and Cossir, to see the immense stone quarries described by Bruce. To avoid the perils of this road, he assumed the oriental dress and character; and his enterprise was amply rewarded. He passed through immense excavations, which appeared to have been formed in the earliest ages; from which many of the great Egyptian monuments were obtained, and which furnished statues, columns, and obelisks, without number, to the Roman empire, at its utmost elevation of luxury and power.

In May, 1793, Mr. Browne set out with the great Soudan caravan, for the purpose of penetrating into Africa by Dar-Fûr, on the west of Abyssinia, and so on through the latter country to the source of the grand western branch of the Nile, the Bahr-el-Abiad, or White River. During this journey, the thermometer was sometimes at 116° in the shade; but notwithstanding the almost incredible hardships which our persevering countryman had to encounter, he reached Dar-Fûr about the end of July.

It appeared immediately on Mr. Browne's arrival, that he had been entirely misinformed as to the character of the government, which he understood to be mild and tolerant. On the contrary, he found himself treated with the utmost harshness and severity; which, together with the fatigues of his journey and the effect of the rainy season, produced a very dangerous and almost fatal illness. As soon as he was a little recovered, he endeavoured to obtain permission to quit the country, but without effect. Nearly three years elapsed before he was suffered to depart. During the time that he was kept at Dar-Fûr, he purchased two lions, which he tamed and rendered familiar. One of them having been purchased at four months old, acquired most of the habits of the dog. Mr. Browne took great pleasure in feeding them, and observing their actions and manners; and he acknowledges, that many moments of languor were soothed by the company of these domesticated kings of the forest. Having, at length, obtained leave to depart, he set forward, and reached the banks of the Nile in the spring of 1796, spent with suffering, and not having tasted animal food for four months.

In 1797, he travelled in Syria and Palestine; visited Acre, Tripoli, and Damascus, the ruins of Balbec, and Aleppo, and journeyed thence through Asia Minor to Constantinople. On the 16th of September, 1798, he arrived in London, after an absence of nearly seven years. Although Mr. Browne had lost some of his most valuable journals, yet he gave an account of his travels to the public in 1800. No sooner was this work completed, than the author resumed his rambling life; and taking Berlin and Vienna in his way, successively visited Athens, Smyrna, Constantinople, passed across Asia Minor to Antioch, Cyprus, &c., returning to London in 1803. After passing some years in Europe, his ruling passion returned; and on considering of a variety of projects, he at length fixed

upon the Tartar city of Samarcand, and the central region of Asia around it, as the objects towards which his attention should now be directed.

Having made the necessary arrangements, he left England, for the last time, in the summer of 1812; proceeded to Constantinople, and afterwards to Smyrna. In the spring of 1813, he set forward in a north-easterly direction, along the Persian road, through Asia Minor, and Armenia, to Erzerum, and reached Tabreez on the 1st of June. Having perfected himself in the Turkish language, and assumed the Turkish dress, he left Tabreez, accompanied with two servants, with the intention of penetrating through Khorassan to Teheran, the present capital of Persia, and thence to Tartary. On the second day he passed on through a part of the Persian army, which was encamped at the distance of thirty-six miles from Tabreez. During the early part of this journey, he had a conference with Sir Gore Ouseley, and was admitted to an audience of the Persian King. So little was danger from attacks of any kind apprehended by the persons best acquainted with the state of the country, that no difficulties whatever were suggested as likely to meet him, and accordingly he proceeded in full confidence. Having reached the pass of Irak Ajem, he stopped at the Caravansary to take a little refreshment. That over, he remounted his horse; and leaving his servant to pack up the articles he had been using, and then follow him, he rode gently forward along the mountains. Mr. Browne had scarcely proceeded half a mile, when suddenly two men on foot came up behind him: one of whom, with a blow from a club, before he was aware, struck him senseless from his horse. Several other villains, at the same instant, sprang from hollows in the hills, and bound him hand and foot. At this moment they offered him no further personal violence; but as soon as he had recovered from the stupor occasioned by the first mode of attack, he looked round and saw the robbers plundering both his baggage and his servant, the man having come forward on the road in obedience to the command of his master. When the depredators found their victim restored to observation, they told him, it was their intention to put an end to his life, but that was not the place where the final stroke should be made. Mr. Browne, incapable of resistance, calmly listened to his own sentence, but entreated them to spare his poor servant, and allow him to depart with his papers, which could be of no use to them. All this they granted; and what may appear still more extraordinary, these ferocious brigands, to whom the acquisition of arms must be as the staff of life, made the man a present of his master's pistols and double-barrelled gun; but they were English, and the marks might have betrayed the new possessors. These singular robbers then permitted Mr. Browne to see his servant safe out of sight, before they laid further hands on himself; after which they carried him, and the property they had reserved for themselves, into a valley on the opposite side of the Kizzilouzan, and, without parley, terminated his existence, it is supposed, by strangulation. They stripped his corpse of every part of his raiment, and then left it on the open ground, a prey to wolves and other wild animals. The servant, meanwhile, made the best of his way towards Tabreez, where he related the account of the death of his master.

Thus perished a very enterprising, and altogether extraordinary man, at a period when much was to be expected from his labours, and when it may truly be said, the eyes of three quarters of the ancient world were fixed upon his adventurous career.

James IV. of Scotland.

King James the Fourth of Scotland, who used often to amuse himself in wandering about the country in different disguises, was once overtaken by a violent storm in a dark night, and obliged to take shelter in a cavern near Wemys, which is one of the most remarkable of the antiquities of Scotland. Having advanced some way in it, the king discovered a number of men and women ready to begin to roast a sheep, by way of supper. From their appearance, he began to suspect that he had not fallen into the best company; but, as it was too late to retreat, he asked hospitality from them till the tempest was over. They granted it, and invited the king, whom they did not know, to sit down, and take part with them. They were a band of robbers and cut-throats. As soon as they had finished their supper, one of them presented a plate, upon which two daggers were laid in form of a St. Andrew's cross, telling the king, at the same time, that this was the dessert which they always served to strangers; that he must choose one of the daggers, and fight him whom the company should appoint to attack him. The king did not lose his presence of mind, but instantly seized the two daggers, one in each hand, and plunged them into the hearts of the two robbers who were next him; and running full speed to the mouth of the cavern, he escaped from their pursuit, through the obscurity of the night. The king ordered the whole of this band of cut-throats to be seized next morning, and hanged.

Emperor and Blacksmith.

During the journey of the Emperor Joseph II. to Italy, one of the wheels of his coach broke down on the road, so that it was with difficulty he reached a small village at a short distance. On his arrival there, his majesty got out at the door of the only blacksmith's shop the town afforded, and desired him to repair the wheel without delay. 'That I would do willingly,' replied the smith, 'but it being holiday, all my men are at church, the very boy who blows the bellows is not at home.' 'An excellent method then presents

of warming oneself,' replied the emperor, preserving his incognito; and he immediately set about blowing the bellows, while the blacksmith forged the iron. The wheel being repaired, six sols were demanded for the job; but the emperor gave six ducats. The blacksmith returned them to the traveller, saying, 'Sir, you have made a mistake, and instead of six sols, have given me six pieces of gold which no one in the village can change.' 'Change them when you can,' said the emperor, stepping into the carriage; 'an emperor should pay for such a pleasure as that of blowing the bellows.'

Anthony Munday.

In the British Museum, there is a curious old tract, entitled the 'English Romayne Life,' which has been printed in the Harleian Miscellany, and contains an account of a journey from London to Rome, by the author Anthony Munday. This journey was undertaken in the reign of Queen Elizabeth; and the narrative of it is quite in the style of the Elizabethan age. He says:

'When a desire to see strange countries, as also affection to learn the languages, had persuaded me to leave my native country, and not any other intent or cause, God is my record, I committed the small wealth I had into my purse, a traveller's weed on my back, the whole state and condition of my journey to God's appointment, and being accompanied with one Thomas Nowel, crossed the seas from England to Boulogne in France.

'From thence we travelled to Amiens in no small danger, standing to the mercy of despoiling soldiers, who went robbing and killing through the country, the camp being by occasion broken up at that time. Little they left us, and less would have done, by the value of our lives, had not a better booty come, than we, at the time. The soldiers preparing towards them whom they saw better provided for their necessity, offered us the leisure to escape; which we refused not, being left bare enough, both of coin and of clothes; but as then we stood not to account on our loss, it sufficed us that we had our lives; whereof being not a little glad, we set the better leg before, lest they should come back again, and rob us of them too.'

A Night in the Desert.

In the year 1805, Mr. Salamé, an Egyptian, resolving on becoming a traveller, accompanied the caravan from Cairo to Suez, and after visiting several places, and suffering shipwreck in the Red Sea, he got to Assiutt, whence he crossed the east bank of the Nile, to return to Cairo by the caravan. He dressed himself as a Bedouin Arab, for the sake of protection from the Turks. In the course of his progress, he was accidentally left alone in the desert, and gives a very amusing account of his night's adventures. He was informed that the caravan had been plundered by the Turks, and that the Arabs had scarcely time to escape to the mountains.

'At last,' says he, 'thinking that every soul in the caravan was in want of water and provisions, and that they could not proceed on to a far distance, without halting at some place, I thought the best way was to lift up my provisions on my shoulders, and proceed through the desert, following the footsteps of the camels. I walked till the moon was set, when it became dark, and I could not see the footsteps at all. Now being alarmed, fatigued, and hungry, I resolved to stop where I was, until the morning; yet I was sadly afraid of being seized by some animal during the night. However, after I had lain down on the ground, and eat very heartily of that *uneatable* bread and cheese, and drank *bumperly* of that unpleasant water, I thought I saw or heard the creeping of some animals at a distance; whereupon my fear increased, and I considered my body as a prey to the wild beasts, because I had no arms whatever, and there was no tree or place to take refuge. My only consolation in this distressing situation, was, that I knew in that district of desert there were no ferocious animals, as lions, tigers, &c., but a great number of gazels (a kind of deer), wolves, some wild sheep, and a few hyenas; and as for the latter, I had heard the Arabs say that if you should strike fire, they would run away directly. I took two round pieces of flint (which was in great abundance on the ground) and began to strike one upon the other as fast as I could; but the more fire and noise I made, the nearer I saw the animals coming towards me. I then left everything, and began to run away towards a hill, whereupon I heard the voice of a man calling, "Whose shade is there? If a friend, do not fear, and if an enemy, thou shalt have a shot." On hearing this, I was of course relieved, and answered with great cheerfulness, "Friend, friend." "Of which tribe art thou?" "I am of the Arabs Maazée." His answer was, "Who are of the same tribe as our Arabs." I then went to him, and found that he was kept back to drive twelve or fifteen cows and oxen, belonging to our caravan, which were overcome with fatigue, and could scarcely move.'

The Arab offered Mr. Salamé his dromedary, which was of a particular breed, called 'Eshany,' and which goes (as the Arabs say) as far in one hour, as a horse will go in ten. The rider of this kind of dromedary does not eat, and drinks but very little; he must fasten himself with a rope round it, and fill up his ears and nose with some cotton, to prevent the effect of the air produced by the velocity of this animal.

'When I mounted it,' continues Salamé, 'the Arabs told me not to guide nor to touch her with the whip, but let her alone; and that I might be sure she would carry me in a very short time to the spot where the caravan was; and that I had only to keep myself steady on her back, and to fear nothing. I had started

with her about twelve o'clock at night; and when she was heated and began to gallop, I thought myself as if I was flying in the air. At about two o'clock in the morning, I saw at a distance some fires; and in a quarter of an hour after, I found myself in a camp of Arabs, where she kneeled down by a black tent, and began to make a terrible noise. I immediately knew that it was not our caravan. However, on the dromedary's *voice*, I saw an old woman coming out of the tent, exclaiming, 'Welcome, my dear son!' but when she approached to kiss me, and found that I was not her son, she began to howl, 'Murder! murder, here is a Turkman who has killed my son and seized his dromedary!' and she made a horrible rout through the camp, when every one got up and came to her assistance. I then told them that I was neither Turk nor Mamluk; and stated the circumstance of the caravan, and how the dromedary had brought me to their camp. The woman would not believe my account, and insisted on revenging her son's blood, by smothering me under the camel's belly. On hearing this, I of course began to think seriously of my unhappy luck, and how to get over it. I asked for the chief of the tribe, to whom I gave the name of the chief of our Arabs, and of the man with whom I was a passenger; and told him to arrest me at his tent till he sent to inquire where the caravan was, and to have a full information of the facts. Understanding that I was a harmless person, and possessed nothing but my life, he took me to his tent, and immediately dispatched one of his people to ascertain the fact. I staid in the family of this good man six days, when the messenger returned with the confirmation of all the circumstances. I then requested him to send me to Cairo: upon which he said, that he could not send me with any of his men publicly, but he would convey me with some of the countrymen who were going to sell straw; and that I was to disguise myself like one of them, and to drive before me a camel, loaded with straw. In short, I did all he told me, and at last succeeded in entering Cairo as a straw seller.'

Towns of Russia.

The travelling part of our countrymen never fail to observe the striking contrast which the cleanliness and comfort of England presents to almost every other city or town in the world; but the meanest towns of France and Germany are entitled to the epithets of *magnificent*, in comparison with the cities of the interior of Russia. Charkow, a town to the south of Moscow, the seat of an University and of a provincial government, is so encumbered with mud and filth, that a carriage drawn by two strong horses often sticks fast in the streets. 'It would not be possible,' says M. Klaproth, 'to walk through the dirt on stilts; but, fortunately, the weather was dry during part of my stay, and the mud became so fixed and compact, that we could walk over it without sinking.' He found it necessary, however, to follow the established practice of wearing very wide fur boots, fastened over the knee with straps and buckles. The etiquette is to take off these leg covers when entering a house; but it may happen, in this receptacle of wet and filth, as was the case with M. Klaproth, that the boot will stick so fast in the mud, as to oblige the wearer to break the strap at the knee, and leave the whole behind.

Neapolitan Sirocco.

The most disagreeable part of the Neapolitan climate, is the Sirocco, or south-east wind, which is very common in May and June. It is infinitely more relaxing, and gives the vapours in a much stronger degree, than the worst of our rainy Novembers. It produces a degree of lassitude both in mind and body, that renders them absolutely incapable of performing their usual functions. It is not very surprising, that it should produce these effects on a phlegmatic English constitution, but there have been instances that all the mercury of France must sink under the load of this horrid leaden atmosphere. A smart Parisian marquess, who arrived at Naples, was so full of animal spirits, that the people thought him mad. He never remained a moment in the same place, but at their grave conversations he used to skip about from room to room with such amazing elasticity, that the Italians swore he had got springs in his shoes. In ten days after, a friend met him walking with the step of a philosopher, a smelling-bottle in his hand, and all his vivacity extinguished. He asked what was the matter. 'Ah! mon ami,' said he, 'je m'ennui à la mort—moi qui n'ai jamais scû l'ennui. Mais cet exécrable vent m'accable, et deux jours de plus et je me pend.' 'Ah, my friend,' said he, 'I am like to die with ennui; I, who never knew what it was to have ennui before. But that execrable wind so oppresses me, that if I remain here two more days, I shall certainly hang myself!' The natives themselves do not suffer less than strangers, and all nature seems to languish during this pestilential wind. A Neapolitan lover avoids his mistress with the utmost care in the time of the Sirocco; and the indolence it inspires is almost sufficient to extinguish every passion. All works of genius are suspended during its continuance; and when anything very flattering is produced, the strongest phrase of disapprobation they can bestow is, 'Era scrillo in tempo del Sirocco,' that it was written in the time of the Sirocco.

Evelyn.

In the summer of 1644, the amiable John Evelyn visited France and Italy, and the account of his tour is not the least interesting

part of his diary. After residing some time in Paris, he set forward to Orleans, and his account of his journey affords an excellent specimen of the state of France at that time.

'The way, as indeed most of the roads in France, is paved with a small square freestone, so that there is little dirt and bad roads as in England, only 'tis somewhat hard to the poor horses' feet, which causes them to ride more temperately, seldom going out of the trot, or *grand pas*, as they call it.

'April 20, we had an excellent road, but had like to come short home, for no sooner were we entered two or three leagues into the forest of Orleans, (which extends itself many miles) but the company behind us were set on by rogues, who shooting from the hedges and frequent covert, slew four upon the spot. This disaster made such an alarm in Orleans, at our arrival, that the provost-marshal, with his assistants, going in pursuit, brought in two, whom they had shot, and exposed them in the great market-place, to see if any would take cognizance of them. I had great cause to thank God for this escape. I lay at the White Lion, where I found Mr. John Nicholas, eldest son to Mr. Secretary. In the night, a cat kittened on my bed, and left on it a young one, having six ears, eight legs, two bodies, and two tails. I found it dead, but warm, in the morning when I awaked.'

From France, Mr. Evelyn proceeded to Italy. At Vienne, in Dauphine, he says, 'We supped and lay, having, among other dainties, a dish of truffles, an earth-nut found out by a hog trained to it, and for which these animals are sold at a great price.'

At Marseilles, Mr. Evelyn bought umbrellas to keep off the heat, and travelled to Cannes by land, for fear of the Picaroon Turks. From Cannes he had a stormy voyage coastways to Genoa, where, on landing, he was strictly examined by the Syndics, and conducted to an inn kept by an Englishman of the name of Zacharias, who seems to have made an extensive use of one of the privileges to which travellers are said to be entitled. 'I shall never forget,' says Mr. Evelyn, 'a story of our host, Zachary, who, on the relation of our peril, told us another of his own: being shipwrecked, as he affirmed solemnly, in the middle of a great sea, somewhere in the West Indies, that he swam no less than twenty-two leagues to another island, with a tinderbox wrapped up in his hair, which was not so much as wet all the way; that picking up the carpenter's tools, with other provisions, in a chest, he and the carpenter, who accompanied him, (good swimmers it seems both) floated the chest before them, and arriving, at last, in a place full of wood, they built another vessel, and so escaped. After this story, we no more talked of our danger; Zachary put us quite down.'

At Genoa, Mr. Evelyn met with a characteristic trait.

'The first palace we went to visit, was that of *Hieronymo del Negros*, to which we passed by a boat across the harbour. Here I could not but observe the sudden passion of a seaman, who plying us, was intercepted by another, who interposed his boat before him, and took us in; for the tears gushing out of his eyes, he put his finger in his mouth, and almost bit it off by the joint, showing it to his antagonist as an assurance to him of some desperate revenge if ever he came near that part of the harbour again. Indeed, this beautiful city is more stained with such horrid acts of revenge and murder, than any one place in Europe, or happily in the world, where there is a political government, which makes it unsafe to strangers. It is made a galley matter to carry a knife whose point is not broken off.'

Denon.

When Denon was travelling in Egypt, in 1798, with the troops across the desert, from Alexandria, they met a young woman whose face was smeared with blood. In one hand she held a young infant, while the other was vacantly stretched out to the object that might strike or guide it. The curiosity of Denon and his companions was excited. They called their guide, who was also their interpreter. They approached; and they heard the sighs of a being from whom the organs of tears had been torn away! Astonished, and desirous of an explanation, they questioned her. They learned that the dreadful spectacle before their eyes, had been produced by a fit of jealousy. Its victim presumed to utter no murmurs, but only prayers in behalf of the innocent who partook her misfortune, and which was on the point of perishing with misery and hunger. The soldiers, struck with compassion, and forgetting their own wants in the presence of the more pressing ones of others, immediately gave her a part of their rations. They were bestowing part of the precious water which they were threatened soon wholly to be without themselves, when they beheld the furious husband approach, who, feasting his eyes at a distance with the fruits of his vengeance, had kept his victims in sight. He sprang forward, snatched from the woman's hand the bread, the water, (that last necessary of life!) which pity had given to misfortune. 'Stop!' cried he, 'she has lost her honour, she has wounded mine; this child is my shame—it is the son of guilt!' The soldiers resisted the attempt to deprive the woman of the food they had given her. His jealousy was irritated at seeing the object of his fury become that of the kindness of others. He drew a dagger, and gave the woman a mortal blow; then seized the child, threw it into the air, and destroyed it by its fall; afterwards, with a stupid ferocity, he stood motionless, looking steadfastly at those who surrounded him, and defying their vengeance. M. Denon enquired if there were no prohibitory laws against so atrocious an abuse of authority? He was answered, that

the man had *done wrong* to stab the woman, because, at the end of forty days, she might have been received into a house, and fed by charity.

Sledging.

A Greenlander was driving a merchant in a sledge across the sea upon the ice, when a sudden storm arose and broke the ice to pieces. In such cases the Greenlanders abandon the sledge, and save themselves by leaping from one piece of ice to another; but as the Europeans are not able to leap in this manner, the driver said very coolly to the merchant, 'You are not to be saved, but you have pencil and paper in your book; tear a piece off, and (saying this he stooped down) write here upon my back that you are drowned, otherwise your people might think I had killed you.' The merchant had of course no mind either to write or to be drowned, and begged him for God's sake, not to forsake him. 'Very well,' said the Greenlander, 'if you die, I can die likewise,' and he staid with him and saved him. In the sequel, he often joked on this adventure, saying, 'You would not write; you were afraid; that was droll.'

Steady Carriers.

The Japanese cross the Straits of Sangar from Matsmai to a well-sheltered bay near the city of Mimaya. As they never undertake it except with a favourable wind, they are in general only a few hours at sea. Mimaya is about two hundred rees, or eight hundred wersts, from Yeddo. Persons of distinction travel in litters or sedan chairs, and the common people on horseback. A great number of men are, therefore, always kept at the post stations. The Japanese say, that the litter-bearers, from long experience, proceed with so much steadiness, that if a glass of water was placed in the litter, not a drop would be spilt.

A Journey to Mount Etna.

On the 31st of May, three Germans and one Englishman, Mr. George Russell, made a journey from Catania to Mount Etna. The day was fine on which they set out, but the sun burnt hotly, and their mules carried them slowly up the mountain, on the difficult, slippery, and sandy way. Their Catanian landlord, with a sumpter horse, followed the travellers with their provisions. Towards evening, they arrived at Nicolosi, and found a most kind and hospitable reception from Don Mario Gemmellaro, the intendant and physician of the place. The further description of the journey is from the narrative of Professor Kephalides, one of the travellers.

'After a short repose, we set out at near ten o'clock at night, accompanied by one guide riding on a mule, and a second on foot. We stumbled over the very fatiguing way through the woody region, in a dark night, upon our mules, without meeting any accident; thanks to our sagacious animals that we did not break our necks in these intricate narrow paths among the lava rocks. At length the moon emerged from the clouds, and her pale light displayed at an immeasurable depth below us, the bright mirror of the sea.

'We now arrived in the snowy region, when suddenly the sky was covered with black tempestuous clouds, and the bleak air benumbed us. We could not now hope to see the sun rise, for the sake of which we had pushed so briskly forward; for this reason, and from having suffered much from the inclemency of the weather, we resolved to rest ourselves in the lava cavern, called Grotto del Castelluccio. After we had taken a cheerful breakfast, though with chattering teeth, we continued to wade through the immense field of volcanic ashes, the Grotto del Castelluccio, lying two hours below the crater. At length, the sun rising from the sea, amidst the stormy clouds, illumined the frightful wilderness, which we had not yet perfectly seen. All vegetation, except green tufts of moss, had long been passed: surrounded with clouds and smoke, we proceeded, sometimes over white fields of snow, sometimes through a black sea of ashes, towards the summit, unable to see above fifty steps before us. In this way we had advanced about a thousand paces from Gemmellaro's house, when suddenly our English companion began to groan terribly, and fell from his mule into the arms of the guide. This unlucky event, in the gloomy solitude, and amidst the clouds of smoke, embarrassed us not a little, and of course put an end to our Etna journey for the present; for what were we to do with our sick companion? Our little stock of wine, which might, perhaps, have refreshed him, we had left in the cavern Del Castelluccio; and as the chief cause of his illness was the rarefied air, and the extraordinary change of temperature from 27° of heat to freezing, it would have been folly to proceed further up to Gemmellaro's empty house. After he had recovered himself a little, therefore, we covered him with mantles, and carried him, as he was not able to ride on his mule, down to the Grotto del Castelluccio. Here he was again taken so ill, and fainted so often, that we thought him dying. However, an hour's sleep, and the warm and denser air, braced him so much, that he was able to proceed with us to Nicolosi.

'The following day, at seven in the morning, we were awaked by the bright beams of the sun, and in an hour we were mounted for the third time, to try our fortune against the volcano, which had hitherto been so inaccessible to us. Accompanied by the friendly, sensible, and bold guide, Antonino Barbagallo, we left Nicolosi, and rode, without stopping, past the lava beds, to the Goat's Cavern, at the end of the woody region. Here, under the agreeable shade of the oaks, we took a slight breakfast; the lovely green of the forest

blended with the purest azure of the heavens, and a shepherd played romantic airs on his flute, while his nimble goats grazed on a little spot in the middle of the once fluid ocean of fire; the dark blue sea mingled in the distance with the placid sky. The faithful mules carried us again through the intricate lava paths into the desert regions; but this time we passed without visiting the fatal Grotto del Castelluccio, to the house of Gemmellaro, sometimes full of apprehension, as the clouds began again to cross one another rapidly; but yet there were moments when the sky was quite clear and serene.

'Here, at Gemmellaro's house, we already enjoyed a part of the heavenly prospect which awaited us, over the sea and the whole island. The clouds floated rapidly in large masses, as if to a battle; everything was in commotion, and most of all, our souls. Our excellent Antonino contrived to prepare for us, in haste, a little dinner. We soon had the snow and lava fields, at the foot of the immense ash cone, behind us, and now actually ascended it; a troublesome way, as at every step we sunk in the loose volcanic sand, losing almost as much back as we gained forwards; but joy gave us wings. Already we had passed over the beds of yellow sulphur; already the ground under us began to feel hot in places, and to smoke out of many hundred little craters: while round the summit itself the clouds sometimes collected in thick masses, and sometimes allowed us to see clearly the grand object of our wishes. At last the guide, who was some steps before us, called out, "Behold here the highest crater;" these words gave us new speed, and in a few minutes we stood at the brink of this smoking caldron, the mouth of which has vomited forth mountains, some of which are larger than Vesuvius, or the Broch-en in Germany.

'We instantly determined to descend into the crater, and though our resolute guide assured us, beforehand, that it would now be impossible, as the smoke did not rise perpendicularly, but filled the crater, he was willing to make a trial. We followed him a little way, but the thick, almost palpable, sulphureous vapour, soon involved us in a thick night, and would have burst the strongest lungs.

'We then went up to the southern horn, and here lay astonished on the hot sulphur, amidst smoke, vapours, and thunder. The hot ashes burned us, the sulphureous vapours stifled us, the storm threatened to hurl us into the abyss; our souls were scarcely equal to the irresistible force of the sublimest impressions. In the valleys beneath, full of black lava and white snow, and over the bright surface of the sea, which looked like a plane of polished steel, and seemed to lean obliquely to the sky, immense hosts of clouds sailed slowly along; but when they came near to the volcano, the furious hurricane, in which we could scarcely keep our feet, seized them, and precipitated them with gigantic force ten thousand feet down on the plains and seas of Sicily and Italy. We then proceeded round the edge of the crater to the northern horn; and here enjoyed a prospect, which, in sublimity and overpowering grandeur, doubtless exceeds anything that the faculties of man can conceive. The clouds of smoke rose from the crater, where the raging storm, which, like artillery, or innumerable bells, drowned every other sound, rent them asunder, and, with the rapidity of lightning, threw them into the abyss below. The pointed cone on which we stood was covered with a yellow sulphur, white salt, and black ashes. The sun appeared very strange through the yellow sulphur, and gave to this singular picture such a terrible and savage tone, that in looking only at the objects immediately surrounding us, we could not help fancying ourselves in the horrid dominion of the prince of the infernal hosts. Everywhere we beheld the war of the elements, desolation, and conflagration; nowhere a living creature, or even a blade of grass, which these contending elements had spared. What a scene must it be, when the volcano throws the column of smoke and fire, which it perhaps raises from the bottom of the sea, twenty thousand feet towards the heavens!

'But if we turn our eyes to the distance, it really seems as if we beheld here all the magnificence of the earth at our feet. We overlook the vast mountain, which has itself risen out of the earth, and has produced around itself many hundred smaller ones, clothed in dark brown; the purest azure sky reposes over the land and sea; the triangle of Sicily stretches its points towards Italy and Africa; and we saw the sea flow round Cape Trapani. At our feet lay the bold rocks of the Eolian Islands, and from Stromboli a vast column of smoke rose above the waves. The Neptunian and Heræan mountains, covered with the thickest forests, extended before our eyes, in all their branches, over the whole island. To the east we saw, as on a large map, the whole of Calabria, the Gulf of Tarento, and the Straits of Messina. But how is it possible to excite, in the mind of a person at a distance, even a faint conception of the innumerable brilliant colours of the sky, the earth, and the sea, which here almost dazzle the eye?

'After we had contemplated this astonishing scene for about two hours, we quickly descended the cone to Gemmellaro's house, where we made the happiest triumphal repast that was anywhere celebrated at that moment, at least at so great an elevation. Antonino then sent the sumpter horses down to the Grotto del Castellucci by the other guide; but we ourselves took the direction to the East, all with closed eyes, led by our guide, to the brink of the Val del Bue. This most horrid abyss that ever our eyes beheld, was caused by a subterraneous torrent of lava, which undermined all the mountains that stood above it; hence the infernal brown-red colours of this precipice, which is many miles in length; and though we could not see any trace of vegetation, yet the diversity of tints was infinite. We rolled down large blocks of lava, but they broke into dust before they had fallen

one-half of the dreadful way, and we did not hear them strike in their descent. Compared with this horrid cleft of the lava, even the abyss of the Rhine at the Viamala, in the Grisons, is pleasant and agreeable. Here we look, as it were, into the heart of desolation. While we were still contemplating this extraordinary valley, Etna itself prepared for us a new and wonderful sight. As the sun was descending into the western sea, the gigantic shadow of the volcano projected for many miles over the blue sea, towards Italy, and then rose, like an enormous pyramid, high in the air, on the edge of the horizon, so that the stars seemed to sparkle upon its summit.

'So ended this richest and happiest day of our journey, and perhaps of our lives. We then mounted our mules, which brought us in safety over the rugged fields of lava, in profound darkness, about midnight, to Nicolosi, where the worthy Gemmellaro waited for us with impatience. Transported with our success, we filled him also with the greatest pleasure, and it was not possible for us to go to sleep. We spent the greater part of the night rejoicing with him and our brave Antonino Barbagallo.'

Whoever ascends Mount Etna on the side of Catania, must either stop at the convent of San Nicolosi d'Arena, near Nicolosi, or apply in the village itself, to the hospitality of M. Gemmellaro, who has always the kindness to lend a room to travellers. It is better to adopt the latter course, because the advice of this gentleman, who for these fifteen years has observed the volcano with remarkable interest and zeal, will be of the greatest service to every sensible person. Before the year 1804, he had built a small house near the Philosopher's Tower (about three quarters of a league below the high crater), to protect travellers from snow, hail and storms; when an English officer, Lord Forbes, having experienced the advantage of such a shelter, induced Don Mario, by promising to open a subscription among his countrymen on the island, to build a convenient house for travellers, as well as a stable for sumpter horses and mules. This little building, which was finished the same year, will be appreciated at its full value by every one who, after suffering from the wind, ice, and cold, arrives at the cone of the volcano. The English call this asylum, 'The House of the English;' but the inhabitants of Etna give it the name of 'The house of Gemmellaro,' as he was at the chief expense and trouble in erecting it. Every traveller receives the keys gratis. Gemmellaro's house lies close to the lava eruption of the year 1787, and at the mouth of the crater of the year 1669, which swallowed up the cone of the volcano.

Imperial Visit to Mount Vesuvius.

On the 20th of May, 1819, at eleven o'clock at night, the Emperor and Empress of Austria, accompanied by the Prince of Salerno, and the Princess Amelia of Saxony, ascended Mount Vesuvius. They remained at a short distance from the crater until five o'clock in the morning, in order to observe the brilliant spectacle of the volcanic eruptions, and to enjoy at the same time, the magnificent picture which the Bay of Naples presents at sun-rise.

The Duke de Torre, well known for his learned observations on Vesuvius, and Chevalier de Gimbernat, Counsellor of Legation to the King of Bavaria, had the honour of acting as guides to the illustrious party. Both the emperor and the empress observed with the greatest attention, all that was remarkable in the volcanic phenomena, and wished to see a fountain which Chevalier de Gimbernat has formed on the very crater of Vesuvius, by means of an apparatus, which condenses the vapours into a potable water, as clear as crystal; but some burning stones ejected violently from the crater, having fallen around the fountain, rendered the access to it too dangerous. In order, however, to satisfy the curiosity of their majesties as far as possible, a resolute individual volunteered to try and bring some water out of the region of fire, and actually succeeded in obtaining a pitcher full. The Emperor drank of it, and remarked that it had the taste of being boiled. It is not a little singular, that this water contains neither salts nor sulphur, nor any other mineral principle.

During the two hours which their majesties passed on the summit of the mountain in front of the crater, Vesuvius, as if in emulation, displayed all its magnificence. Immense jets of flame, volumes of burning stones ejected to a considerable height, and occasionally violent explosions, continued in succession, to impress the minds of the imperial visitors with the most sublime ideas of this wonderful spectacle.

Ritchie and Lyon.

In 1819, Mr. Ritchie, accompanied by Captain Lyon, undertook a journey for the purpose of exploring Northern Africa. They penetrated as far as Morzouk, the capital of Fezzan, which is thirty-nine days' journey from Tripoli. Here Mr. Ritchie, who had scarcely enjoyed a day's good health during the whole journey, was taken so violently ill, as to be unable to proceed farther, and on the 20th of November, 1819, he died, and was interred at Morzouk.

Captain Lyon now determined to penetrate to the southward of Morzouk, and succeeded in reaching Teggery, the southern limit of Fezzan. After remaining a short time here, collecting all the information he could obtain, he returned to Tripoli. In the journey to Morzouk, Mr. Ritchie and Captain Lyon travelled with the sultan.

'Our travelling pace,' he says, 'was a walk of the horses, which generally got considerably in advance of the camels. At noon, or about that time, if we could find a tree, we stopped under it; if not, we sat under the shadow of

our horses. The sultan was grand victualler, and generally produced a bag of bread or dates, or the remains of his dinner of the day before. Each one then had a portion, not sufficient to be called a dinner, but to break his fast; and after eating, and drinking a few mouthfuls of water, stretched himself out, and slept until the camels came up; the party then mounted, and rode on. These rests were very refreshing to the men and horses; but the loaded camels never made any stop, neither did the poor negroes, who, with their wives, and even little children, plodded on the whole day over a burning soil, sometimes for twelve, and often for sixteen hours, whenever want of water made a forced march necessary. Several of the smallest of the black children, though probably not more than four or five years of age, walked for many hours with great strength in the early part of the day, having but a few rags to cover them; and when unable to proceed further, were put on the camels for the remainder of the day. One of our party, a poor old man totally blind, arrived safe at Morzouk from Tripoli. He had walked all the way over the rocks and plains, led by his wife, and was kept alive by the hope of once more hearing the voices of his countrymen.

'When we stopped for the night, it was generally so contrived that we should lie in some spot where bushes might be found for the camels to browse upon; but even though there might be no wood or herbage, a wadey was always preferred, as more sheltered. Our tents were pitched, if the ground was sufficiently soft to admit the pegs, and our bales and chests so placed as to form a shelter for those who had no tents, affording a bulwark against the wind and sand. The little resistance offered by any intervening objects to the winds of the desert renders them very powerful, and the stillness of the night in blowing weather is particularly awful. The tents are no sooner pitched than the camels are turned out to feed on the thin and scattered bushes, and parties go to collect wood; the horses are hobbled, watered from the skin, and then fed. We usually managed in an evening to make a little coffee, of which Mukni always came and partook; and, as soon as he left the tent, his slaves and people generally succeeded him, wishing also to taste some.

Crossing the Delaware.

There being a constant intercourse between the two shores of the Delaware, it is curious to observe the various means which the owners of the ferry-boats use to counteract the effects of the frost on its first setting in, so as to preserve the communication open. On these occasions they make use of a boat that has two sliders, one on each side of the keel, shod with iron, and as the shallow parts of the river are first frozen, they sail as usual over the deep parts; and on coming to those that are frozen, they drag the boat out of the water, and push it along the ice until they come to the deep places, when the boat is again plunged into the water. Thus they go on until they reach the opposite shore; and as it will in course sometimes happen, in the early part of the frost, that between the deep and the shallow water the ice is not sufficiently strong to support the boat, in this case it is common for one of the ferrymen to sit at the head of the boat, with his feet hanging out, loaded with a pair of heavy iron-bound shoes, and with a long pole in his hands. With these he labours with all his might to break the ice, and make way for the boat.

A Slide.

Near the top of Mount Cenis, there is a spot where adventurous travellers sometimes descend to the Town of Lans le Bourg upon a sledge, in the short space of seven minutes; whereas it takes two hours and a half to ascend in a carriage or on a mule. The precipice is really frightful, yet the English travellers frequently adopt this mode of conveyance during the winter.

Mr. Bowditch.

When Mr. Bowditch had executed his mission to Ashantee in 1817, he had considerable difficulty in obtaining leave to return. At length he was allowed to return under an Ashantee escort. The road he travelled, for the first few days, was almost a continued bog, owing to the rainy season having set in violently. When they travelled in the night, they were obliged to have torches to keep off the wild beasts; and such was the state of the road, that they lost their shoes, and had nearly the whole of their clothes torn from their backs. 'One day,' says Mr. Bowditch in his narrative, 'Mr. Tedlie, myself, a soldier, and the Ashantee next in authority under the captain, outwalked the rest of the party, and found ourselves out of their hearing when it grew dark. A violent tornado ushered in the night; we could not hear each other halloo, and were soon separated; luckily I found I had one person left with me (the Ashantee), who, after groping me out, and tying his cloth tight round his middle, gave me the other end, and thus plunged along, pulling me after him through bogs and rivers, exactly like an old rook to a duck in a pond. The thunder, the darkness, and the howling of the wild beasts were awful. The Ashantee had dragged me along, or rather through the bog in this manner until midnight, when quite exhausted, with the remnants of my clothes scarcely hanging together, I let go his cloth, and falling on the ground, was asleep before I could call out to him. I was awoke by this faithful guide, who groped me out, and told me that I should die if I halted: and so we pursued the duck and owl method once more. In an hour after we forded the last river, which had swollen considerably above my chin, and spread to a great width. Again

falling asleep, my humane guide carried me from the bank of the river to a drier corner of the forest, and when I awoke I was surprised to see him with a companion and a torch; he took me on his back, and in about three quarters of an hour we reached Akrofroom.

It was about two o'clock in the morning, and the inhabitants of Akrofroom were nearly all asleep, for it was too rude a night for negro revelry. However, I was directly carried to a dry and clean apartment, furnished with a brass panful of water to wash in, and some fruit and palm wine, an excellent bed of mats and cushions, and an abundance of clothes to wrap round me, for I was all but naked. A soldier came up about mid-day, and gave me some hopes of seeing Mr. Tedlie again, who arrived soon afterwards, having left his companions in a bog, waiting until he sent them assistance from the town. Another party arrived at Akrofroom about four o'clock, and the last, with the Cape Coast linguist and the corporal, not until sunset. They had lost the track altogether, and spent the whole day, as well as the previous night, in the woods. We made an excellent duck soup, our grace to which was, "What a luxury to poor Mungo Park;" the name recalled sufferings which made us laugh at our own as mere adventures.'

The Treckschuyt.

In Holland there is a pleasant mode of travelling in the treckschuyt. It resembles a barge of one of the companies of the city of London, but is smaller, and less ornamented. It is drawn by one horse, and goes at the rate of four miles an hour.

One advantage attending travelling in Holland, is, that the treckschuyts and diligences start at the time appointed during the striking of the clock. If you are told that the hour is seven, you may be sure to be on your way before the fourth of the seven has sounded. The precision at which the arrival is fixed, is equally punctual; so that you may depend upon it within a very few minutes. Thus you may always ascertain the time of finishing any journey, whether it be by water or by land.

Paying Like a King.

When George the Second was returning from his German dominions, in his way between the Brill and Helvoetsluys he was obliged to stay at an obscure public-house on the road, while some of his servants went forward to obtain another carriage, that in which he had travelled with having broken down. The king ordered refreshment, but all he could get was a pot of coffee for himself and Lord Delawar, and four bottles of gin made into punch, for his footmen; however, when the bill was called for, the conscientious Dutchman, knowing his customer, presented it as follows: 'To refreshments for His Sacred Majesty King George the Second, and his household, £91.' Lord Delawar was so provoked at this imposition, that the king overheard his altercation with the landlord, and demanded the cause of it. His lordship immediately told him; when his majesty good-humouredly replied, 'My lord, the fellow is a great knave, but pay him. Kings seldom pass this way.'

A similar anecdote is related of another monarch, who passing through a town in Holland, was charged thirty dollars for two eggs. On this, he said, that 'eggs were surely scarce in that town.' 'No, your majesty,' replied the landlord, 'but kings are.'

A Mad Dervish.

Captain Kinneir, who travelled through Asia, Asia Minor, Armenia, and Kurdistan in the years 1813 and 1814, relates the following adventure which occurred to him in Wallachia.

'Tired with walking, I returned to my lodgings, and had just sat down to breakfast, when I was alarmed by a loud knocking at the court gate. It was immediately burst open, and one of those Dervishes called Delhi, or madmen, entered the apartment, and in the most outrageous manner, struck me with the shaft of a long lance, which he held in his hand, at the same time abusing my people for having allowed an infidel to enter the habitation of a holy man, since (as it afterwards turned out) the house belonged to him. I was so incensed at the conduct of this intruder, that I instantly seized one of my pistols, which were lying by my side, and should have shot him on the spot, regardless of the consequences, had I not been withheld by the Tartar and those around me. The Dervish was in a moment hurled neck and heels out of the door, and I went in person to the Aga to complain of the outrage. I found him sitting in a loft or garret, a place somewhat dangerous to approach, on account of the bad condition of the ladder which led to the only entrance. I ordered the Tartar to read the firman, and, representing the circumstance, desired that the Delhi might be punished. He said, that he would chastise him the moment I was gone; but as he was a holy man, and I an infidel, the inhabitants of the town would not at present allow him to be touched. Finding that there was no hope of redress, I returned to my lodgings, determined to depart as soon as the heat of the day would permit me; but scarcely had I arrived, when the Delhi, accompanied by three or four of his friends, again entered the room, and sat down at some distance from me on the floor. The former remained quiet, but his companions were continually urging him to take possession of my seat, which was more elevated than the others. On his declining to do this, two of them, unable to control their rage, rose up, and spitting on the ground as a mark of contempt, mounted up, and pulling my carpet from under me,

sat down upon it without the smallest ceremony. My poor Tartar, afraid of interfering, advised me to quit the apartment, which fortunately I did; had I acted otherwise, the Dervish might have irritated the whole town against us, and in that case my temerity might have been fatal to us both.'

Captain Tuckey.

This enterprising seaman was, in the year 1815, appointed to explore the River Congo or Zaire, and, if possible, penetrate into the heart of Southern Africa. Among the persons that he took along with him, was a poor black of South Africa, who, in his youth, had been kidnapped by a slave dealer. He was taken on board the *Congo* with the view of restoring him to his friends and country, but neither of these proved to be in the neighhood of the Zaire, and he was brought back to England. His master was not so fortunate, for Captain Tuckey, Lieutenant Hawley, Professor Smith of Christiana, Mr. Tudor the anatomist, Mr. Branch the anatomist, Mr. Galway a volunteer, and the purser, all fell victims to their love of travel, and swelled the list of Europeans who have perished in exploring Africa.

After Captain Tuckey had proceeded up the river as far as it was navigable, he left the vessel, transports, and boats, in the charge of an inferior officer, and taking with him twenty-five men, besides the gentlemen who formed the scientific part of the expedition, the whole being well armed, and carrying with them provisions for six weeks, commenced the difficult task of exploring the river, by journeying on shore. The disembarkation took place on the 20th of August, 1816. They had not, however, proceeded far, when they became beset with calamities. As early as the second day after Captain Tuckey's departure, the sad results began to manifest themselves. On that day, the anatomist was brought back to the boats in a dangerous state; his illness soon terminated in death. Those who remained in the river had but too frequently opportunities of hearing of their companions, from the sick, who returned to them in rapid succession. The captain, superior to fatigue, and undismayed by danger, went boldly forward, till his little party became so seriously weakened, that he felt it his duty to lose no time in retracing his steps, to save the remnant of his followers. He had hoped to find means of prosecuting the object of the expedition by water; but disappointed in this, surrounded by suspicious natives, in a country which offered no resources, no alternative remained, and he reluctantly abandoned the design he had formed. The inhabitants of the country, who at the commencement of his journey had seemed friendly, became hostile in the day of his distress. At one time a very considerable force was opposed to him: a crowd, or as they might call it, an army, was drawn up in battle array against the adventurers. The numerical superiority was immense, but courage prevailed over number, and the British having discharged their firearms, but without destroying any of the undisciplined multitude who had put themselves in the situation of enemies, their king, on seeing Captain Tuckey and his little band about to advance to the charge in earnest, came forward to entreat that his people might not be killed. Though many of the natives were armed with muskets, and other European weapons, they were not considered formidable by the handful of men who had undertaken to explore their country.

Captain Tuckey was compelled to retrace his steps, and reached the ship on the 17th of September, 1816, in a state of extreme exhaustion, brought on by fatigue and privations. His strength gradually declined, and on the 4th of October, he expired.

Palestine.

Buckingham, the most recent European traveller in Palestine, gives the following account of his reception at Tiberias. 'Taking,' he says, 'a southern course through the town, we were conducted to the house of the Catholic priest, and alighted there to halt for the night. We found the Abuna himself occupied in opening pods of cotton in the outer court; while about twenty children were bawling, rather than reading, Arabic, in a small dark room behind him. The mat on which the father sat being sufficiently large to contain us both, I seated myself beside him; but, whether from religious pride or any other motive, I know not, he neither rose, nor gave me any of the accustomed forms of salutation. The first question which he asked me, on my being seated, was, whether I was a Christian, and how I made the sign of the cross? I replied that I was an Englishman, on my way to Damascus, and had thought that he would be glad to entertain me for a night on that consideration alone; but added, that if he felt any scruples at harbouring an heretic, in which light the English are considered by all the Christians of the East, I should most willingly withdraw to seek some other shelter. His son then hinted to him in a loose way, that though the English did not bow to the Pope, they were excellent people to deal with, for they travelled all the world over, to get the hidden treasures of ruined cities, and always paid twice as much as the people of any other nation, for any service rendered to them. This seemed to reconcile the father completely to my stay.

'The hour of supper arrived, and a bowl of boiled wheat and durra, with oil, was produced for the family. I was turning up my sleeves to wash my hands, in preparation for the meal, when the old man asked me whether we had no provisions in our sacks? I replied that we had only taken sufficient for the day, and had finished it at Sook-ed Khan, being assured, by the friars at Nazareth, that we should find every thing we could desire here.

He then said, "You must purchase supper for yourselves." I replied, we would not willingly intrude on his stock, and had, therefore, sought to purchase fish at first: but that since none could be procured, we should content ourselves with whatever might be found. Four eggs were then produced from a cupboard in the house; but before they were broken, eight paras were asked for them. Six paras were then claimed for oil to fry them in, though this was poured out of the same jar from which the lamp was filled, and they seemed to think they had laid us under great obligation to their hospitality, in merely furnishing us with bread and shelter.

'All this was so contrary to the behaviour of the Arabs in general, and so directly opposite to that of the Mahommedans, and of the Bedouins, in particular, that we were forcibly struck with it; nor could even the evident poverty of this religious chief sufficiently account for it; since, among the very poorest of the classes named, the same warm hospitality is found as amoung the richest, varying only in its extent, according to their several means. We made a hearty supper, however, and the old Abuna himself, after finishing his portion of the family bowl, came, without ceremony, to begin a new meal at our mess, of which he took at least an equal share.

'A number of visits were paid in the evening by heads of Christian families, and the topic of conversation was the heretical peculiarities of the English, and their lamentable ignorance of the true religion. Some insisted that none of them believed in the existence of a God; others thought it was still worse that they did not bow to the Pope; many seemed to know that they did not hold the Virgin Mary in esteem, and that the crucifix was not worn by them; and all believed that there were neither churches, priests, fasts, festivals, nor public prayers, throughout the country; but that every one followed the devices of his own heart, without restraint.'

Extraordinary Herd Boy.

Father Michael Angelo Selleri, a Franciscan friar, going, in the beginning of February, 1531, to preach during the Lent session at Ascoli, lost his way near Le Grotte, and coming to a point where four lanes met, could not tell which to take. As he was looking round for somebody to direct him, a little boy, who was attending a herd of swine, came running forward, and tendered his services. The friar cheerfully accepted them, and asked him the road to Ascoli? 'I'll soon show you the way thither,' replied the boy, and immediately began to run before him. As they went along, the answers the urchin gave to Father Michael's questions, were so smart and pertinent, and accompanied with so much good-humour, that the friar was quite charmed with him, and could not conceive how a child, who had no higher employment than looking after hogs, should have such a share of sense and good manners.

When Father Michael had got into his road again, he thanked Felix for his trouble, and would have dismissed him with a reward; but he kept running forward, without seeming to take any notice of what he said, which obliged the friar to ask him in a jocose manner whether he designed to go with him quite to the town? 'Yes,' said the boy, 'not only to Ascoli, but to the end of the world, with a great deal of pleasure;' and upon this he took occasion to tell the friar, that the poor circumstances of his parents would not allow them to sent him to school, as he desired; that he earnestly wished somebody belonging to a convent would take him as a waiting boy, and he would serve him to the utmost of his power, provided he would teach him to read.

To try the boy a little farther, Father Michael asked him 'If he would take upon him the habit of his order?' Felix, for that was the boy's name, immediately answered that he would; and though the friar set forth to him, in the most frightful colours, all the mortifications and austerities he would be obliged to undergo, he boldly replied, 'He would willingly suffer anything, if he would make him a scholar.' The priest, surprised at his courage and resolution, thought that he must be under the influence of some superior inspiration, and resolved to take him along with him. He told him, however, first to conduct his hogs back to his master, and then to come to him at the convent of Ascoli. But Felix could not be persuaded to leave him on any account. 'The hogs,' said he, 'will find their way home themselves, when night comes on.' The friar yielding, they continued their journey, and arrived at Ascoli in the evening.

The fraternity received the preacher with great civility, but were surprised to see him attended by a poor ragged boy. When he told them by what accident he had picked him up, and with what extraordinary zeal he had followed him thither, the warden had the curiosity to send for and ask him several questions. The replies which young Felix made were such, that he appeared even more extraordinary than Father Michael had represented him to be. Such an examination before a reverend community, might well have disconcerted a person of riper years, but Felix answered without any hesitation, and with an air of truth and simplicity that could not be suspected of any artifice or contrivance. Everything he said, tended to persuade them of his call, and of the ardent desire he had to become a preacher of the Gospel, if they would qualify him for it. The whole brotherhood, convinced that the hand of God eminently appeared in the affair, conjured the warden not to overlook so remarkable an interposition of Providence, when his attention to it might be the means of raising up a man that would, perhaps, prove an honour to their order.

The brotherhood augured rightly. The poor ragged boy, who thus accidentally ob-

tained an introduction into their community, rose afterwards to the purple, by the title of Pope Sixtus V.

Seeing an Emperor.

The Emperor Alexander, in proceeding from Sedan to Paris, travelled in a *berline de voyage*. A young peasant, who had mistaken his carriage for that of his suite, climbed up behind, at some leagues from the city. The august traveller ordered his carriage to stop, and asked his travelling companion why he mounted behind? 'Sir,' said he, 'I wish to go to Sedan to see the Emperor Alexander.' 'And why do you wish to see the Emperor?' 'Because,' said he, 'my parents have told me that he loves Frenchmen; I wish, therefore, to see him for once.' 'Very well, my good fellow,' said Alexander, 'you now see him; I am the Emperor.' The child, in confusion and terror, began to cry; and after stammering out an excuse, was preparing to descend to pursue his journey on foot. The Emperor desired him to remain, saying, we shall go together. When they arrived at the city, the Emperor requested him to call at his hotel. The youth did so. The Emperor asked if he wished to go to Russia? 'With pleasure,' replied the boy. 'Well,' said he, 'since Providence has given you to me, I shall take care of your fortune.' The youth went away, on the following day, in the suite of the Emperor. A nearly similar adventure occurred to Bonaparte when passing through Eisnach, on his return from Moscow.

Hasselquist.

Frederick Hasselquist, the Swedish traveller and naturalist, having, when very young, heard Linnæus say that we were still very ignorant of the natural history of Palestine, he felt the most ardent desire of visiting that country. The indigence which is so peculiarly the lot of learning in Sweden threw obstacles in his way, which nothing but the most persevering zeal could surmount. He went to Stockholm, and saved a little money by giving botanical lectures. He obtained a few inadequate contributions from the friends to his design, and being offered a free passage to Smyrna by the Levant Company, he commenced his voyage in August, 1749. He resided some time in Smyrna, made a tour towards the inland parts of Natolia, and then sailed to Alexandria. After a survey of the chief places in Lower Egypt, he visited the Holy Land, whence he took a voyage to Cyprus, Rhodes, and Chio. In these countries he attended with unremitting assiduity to the purpose of his travels, and occasionally sent to Sweden such proofs of the value of his observations as procured him fresh subscriptions. At length, exhausted with fatigue and the unhealthiness of the climate, he fell a victim to his researches, and died at Smyrna, in 1752, before he had completed his thirty-second year.

Lord Monboddo.

The eccentric Lord Monboddo paid frequent visits to London, to which he was attracted by the great number of literary men whose conversation he had an opportunity of engaging. For some time he made a journey to the capital once a year. A carriage, or vehicle, which was not in common use among the ancients, he considered as an instrument of effeminacy and sloth, which it was disgraceful for a man to make use of in travelling. To be dragged at the tail of a horse, instead of mounting on his back, seemed, in his eyes, to be a truly ludicrous degradation of the dignity of human nature. In all his journeys, therefore, between Edinburgh and London, he was accustomed to ride on horseback, with a single servant attending him. This practice he continued, without finding it too fatiguing for his strength, until he was between eighty and ninety years of age. On his return from a last visit which he made on purpose to take leave of all his friends in London, before he died, he became so exceedingly ill on the road that he was unable to proceed, and had he not been overtaken by a Scotch friend, who prevailed upon him to travel for the remainder of the way in a carriage, he might, perhaps, have perished by the way side, or have breathed his last in some dirty or obscure inn.

Dr. Brocklesby.

In the beginning of December, 1797, the good and venerable Dr. Brocklesby set out upon a visit to Mrs. Burke, at Beaconsfield, the long-frequented seat of friendship and hospitality, where the master-spirit of the age he lived in, as well as the master of that mansion, had so often adorned, enlivened, and improved the convivial hour.

Being in a very infirm state of health when he prepared for this journey, his friends expressed their apprehensions whether such a length of way, or the lying out of his own bed, with other little circumstances, might not fatigue him too much. The Doctor instantly caught the force of this suggestion, and, with his usual placidity, replied, 'My good friend, I perfectly understand your hint, and am thankful to you for it, but where's the difference whether I die at a friend's house, at an inn, or in a post-chaise? I hope I'm every way prepared for such an event, and perhaps it would be as well not to elude the expectation of it.'

The Doctor, therefore, began his journey the next day, and arrived there the same evening, but died immediately on his return home, a few days after.

Military Dignity.

When the Duke de Chatelet travelled in Portugal (1777), all the military appointments were in the lowest state of degradation. Many of the officers in the army were the valets or

the nobles, and were often seen waiting at table, even after they had obtained their commissions. When the Count de la Lippe, who was appointed to the command of the Portuguese army when the country was invaded by an army of 40,000 Spaniards, in 1762, was one day dining with the Baron des Arcos, he observed behind his chair a valet-de-chambre of the family, who was intended to wait upon him, in the dress of an officer. He soon learned that he was a captain of cavalry, in a regiment of cuirassiers, of which the general had the command, and which, at present, bears the name Alcantara.

The Count de la Lippe, who was determined to put a stop to this proceeding, very properly rose, and declared that he would not dine unless the officer was allowed to sit at the table. He accordingly placed the commissioned valet between himself and the baron, to the no small mortification of his host. After the dismissal of the Count de la Lippe, the officers of the army were subjected to their former menial occupations. 'In the inn where I put up,' says the Duke de Chatelet, 'was a Portuguese major, whose servant was a lieutenant in his regiment. One day, as I was going out, I observed a captain give a small parcel to my servant. I asked him what was in it? It was my silk stockings, which the wife of this captain washed, and which he himself brought whenever he came for those that were dirty. From the selection of officers we may easily conceive what the soldiers must be. More than twenty times have I been assailed by sentinels, who, with much importunity, pressed me for alms. The soldiers are not restrained by discipline, nor watched in the slightest manner; lodged in poor wooden barracks, they escape in the night without difficulty, and commit all kind of excesses in the town. It is very dangerous to meet them, for it is not at all uncommon for them to ask charity with a knife in their hands.'

Spanish Pedestrians.

The agility of the Spaniards in leaping, climbing, and walking, has, with travellers, been a subject of constant admiration. Mr. Jacob, in his 'Letters from Spain,' says—'We have frequently known a man on foot start from a town with us, who were well mounted, and continue his journey with such rapidity as to reach the end of the stage before us, and announce our arrival with officious civility. A servant also, whom we hired at Malaga, has kept pace with us ever since, and though no more than seventeen years of age, he seems incapable of being fatigued by walking. I have heard the agility of the Spanish peasants, and their power of enduring fatigue, attributed to a custom which, though it may probably have nothing to do with the cause, deserves notice for its singularity. A young peasant never sleeps upon a bed till he is married; before that event he rests on the floor, in his clothes, which he never takes off but for the purposes of cleanliness; and during the greater part of the year it is a matter of indifference whether he sleeps under a roof or in the open air. I have remarked that though the Spaniards rise very early they generally keep late hours, and seem most lively and alert at midnight. This may be attributed to the heat of the weather during the day, and to the custom of sleeping after their meals at noon, which is so general that the towns and villages appear quite deserted from one till four o'clock. The labours of the artificer and the attention of the shopkeeper are suspended during these hours, and the doors and windows of the latter are closely shut, as at night, or upon a holiday.'

Although the Spanish peasantry treat every man they meet with politeness, they expect an equal return of civility, and to pass them without the usual expression, '*Vaja usted con Dios*,' or saluting them without bestowing on them the title of Cabaleros, would be risking an insult from people who, though civil and even polite, are not a little jealous of their claims to reciprocal attention.

King John of England.

The Queen of Castile once sent one of her knights on important business to a very solitary place, without any companion. As the knight was riding thus alone through a great forest, as fast as his palfrey would carry him, it happened, as ill-luck would have it, that in crossing a ditch, the palfrey tumbled into it so completely, that he could not get it up again, though he escaped without harm to his person. He used his best endeavours to get his palfrey out of the ditch, but to no purpose, nor could he see a single person, far or near, from whom to procure assistance. While in this state of perplexity, it happened that John, King of England, was hunting in these parts on an excellent palfrey, and had chased a noble stag so hotly, that he had left his party behind, and was quite alone when he fell in with this knight of the queen's. The latter no sooner saw the prince, than he recognised him: but conceiving the predicament he was in a sufficient excuse for pretending otherwise, he called to his majesty, when he was at some distance, saying, 'Sir Knight, for the love of God, make haste hither and be pleased to help me to get out this palfrey of mine, for I am on important business in the service of my lady.' When the king came up, he asked, 'Sir Knight, what lady dost thou serve?' He answered, 'The Queen of Castile.' The king, who was one of the most courteous princes in the world, immediately dismounted from his palfrey, and said, 'Sir Knight, I am hunting, as you see, with a party, be pleased, therefore, to take my palfrey, which is as good as your own, (it was worth three such) and I and my companions will endeavour to get yours again, and you shall go on your lady's business.' 'No,' said the knight. 'I cannot do so rude a thing, as to deprive you of your palfrey.' The king

repeated his offer, and pressed him to take it for the love of knighthood, but nothing could prevail on him to accept it. He still, with much diffidence, entreated the king to assist him in getting his own again; then they both got into the ditch, and the king tugged as hard as any clown. It was, however, all in vain, for get the palfrey out they could not. The king again pressed him to take his horse, but he persisted in refusing. 'Well, then,' said the king, 'since you will not do as I would have you, I will keep you company, till Providence send us some help.'

While they were thus talking, some of the king's attendants, who were in search of him, came up, and with their assistance, the knight's palfrey was at last dragged out of the ditch. The knight returned many thanks, and pursued his journey with his palfrey as well as he could, while the king and his party returned to the chase.

The knight having accomplished his journey, and the business on which he went, returned to his noble queen, and gave her an account of his embassy, and also of what had befallen him with his palfrey, and of the great service which John, King of England, had rendered him. The queen made him relate the adventure many times over, and never ceased extolling King John as the most courteous prince in the world, as in truth he was.

Burckhardt.

One of the last of European travellers who has fallen a victim in exploring the interior of Africa, was John Lewis Burckhardt. He was a native of Lausanne, and had studied in the Universities of Leipsic and Gottingen. In 1806, he arrived in England, and offered himself to the African Association, to undertake a journey into the interior of Africa. Finding him undismayed by the strongest representation of danger, and that he was admirably suited to the undertaking, his offer was accepted, and he received his instructions in 1809. He had diligently employed himself in the study of the Arabic language, and those branches of science which were most necessary for his task. He allowed his beard to grow, and assumed the oriental dress; he attended lectures on chemistry, astronomy, mineralogy, medicine, and surgery, and in the intervals of his studies, he exercised himself by long journeys on foot, bareheaded in the heat of the sun, sleeping upon the ground, and living upon vegetables and water.

Burckhardt left England in March, 1809, proceeded to Malta, and from thence to Aleppo. He remained two years and a half in Syria, principally at Aleppo, making daily additions to his practical knowledge of the Arabic language, and to his experience of the character of Oriental and of Mohammedan society and manners. From Aleppo he went to Damascus and to Cairo; from the latter place, he made an excursion into the Nubian desert; and succeeded in penetrating to the banks of the Astobaros; he thence crossed the desert to Sanakin, on the shore of the Red Sea. This, and a former journey along the Nile towards Dongola, were the only travels in the unexplored regions of the interior of Africa, which he was destined to accomplish; but they led to a tour in Arabia, which was productive of information, not less interesting, and scarcely less original. Poor Burckhardt pursued his journeys with so much ardour, and devoted so much time to study, that his health gave way to his zeal, and he died at Cairo, in October, 1817.

When Burckhardt was in Nubia, his appearance excited universal disgust and horror among the natives, who had never before seen a white man. 'The caravan,' says he, 'halted near the village, and I walked up to the huts to look about me. My appearance on this occasion excited an universal shriek of surprise and horror, especially among the women, who were not a little terrified at seeing such an outcast of nature, as they considered a white man to be, peeping into their huts, and asking for a little water or milk. The chief feeling which my appearance inspired, I could easily perceive to be disgust; for the Negroes are all persuaded, that the whiteness of the skin is the effect of disease, and a sign of weakness; and there is not the least doubt, that a white man is looked upon by them as a being greatly inferior to themselves. At Shendy, the inhabitants were more accustomed to the sight, if not of white men, at least of the light-brown natives of Arabia; and as my skin was much sunburnt, I there excited little surprise. On the market-days, however, I often terrified people by turning short upon them, when their exclamation generally was, 'Owez billahi min es-shettan er redjim!' *i. e.* God preserve us from the devil! One day, after bargaining for some onions with a country girl in the market at Shendy, she told me, that if I would take off my turban, and show her my head, she would give me five more onions; I insisted upon having eight, which she gave me. When I removed my turban, she started back at the sight of my white closely-shaven crown; and when I jocularly asked her whether she should like to have a husband with such a head, she expressed the greatest surprise and disgust, and declared that she would rather live with the ugliest Darfour slave.

Pennant.

When Pennant made his first tour into Scotland at no remoter period than 1769, it was, he assures us, 'a country almost as little known to its southern brethren as Kamtschatka. I brought home,' he continues, 'a favourable account of the land. Whether it will thank me or no, I cannot say; but from the report I have made, and showing that it might be visited with *safety*, it has ever since been *inondée* with southern visitants.' Scotland owes, no doubt, much to this intelligent and friendly traveller; nor is

England herself less his debtor, for what he effected by his Scottish tours. His endeavours to conciliate the affections of the two nations, wickedly and studiously set at variance by designing men, were calculated to promote equally the real interest and lasting welfare of both. Of the particular good which he accomplished in Scotland, he thus speaks in the preface to his Second Tour. 'My success was equal to my hopes; I pointed out everything I thought would be of service to the country; it was roused to look into its advantages; societies had been formed for the improvement of the fisheries, and for founding towns in proper places; to all which I sincerely wish the most happy event; vast sums will be flung away, but incidentally numbers will be benefited, and the passions of patriots tickled. I confess that my own vanity was greatly gratified by the compliments paid to me in every corporated town. Edinburgh itself presented me with its freedom, and I returned rich in civil honours.'

In the course of one of his English tours, Mr. Pennant contracted an acquaintance with Mr. Hutchinson, the historian of Durham, in rather a singular manner. 'I was mounted,' says he, 'on the famous stones in the churchyard of Penrith, to take a nearer view of them, and see whether the drawings I had procured, done by the Rev. Dr. Tod, had the least foundation in truth. While thus engaged, a person of good appearance looking up at me, observed, "What fine work Mr. Pennant had made of those stones." I saw he had got into a horrible scrape; so unwilling to make bad worse, I descended, laid hold of his button, and told him, "I am the man." After his confusion was over, I made a short defence, shook him by the hand, and we became, from that moment, fast friends.'

Mr. Pennant performed all his journeys on horseback, and to that he attributed a healthy old age. He had somewhat the same opinion of a carriage as Lord Monboddo. He considered the absolute resignation of one's person to the luxury of such a vehicle, as foreboding a very short interval between that and the bier which is to convey us to our last stage.

Dr. Johnson said of Pennant, when some objections were made to his tours, that 'he had greater variety of enquiry than almost any man; and has told us more than perhaps one in ten thousand could have done in the time that he took.'

Travelling in Scotland Two Centuries Ago.

Morison, in his 'Itinerary,' published in 1596, gives an interesting account of the mode of travelling at that period in Scotland. 'A horse,' says he, 'may be hired for twopence the first day, and eightpence the day until he be brought home; and the horse-letters used to send a footman to bring back the horse. They have no such inns as are in England, but in all places some houses are known where passengers may have meat and lodging, but they have no arms or signs hung out; and for the horses, they are commonly set up in stables in some lane, not in the same house where the passenger lies; and if any one is acquainted with a townsman, will go freely to his house, for most of them will entertain a stranger for his money. A horseman shall pay, of oats and straw, for hay is scarce in those parts, some eightpence, day and night; and he shall pay no less in summer for grasse, whereof they have no great store. Himself at a common table, shall pay sixpence for his supper or dinner, and shall have his bed free; and if he will eat alone in his chamber, he may have meat at a reasonable rate. Some twenty or thirty years ago, the first use of coaches came into Scotland, yet they are rare even at Edinburgh at this day. Since the kingdoms of England and Scotland are united, many Scots, by the king's favour, have been promoted both in dignities and estate, and the use of coaches became more frequent, yet nothing so common as in England. But the use of horse litters hath been very ancient in Scotland, for sick men and women of quality.'

Changes.

In the year 1651, when the late Earl of Cromarty was nineteen years old, as his lordship was going from a place called Achadiscald to Gonnazd, in the parish of Lochbrun, he passed by a very high hill, which rose in a constant acclivity from the sea. At less than half a mile up from the sea, there is a plain about half a mile round, and from it the hill rises in a constant steepness for more than a mile in ascent. This little plain was at that time all covered over with a firm standing wood, which was so very old, that not only the trees had no green leaves, but the bark was quite thrown off; which the old countrymen, who were with his lordship, said was the universal manner in which fir woods terminated, and that in twenty or thirty years after the trees would commonly cast themselves up from the roots, and so lie in heaps till the people cut and carried them away. About fifteen years afterwards, his lordship had occasion to come the same way, and observed that there was not a tree, nor even a single root, of all the old wood remaining; but, instead of them, the whole bounds where the wood had stood was all over a flat green ground, covered over with a plain green moss. He was told that nobody had been at the trouble to carry away the trees; but that, being all overturned from their roots by the winds, the moisture from the high grounds stagnated among them, and they had, in consequence, been covered over by the green moss. His lordship was informed that nobody could pass over it, because the scurf of the *fog* would not support them; but he thought proper to make the experiment; sunk in consequence up to the arm-pits, and was drawn

out by his attendants. Before the year 1699, the whole piece of ground was turned into a common moss; and the country people were digging peats out of it in 1711, when the Earl of Cromarty, then in his eightieth year, sent an account of these remarkable changes to the Royal Society.

Greek Banditti.

When Sir William Gell travelled in Greece, a few years ago, he had frequent opportunities of conversing with a Greek bandit, known by the name of Captain George, who was the terror of the Morea. 'His name,' says Sir William, 'is George Kolokotione; he was at Alitouri when we passed by, and recollected perfectly well seeing us. He said that had he not been occupied at that moment, he should certainly have taken us; but being milordos (a term synonymous with that of travellers), he should not have done us any harm. He was delighted to hear how well I knew all the mountainous glens, and exclaimed to his countrymen, "This milordos knows the country as well as if he had been a thief himself; he has passed through my hands." He then danced a very active dance, like a bacchanal on a vase.'

Mr. Dodwell was, however, less fortunate, for he and his guides fell in with the banditti, and would in all probability not have been spared, because they were 'milordos,' had not a troop of Turkish horse come most opportunely to their assistance; when the banditti were put to flight, and five of them taken prisoners and sent to Tripolizza, where they were beheaded.

Absence of Mind.

The Reverend Mr. Reynolds (father to Sir Joshua Reynolds), whose moral and learned character was accompanied by so much simplicity and innocence of manners, that he was called a second Parson Adams, was remarkable for his absence of mind. Once, when he set out to pay a visit to a friend, about three miles distant from his house at Plympton, he rode in a pair of gambadoes, boots of a very peculiar make, extremely heavy, and open at the outside, so as to admit the legs of the rider, and which were attached to the saddle. When the old gentleman arrived at his friend's house, it was remarked that he had only one gambado. 'Bless me!' said he, 'it is very true, but I am sure I had them both when I set out from home.' And so it proved, as the lost gambado was afterwards found on the road, having dropt from the saddle and his leg without his perceiving the loss of it.

Running Footmen.

At the present day, the general goodness of the roads throughout Europe, the opportunities of changing horses, and the vast speed of these animals for a short time, renders swiftness in man of less consequence than t was in the days of our fathers, who kept in their service men of great ability, who were denominated running footmen, and employed upon all messages requiring despatch. The following facts evince that it is possible for men to perform journeys upon foot, with greater expedition than even by the modern and improved methods of travelling by post.

Philippides, being sent by the Athenians to Sparta, to implore their aid in the Persian war, in the space of two days, ran one thousand two hundred and sixty furlongs, that is, one hundred and seventy Roman miles and a half.

Fuchidas was sent by the same Athenians to Delphos, to desire some of the holy fire from thence. He went and returned in the same day, having walked a thousand furlongs, or one hundred and twenty-five Roman miles.

When Fonteius and Vipsanus were consuls, there was a boy called Addas, who, in one day, ran seventy-five miles.

Lisbon in 1813.

'The moment my baggage was landed from the vessel,' says an English traveller, 'crowds of boatmen pressed their services to convey it, together with the *senhor Inglez*, to Lisbon. Amidst these numerous and noisy applications, the words, *boat*, *senhor*, struck upon my ear, in my own vulgar tongue. They were uttered by a boy, whose whole covering consisted of a loose pair of trousers, girt round the waistband with a dirty kind of shawl; and, little as the Portuguese language permitted their resemblance to English, they went directly to the heart, and decided at once in favour of the applicant, who, seizing my *portmanteaux*, bore them in triumph to his boat, amidst the *malditos* and *demonios* of his companions.

'Amidst the whole of the buildings which are seen from the Tagus, the solitary dome of the church of Estrella is the only one which gives any anticipation of architectural beauty; but the long range of warehouses, the magnificent quays, and various conveniences for shipping, which are everywhere exhibited along the shore, proclaim the extent of that commerce which has enabled Portugal to number some of the most opulent men in Europe among the merchants of her capital.

'Surprised at the extent of some of these warehouses, my curiosity was excited as to their occupation; and, to gratify it, I mustered sufficient Portuguese to make the necessary inquiry. If I was proud, however, of exhibiting my little knowledge of the language of my young boatman, he was no less tenacious of his determination to display his proficiency in mine.

'For the moment the inquiry was uttered in bad Portuguese, it was immediately answered in broken English; and *Beef for de Inglish* was the reply. Another large building induced the same question on my part,

and procured a repetition of *Beef for de English*, on that of my informer. A third range of warehouses produced the same inquiry, and the same reply; and on my demanding the uses of a fourth, a fifth, and a sixth pile of buildings, *Beef for de English*, still issued from the lips of the Portuguese; till, expressing my surprise at the quantity of this species of food, which must necessarily be contained in so large a space, he exclaimed, as with dexterous awkwardness he shot his boat between the others to the stairs of the *Praço do Commercio*, "*Si senhor, English much beef, English no good widout beef; English no work, no fight, widout beef.*" Some deep speculators upon the animal economy of the people of different nations, have drawn the same conclusion with regard to my countrymen, as the Portuguese boatman.'

At the period when this occurred, the English army in Portugal was supplied with provisions from England, through the medium of Lisbon.

Stage Coach Adventure.

A few years ago, when highway robberies were more frequent than at present, the passengers of a stage coach, on its way to town, began to talk about robbers. One gentleman expressing much anxiety lest he should lose ten guineas, was advised by a lady who sat next to him, to take it from his pocket and slip it into his boot, which he did immediately. It was not long before the coach was stopped by a highwayman, who riding up to the window on the lady's side, demanded her money; she declared that she had none, but if he would examine the gentleman's boot, he would there find ten guineas. The gentleman submitted patiently, but when the robber departed, he loaded his female travelling companion with abuse, declaring her to be in confederacy with the highwayman. She confessed that appearances were against her, but said if the company in the stage would sup with her the following evening in town, she would explain a conduct which appeared so mysterious. After some debate, they all accepted her invitation; and the next evening, in calling on her, were ushered into a magnificent room, where a very elegant supper was prepared. When this was over, she produced a pocket-book, and addressing herself to the gentleman who had been robbed, said, 'In this book, sir, are bank notes to the amount of a thousand pounds. I thought it better for you to lose ten guineas, than me this valuable property, which I had with me last night. As you have been the means of my saving it, I entreat your acceptance of this bank bill of one hundred pounds.'

The Persian Ambassador.

One of the most celebrated of Asiatic travellers, is Mirza Aboul Hassan. His family having fallen into disgrace at the Persian court, he employed the period of his misfortune in visiting remote countries. He travelled to Mecca and Deria, and embarking on board an English vessel, proceeded to Calcutta to the Marquess Wellesley, the Governor-General. He spent three years in visiting various parts of India, when he was recalled by the King of Persia.

In the year 1809, Mirza Aboul Hassan was sent ambassador to England, where he attracted much attention. Mr. Morier was appointed to accompany him, in the quality of Mehmander, a kind of commissioner of the Government, appointed in the East, to provide for the maintenance and escort of ambassadors.

'His first surprise on reaching England (says Mr. Morier) was at the caravanseras, for so, though no contrast can be greater, he called our hotels. We were lodged in a gay apartment at Plymouth, richly ornamented with looking-glasses, which are so esteemed in Persia, that they are held to be fitting for royal apartments only; and our dinners were served up with such quantities of plate, and of glass ware, as brought forth repeated expressions of surprise every time he was told that they were the common appendages of our caravanseras. The good folks of the inn, who, like most people in England, look upon it as a matter of course that nothing can be too hot for Asiatics, so loaded the ambassador's bed with warm covering, that he had scarcely been in bed an hour, before he was obliged to get out of it; for having during all his life slept on nothing but a mattress on the bare ground, he found the heat insupportable, and, in this state, he walked about the greatest part of the night, with all the people of the inn following him in procession, and unable to divine what could be his wishes.

'One of the public coaches was hired to convey his servants to London; and when four of them had got inside, having seated themselves cross-legged, they would not allow that there could be room for more, although the coach was calculated to take six. They armed themselves from head to foot with pistols, swords, and each a musket in his hand, as if they were about to make a journey in their own country; and thus encumbered, notwithstanding every assurance that nothing could happen to them, they got into the coach. His excellency himself greatly enjoyed the novelty of a carriage, and was delighted at the speed with which we travelled, particularly at night, when he perceived no diminution of it, although he was surprised that all this was done without a guide. We were met at two posts from London by two gentlemen of the Foreign Office, who greeted him on his arrival; but he grew very anxious as we proceeded, and seemed to be looking out for an *Istakball*, or a deputation headed by some man of distinction, which, after the manner of his own country, he expected would be sent to meet him. In vain we assured him that no disrespect was intended, and that our modes of doing honour to ambassadors were different to those of Persia;

our excuses seemed only to grieve him the more; and although to a foreigner the interest of the road greatly increased as we approached the city, yet he requested to have both the glasses of the carriage drawn up, for he said that he did not understand the nature of such an entry, which appeared to him more like smuggling a bale of goods into a town, than the reception of a public envoy. As for three of his servants who followed us in a chaise behind, they had nearly suffocated themselves, for, by way of experiment, they had put up all the glasses, and then when they wished it, could not put them down, so that they were quite exhausted for want of fresh air.

'He who had witnessed the manner in which our ambassadors had been received in Persia, particularly the *levée en masse* of the inhabitants who were sent out to meet him at every place where he stopped, was surprised to see the little notice that he himself, in the same situation in England, had attracted, and the total independence of all ranks of people.

'Although he found a fine house and a splendid establishment ready to receive him in London, and although a fine collation was laid out upon the morning of his arrival, nothing could revive his spirits, so much had he been disappointed at the mode of his reception.

'On his return to Persia, the king, to requite his services, raised him to the dignity of khan, which is nearly similar to that of pasha in Turkey. During his travels he collected considerable information respecting the manners and customs of the nations he had visited, and the arts cultivated by them. He has written an extensive narrative of his travels in India, Turkey, Russia, and England, to which the King of Persia has given the pompous title of *Hairetnameh*, the "Book of Wonders."'

The Jews' Leap.

When Captain Riley was shipwrecked on the coast of Africa, in 1815, among the dangers and difficulties he and his fellow-sufferers had to encounter, in their journey from Santa Cruz to Mogadore, was a frightful pass called the Jews' Leap. The path was not more than two feet wide; in one place it broke off in a precipice of some hundred feet deep to the sea. The smallest slip of the mule or camel would have plunged it and its rider down the rocks to inevitable and instant death, as there was no bush or anything to lay hold of, by which a man might save his life. Many fatal accidents have happened there, and one in particular, which gave to this terrific pass its present name.

A company of Jews, six in number, travelling from Santa Cruz to Morocco, came to this place with their loaded mules in the twilight after sunset. Being anxious to pass it before night, they did not take the precaution to look out, and call aloud, before they entered on it, for there is a place built at each end of this dangerous road, whence a person may see if others are upon it, not being quite a quarter of a mile in length. A person in holloaing aloud can be heard from one end to the other, and it is the practice of all who go this way to give the signal.

A company of Moors had entered at the other end, going towards Santa Cruz, at the same time, and they supposing as well as the Jews, that none but themselves would dare to pass it at that hour, proceeded without the least precaution. When about half way over, and in a place where there was no possibility of passing each other or turning back either way, the parties met each other. The Moors were mounted as well as the Jews, and neither party could retire. The Moors soon became outrageous, and threatened to throw the Jews down headlong; the Jews, although they had always been treated as slaves, and forced to submit to every insult and indignity, yet finding themselves in this perilous situation, without the possibility of retiring, and unwilling to break their necks merely to accommodate the Moors, determined to attempt to force the passage. The foremost Jew dismounted carefully over the head of his mule, with a stout stick in his hand; the Moor nearest him did the same, and came forward to attack him with his scimitar. Both were fighting for their lives, and neither could retreat from the combat: the Jew's mule was first thrown down the craggy steep, and dashed to pieces by the fall. The Jew's stick was next hacked to pieces by the scimitar, when finding that it was impossible for him to save his life, he seized the Moor in his arms, and springing off the precipice, both were instantly hurled down to destruction. Two more of the Jews and another Moor lost their lives in the same way, together with eight mules. The three Jews who succeeded in escaping were afterwards hunted down and killed by the relations of the Moors who had lost their lives in the pass, which has ever since been called the Jews' Leap.

Crossing the Cordilleras.

The passage of the Cordilleras, in the winter, is not so dangerous as that of the Alps, as avalanches are unknown, nor are there any glaciers formed in the Andes; but the traveller often suffers from the sudden gusts of wind, which are both common and violent. In crossing the Cordilleras, the traveller has his legs and thighs rolled round with sheep-skins, and his feet swathed with bandages, so as to exclude the snow, armed with a long pole to sound his way, and accompanied by guides, carrying charcoal and provisions, he enters on this perilous and fatiguing journey, and must, at all hazards, gain every night a casucha; all who wish to pass at that season either wait for a courier, or join some other passenger who is well accompanied. After toiling all day on foot, sometimes slipping on the hard frozen snow, and obliged to hew steps to

ascend by, and at other times plunging up to the middle in loose drift, they are obliged to pack themselves into a casucha, seated, for there is seldom room enough to lie down: in this manner they pass the night, warming themselves by charcoal fires.

The American Judge Provost, who some few years ago made a journey across the continent of South America, from Buenos Ayres to Santiago de Chili, gives the following account of his passage across the Cordilleras. 'The dangers and difficulties attendant on this undertaking,' he says, 'were represented to be almost insurmountable, and I armed myself at all points to encounter them.' He procured a Spanish coach with four horses, and a postilion to each. He was also accompanied by two servants and two dragoons. 'Arrived at Mendoza,' he says, 'I hired a muleteer, who engaged to transport me and my baggage to Santiago, and to furnish the necessary number of mules, for eight dollars each mule. Two mules were loaded with provisions for eight days, the time usually consumed in passing these mountains; and the whole train consisted of ten mules. My servants left town early in the morning, and I followed in the afternoon to avoid the heat of the day. Some of the principal inhabitants of Mendoza accompanied me a few miles from the town, a mark of respect generally shown to a stranger. On leaving them, I proceeded with my guide through a barren tract of country, the soil generally covered with low shrubs. Night soon overtook us, but still the heat continued to be excessive; I felt the air which had passed over the parched plains south of us, like the blast of a furnace. After travelling eight leagues, we turned off the road to a small spring of water, the only one to be found west of Mendoza for twelve leagues. We found the whole cavalcade encamped round a large fire, which proved a useful precaution; the air towards morning became very cold and piercing, and was more sensibly felt after the heat of the day. After suffering very much from the heat, we encamped under the shelter of the rocks, and lighted our fire with the roots of the prickly shrub which spread along and near the surface of the earth; the shrub is the only sign of vegetation at this height. Our mules descended into the valley, and browsed on the moss and scanty herbage on the banks of the river. In the morning we entered the passes called Las Galeras, a narrow path along the edge of a precipice of five hundred feet, at the bottom of which rolls a torrent. The loaded mules scrape one side against the rocks, and the soil on which they tread is a loose gravel, which constantly rolls beneath their feet; a man would find it next to impossible to keep his footing. Accidents are very rare, but are faithfully recorded by the muleteers, who entertain the traveller while he is on his dangerous path with long accounts of unlucky mules missing their footing, and being precipitated into the torrent; *how* the rest of the drove started and stopped, and *how* they dreaded that some of them would have attempted to turn, which would have been the certain perdition of them all. Before entering these passages, it is necessary to ascertain whether they be entirely free from obstructions, as the consequence of meeting a troop of mules would prove the sacrifice of one party. To turn is impossible, and to pass a mule is equally so. The muleteers warn each other by shouting, or send forward one of their party to station himself at the opposite entrance.

'The mules frequently derange the equilibrium of their loads by striking against the projecting rocks; the muleteer then catches them with the lasso, and covering their eyes with the poncho, adjusts the load.'

Another traveller describes the dangers of this journey more circumstantially, particularly in the descent on the western side; he says, 'Picture to yourself a path about a foot wide, broken and disjointed by the force of descending currents, whose rapidity is such as to baffle all description, for it is impossible for the eye to look at them for a moment without being giddy. On the right hand a wall of rugged rocks, with ever and anon projecting pieces, which if the traveller should chance to strike against, both man and beast must embrace instant death, by being hurried headlong over a precipice of horrid rocks into a deep and rapid river rolling at the bottom, and rushing on with such indescribable impetuosity as to startle and confound the most resolute and determined mind.'

Lord Herbert of Cherbury.

The amiable and justly celebrated Lord Herbert of Cherbury, after serving in the Low Countries with much military honour, embraced the opportunity of a peace, to make excursions in various parts of the continent. In one of these, from Venice to France, he was accompanied by one of the Duke of Savoy's officers.

'The Count Scarnafigi and I,' says he, 'now setting forth rode post all day without eating or drinking by the way, the Count telling me still we should come to a good inn at night: it was now twilight when the Count and I came near a solitary inn on the top of a mountain; the hostess hearing the noise of horses, came out with a child new born on her left arm, and a rush candle in her hand: she presently knowing the Count de Scarnafigi, told him, "Ah, signor, you are come in a very ill time, the duke's soldiers have been here to-day, and have left me nothing:" I looked sadly upon the Count, when he coming near to me whispered me in the ear, and said, "it may be she thinks we will use her as the soldiers have done; go you into the house, and see whether you can find anything; I will go round about the house, and perhaps I shall meet with some duck, hen, or chicken." Entering thus into the house, I found, among other furniture, the end of an old form, upon which sitting down, the hostess came towards me with a rush candle, and said, "I protest before God that it is

true which I told the Count, here is nothing to eat; but you are a gentleman, methinks it is a pity you should want; if you please, I will give you some milk into a wooden dish I have here." This unexpected kindness made that impression on me, that I remember I was never so tenderly sensible of anything; my answer was, "God forbid that I should take away the milk from the child I see in thy arms; howbeit, I shall take it all my life for the greatest piece of charity that I ever heard of;" and therewithal giving her a pistole, or a piece of gold of fourteen shillings, Scarnafigi and I got on horseback again and rode another post, and came to an inn where we found very coarse cheer, yet hunger made us relish it.'

Webbe.

'Edward Webbe, an Englishman borne,' as he styles himself in a very rare little volume, which contains an account of his adventures, was a great traveller towards the close of the sixteenth century. He made two journeys to Russia; he was carried as a slave to Kaffa by the Tartars, and to Persia by the Turks; and he visited Jerusalem, Constantinople, and Grand Cairo. Near the latter city he saw seven large mountains pointed like a diamond, and built in Pharo's time, to keep his corn; and it was out of these, he says, that Joseph's brethren loaded their asses. This appropriation of the pyramids is at least novel, and is peculiar to Webbe, who also saw the place of the Red Sea, where the children of Israel passed over. But the strangest of all the strange sights that our traveller beheld was in Ethiopia. 'I have seen,' says he, 'in a place like a parke, adjoining to Prester John's Court, three score and seventeene unicornes and elephants all alive at one time, and they were so tame that I have played with them as one would playe with young lambes.' Purchas, who has no doubt of the existence of the unicorn, seems to be staggered only by the number, and calls Webbe rather unceremoniously, a 'mere fabler.'

Personal Safety in Italy.

An English traveller in Italy, thus writes to one of his friends: 'I am in one of the most populous cities of Italy. A young lady, whom I accompanied home from a party, says to me, "Go back the same way; do not cross over at the end of the street; that is a lonely place." I travel from Milan to Pavia to see the celebrated Scarpa. I fix the time of my departure at five o'clock; it is two hours before sunrise; my driver very coolly refuses to put his horses to the carriage. At first I could not comprehend this absurdity, but at last, I understand he is afraid of being plundered by the way. I arrive at Lucca; a crowd of people stopping the road, I asked the cause. A man coming from vespers had just been murdered, being stabbed with a dagger in three places; when the murderer struck his victim, he exclaimed, "at length the gens-d'armes are gone, who have stood in my way these three years;" and he went off with the bloody knife in his hand. I came to Genoa. "It is strange," said the chief magistrate to me, "two-and-thirty French gens-d'armes maintained the public security; now we have two hundred and fifty of our own people, and murders are everywhere committed." I go to the opera; as I return home, I see that everybody is on his guard. The young men have thick sticks, all walk in the middle of the street, and bound in a half circle round the corners. In the pit, people affect to say aloud, that they never carry money about them. While I was in garrison at Novarra, I observed two things; that treasures were often found in the country, which had been concealed by robbers, who had been overtaken by death, before they could discover them to their comrades: and that people, when attacked in the city by robbers, took care not to call out "thieves!" in which case nobody would have come to their help, but "fire!" on which every person hastens to the spot. Prudent people are deeply impressed with these dangers. Travellers always form caravans, or take an escort. For these three centuries, assassination has descended as a profession from father to son, in the mountains of Fondi, and on the frontiers of Naples: Piedmont is full of peasants who have notoriously enriched themselves by assassination. The postmaster at B—— has a similar reputation: and if you lived in the country, you would also have some respect for a scoundrel who has your life in his power half a dozen times in the year. I wished to see certain meadows in the neighbourhood of Bologna, which are stated to be mowed eighteen times in a year. I was referred to a farmer in the district; as we were walking about, I showed him four men lying in the shade of a tree near the road. "Those are robbers," said he. Perceiving my astonishment, he told me that he was regularly attacked in his farm every year. The last time, the attack had lasted three quarters of an hour, during which there was an incessant fire of musketry. Despairing of success, the robbers attempted to set fire to the stables, but in this attempt a musket ball struck the leader in the forehead, and the band retired, promising, however, to come again.'

Tweddell.

The name of Tweddell is familiar to every scholar; and had he lived, there are, perhaps, few countries in the world that would have been strangers to his name, to his talents, and to his enterprising spirit. This accomplished scholar had scarcely finished his classical studies, in which he was greatly distinguished, than he set out on his travels with such talents, and such a spirit of research, as promised a rich harvest of discovery. He left England in 1795, and first proceeded to Hamburgh; he then visited Switzerland, the North of Europe,

and various countries in the East, till his arrival in the provinces of Greece. After visiting several of the islands of the Archipelago, he resided four months in Athens, exploring, with restless ardour, and faithfully delineating the remains of art and science discoverable amidst her sacred ruins, until he was seized with a sickness, and after lingering a few days, died, on the 25th of July, 1799: and was buried in the Temple of Theseus.

As it was known that Mr. Tweddell had amassed large materials for publication, the learned world anxiously expected the result of his labours; but although his manuscripts were left in the hands of the English ambassador at Constantinople, who despoiled the Parthenon, yet none of them came into the hands of his friends.

When Dr. Clarke was at Athens, he paid a visit to the Temple of Theseus, and, with his characteristic activity and benevolence, took considerable pains to provide a proper covering for the grave of Tweddell. Large blocks of Pentelican marble from the Parthenon, which had been sawed from the bas-relief intended for Lord Elgin, were then lying in the Acropolis; one of these was procured, and when the Doctor left Athens, everything seemed likely to succeed according to his wishes. Some difficulties, however, arose on his departure; at length, by the exertions of Lord Byron and Mr. Fiott of St. John's College, they were overcome. The Disdar offered to sell any marble in the Acropolis; but Athens could not furnish means to remove one thence, on account of the size; at last, by examining private houses, a slab was found, in the house of an Albanian, of convenient thickness; it was purchased, and after two days' labour, it was dragged up and placed in the temple. Excellent masons as these good folks were formerly, yet no instruments were to be found in modern Athens to polish or plane it; and it was hammered as smooth as they could make it. A Greek inscription, written by the Rev. Robert Walpole of Cambridge, was cut in the marble, of which the following is a translation.

'Sleep'st thou among the dead? Then hast thou cull'd
In vain fair learning's flowers; the Muse in vain
Smil'd on thy youth. Yet but thy mortal mould
Hides this dark tomb; thy soul the heavens contain.

'To us, who now, our friendship to record,
O'er thee, pale friend! the tears of mem'ry shed,
Sweet solace 'tis, that here thy bones are stored,
That dust Athenian strews a Briton's head.'

Relic Hunters.

'Before I quitted Athens,' says Mr. Laurent, who made an interesting tour through Greece and Turkey in 1808, 'I saw enough to convince me that it is proper that the magnificent works of the Greek sculptors should be placed under the safeguard of a nation fond of art, rather than be left exposed to the senseless fury of the Turks, the depredations of private collectors, and the insults of ignorant travellers. Hardly do any travellers quit the Acropolis without clipping from its monuments some relic to carry back to their own country; indeed, this rage for destroying has been carried so far, that the elegant Ionic capitals have nearly disappeared, and not one of the Caryatides now stands entire. The last time I visited the citadel, I was much displeased at seeing an English traveller, in the uniform of a naval officer, standing upon the base of one of the Caryatides, clinging with his left arm round the column, while his right hand, provided with a hard and heavy pebble, was endeavouring to knock off the only remaining of those six beautifully sculptured statues. I exerted my eloquence in vain to preserve this monument of art.'

A Hoax.

When M. Caillaud, the French mineralogist, was travelling in Egypt, he one day indulged his genius in sporting with the penetration and antiquarian knowledge of a contemporary traveller, then at Thebes; a gentleman well informed in matters of general observation, but not generally skilled in the finer shades, and more precise discrimination, of profound research. M. Caillaud instructed an Arab to present him with a pipe, on which had been engraven, with some art, several hieroglyphical characters. This amateur of rarities was a stranger to the bychante pipes commonly used in Abyssinia; he examined the pipe with great care, and conceiving it to be an object extremely interesting, became an eager purchaser, and gave the mysterious Bedouin thirty dollars for what was not worth accepting.

Mrs. Bendysh.

Mrs. Bendysh, the eccentric granddaughter of the Protector, was once travelling in a stage-coach, when being unknown to her fellow-travellers, a violent dispute arose respecting the merits of the Protector, in which Mrs. B. did not fail to take a prominent part. The opponent, a gentleman, was as hot and as violent as the lady; and if, towards the end of the stage, their anger subsided, it was not for want of wrath or words to keep it up, but for want of breath to give it utterance. After they went out of the coach, and had taken some refreshment, the old lady very calmly and respectfully desired to speak apart with the gentleman who had been her opponent in the dispute. When she had him alone, she told him with great composure 'he had, in the grossest manner, belied and abused the most pious man that ever lived; that Cromwell's blood, which flowed in her veins, would not allow her to pass over the

indignities cast on his memory, in her presence; that she could not handle a sword, but she could fire a pistol as well as he; and that she demanded immediate satisfaction to the injured honour of her family.' The gentleman was exceedingly amazed at the oddness of this address, but as he happened to carry about him good sense enough to teach him how to act on the occasion, he immediately told her, 'there were many great qualities in Oliver which he honoured as much as she could; that if he had known or suspected her relationship to him, he would not have said a word on the subject to give her offence; and that he sincerely asked her pardon.' This submission completely satisfied her, and they finished their journey with much pleasure and good humour; but St. Oliver was not again brought on the tapis.

As the whole of Mrs. B.'s personal economy was not of the common order, her hours of visiting were generally out of the common season. She would very frequently come to visit at nine or ten at night, and sometimes later, if the doors were not shut up. On such visits she generally stayed till about one in the morning. Such late visits, in sober times, were considered by her friends as highly inconvenient, yet nobody complained of them to her. The respect she universally commanded gave her a license in this, and many other irregularities. She would, on her visits, drink wine in great plenty, and the wine used to put her tongue into very brisk motion.

There was an old mare which had been the faithful companion of Mrs. B.'s adventures and misadventures, during many years. The old mare and her manœuvres were as well known at Yarmouth as the old lady. On this mare she generally was mounted; but towards the end of her life the mare was trained to draw a chaise, in which Mrs. B. often seated herself.

Mrs. B. never would suffer a servant to attend her in these night visits; 'God,' she said, 'was her guard, and she would have no other.' Her dress on these visits, though it was in a taste of her own, was always grave and handsome. At about one in the morning (for she hardly ever finished her round of visits sooner), she used to put herself on the top of her mare, or into the chaise, and set off on her return. When the mare began to move, Mrs. B. began to sing a psalm, or one of Watts's hymns, in a very loud but not a very harmonious key. And thus the two old souls, the mare and her mistress, one gently trotting, and the other loudly singing, jogged on the length of a short mile from Yarmouth, which brought them home.

Goldsmith.

It is a well-known fact that Goldsmith travelled on foot through great part of Europe. He had left England with very little money, and, being of a philosophical turn, and at that time possessing a body capable of sustaining every fatigue, with a heart not easily terrified at danger, he became an enthusiast in the design he had formed of seeing the manners of different countries. He had some knowledge of the French language and of music, and he played tolerably well on the German flute, which, from an amusement, became at times the means of subsistence. His learning produced him an hospitable reception at most of the religious houses, and his music made him welcome to the peasants of Flanders and other parts of Germany. 'Whenever I approached,' he used to say, 'a peasant's house towards night-fall, I played one of my most merry tunes, and that procured me not only a lodging but subsistence for the next day; but, in truth,' his constant expression, 'I must own, whenever I attempted to entertain persons of a higher rank, they always thought my performance odious, and never made me any return for my endeavours to please them.'

On Goldsmith's arrival at Geneva, he was recommended as a proper person for a travelling tutor to a young man who had been unexpectedly left a considerable sum of money by his uncle, formerly an eminent pawnbroker near Holborn. This youth, who had been articled to an attorney, on coming to his fortune, determined to see the world; but, on his engaging with his preceptor, made a condition that he should be permitted to govern himself; and Goldsmith soon found his pupil understood the art of directing in money concerns extremely well, as avarice was his prevailing passion. His questions were usually how money might he saved? and which was the least expensive course of travel? whether anything could be bought that would turn to account when disposed of again in London? Such curiosities on the way as could be seen for nothing he was ready enough to look at; but if the sight of them was to be paid for, he usually asserted that he had been told they were not worth seeing. He never paid a bill that he would not observe how amazingly expensive travelling was; and all this though he was not yet twenty-one. During Goldsmith's continuance in Switzerland, he assiduously cultivated his poetical talents, of which he had given some striking proofs while at the College of Edinburgh. It was hence he sent the first sketch of his delightful poem, called 'The Traveller,' to his brother, the clergyman in Ireland, who, giving up fame and fortune, had retired, with an amiable wife, to happiness and obscurity, on an income of only £40 a year. From Geneva, Goldsmith and his pupil visited the south of France; where the young man, upon some disagreement with his preceptor, paid him the small part of his salary which was due, and embarked at Marseilles for England. Our wanderer was left once more upon the world at large, and passed through a variety of difficulties in traversing the greatest part of France. At length, his curiosity being satiated, he bent his course towards England, and arrived at Dover the beginning of the winter 1758, with scarcely a shilling in his pocket.

Horace's Journey to Brundusium.

The journey to Brundusium, which gave rise to Horace's entertaining narrative, originated from a desire of effecting a reconciliation between Octavius Cæsar and Mark Antony, who had long been rivals for power and empire. Mecænas was the chief promoter of his friendly plan, and most probably persuaded Horace, the mutual friend of Octavius and himself, to join the party, and add his interest to that of their other friends. The poet quitted Rome in company with Heliodorus, a learned rhetorician, and rested the first night at Aricia (now La Ricca), where they were not very well accommodated. From thence, says Sir R. C. Hoare, whose elegant version of this journey we adopt, he continued his journey to Appi Forum, which derived its name from Appius Claudius, the founder of the celebrated Via Appia, on which this place was situated. Here passengers embarked on board vessels, which conveyed them on a canal, called Decennovium, to the neighbourhood of Terracina: and here our travellers had doubtless good reason to complain of the badness of the water, the croaking of the frogs, and the impertinence of the boatmen. The poet has thus humorously described his adventures at this halting place.

'The night o'er earth now spread her dusky shade,
And through the heavens her starry train display'd.
What time, between the slaves and boatman rise
Quarrels of clamorous route. The boatman cries,
"Step in, my masters;" when, with open throat,
"Enough, you scoundrel! will you sink the boat?"
Thus, while the moon is harness'd, and we pay
Our freight, an hour in wrangling slips away.
The fenny frogs, with croakings hoarse and deep,
And gnats, loud buzzing, drive away our sleep.
Drench'd in the lees of wine, the wat'ry swain,
And passenger, in loud alternate strain,
Chaunt forth the absent fair who warms his breast,
Till wearied passenger retires to rest.
Our clumsy bargeman sends his mule to graze,
And the tough cable to a rock belays,
Then snores supine; but when, at rising light,
Our boat stood still, up starts a hair-brain'd wight,
With sallow cudgel breaks the bargeman's pate,
And bangs the mule at a well-favour'd rate.'

Liberated, at length, from such accommodations, and from such companions, with what joy did the travellers refresh themselves at the pure streams of Feronia's fountain; and with what anxiety did they anticipate the meeting of Mecænas and Cocceius at Anxur.

"At ten, Feronia, we thy fountain gain;
There land, and bathe; then, after dinner, creep
Three tedious miles, and climb the rocky steep,
Whence Anxur shines. Mecænas was to meet
Cocceius here, to settle things of weight;
For they had oft in embassy been join'd,
And reconciled the masters of mankind."

At Anxur, better known in modern times by the name of Terracina, Mecænas, accompanied by Cocceius and Capito Fonteius, joined Horace and his friend Heliodorus. Fonteius Capito, whom the poet describes, was a man, *factus ad unguem*, of the most polished and accomplished manners, and a friend to Antony.

'Here while I bath'd my eyes with cooling ointment,
They both arriv'd, according to appointment.
Fonteius too, a man of worth approv'd,
Without a rival, by Antonius lov'd.'

Passing through the town of Fundi, where, not without ridicule, they took leave of the Prætor, Aufidius Luscus, they proceeded to the town of the Mamurræ, having Murena as their host, and Capito as their *restaurateur*.

'Laughing, we leave an entertainment rare,
The paltry pomp of Fundi's foolish mayor,
The scrivener Luscus; now with pride elate,
With incense fum'd, and big with robes of state.
From thence our wearied troop at Formiæ rests,
Murena's lodgers, and Fonteius' guests.'

The morning sun of the ensuing day shone propitiously upon the travellers at Sinuessa, and added Plotius, Varius, and Virgilius, to their party. With what natural joy, friendship, and affection, does Horace express himself on this happy meeting! with no poetical jealousy, but with the pure emanations of a feeling heart.

'Next rising morn, with double joy we greet,
When we with Plotius, Varius, Virgil, meet.
Pure spirits these; the world no purer knows;
For none my heart with such affection glows.'

From Sinuessa, the learned junto proceeded on the Appian Way, to the next station of Pons Campanus, where the officers, distinguished by the name of *parochi*, supplied them with salt and wood. Thence they continued their route to Capua, where both travellers and mules rested. Mecænas went to play; Horace and Virgil, to sleep.

'Near the Campanian bridge that night we lay,
Where public officers our charges pay.
Early next morn to Capua we came,
Mecænas goes to tennis, hurtful game

To a weak appetite and tender eyes;
So down to sleep with Virgil, Horace lies.'

Their next halting-place was at Caudium, where they were hospitably received at the noble villa of Cocceius, situated above the Candian tavern.

The poet now takes an opportunity of relating, with humour, a squabble that took place between Messius and Sarmentus. The party then proceeds to Beneventum, where the too attentive host set his house on fire by roasting a dish of lean thrushes.

'At our next inn our host was almost burn'd,
While some lean thrushes at the fire he turn'd;
Through his old kitchen rolls the god of fire,
And to the roof the vagrant flames aspire.
But hunger all our terrors overcame,
We fly to save our meat, and quench the flame.'

Our travellers now approached the mountainous district of Apulia, and baited at the village of Trivicus, where the god of fire still persecuted them with volumes of smoke.

'Apulia now my native mountains shows,
Where the north wind with nipping sharpness blows.
Nor could we well have climb'd the steepy height,
Did we not at a neighbouring village bait,
Where from green wood the smothering flames arise,
And with a smoky sorrow fill our eyes.'

Our poet finds himself at a loss to express, *in verse*, the name of the little town which next received them, and which he places at the distance of twenty-four miles from the Villa Trivica, and where he again had reason to complain of bad water; though the bread was of so excellent a quality, that travellers were accustomed to carry a supply of it with them to Canosa, where the bread was gritty.

'In coaches thence at a great rate we came
Eight leagues, and baited at a town whose name
Cannot in verse and manner be express'd,
But may by marks and tokens well be guess'd.
Its water, nature's cheapest element,
Is bought and sold; its bread most excellent,
Which wary travellers provide with care,
And on their shoulders to Canusium bear;
Whose bread is sandy, and its wealthiest stream
Poor as the town of unpoetic name.'

At Canosa, the travellers had the mortification to lose Varius, who quitted the party with general regret.

'Here Varius leaves us, and with tears he goes,
With equal tenderness our sorrow flows.'

After a tedious and wet journey, the travellers proceeded to Rubi, now Rovo, and, on the next day, reached Bari, on the sea coast; the weather more favourable, the road worse.

'Onward to Rubi wearily we toil'd,
The journey long, the road with rain was spoil'd.
To Bari, fam'd for fish, we reach'd next day,
The weather fairer, but much worse the way.'

The following station was Egnatia, now Aguazzo, situated near the sea coast, where the relation of a miracle, equal in wonder to that annually performed at Naples (the liquefying of the blood of St. Januarius), tended to amuse the travellers.

'Then water-curs'd Egnatia gave us joke,
And laughter great, to hear the moon-struck folk
Assert, if incense on their altars lay,
Without the help of fire it melts away.
The sons of circumcision may receive
The wond'rous tale; which I shall ne'er believe.'

From Egnatia, the travellers continued their route to Brundusium, now Brundisi, having passed fifteen days on the road; how pleasantly and profitably need not be questioned, when we recollect that Mecænas, Heliodorus, Plotius, Varius, Virgilius, and Horatius, composed the party.

The Honourable Keppel Craven.

When the Honourable Keppel Craven, in his tour through Naples, in 1818, had arrived at Brundisi, he was mistaken for the Crown Prince of Bavaria, who had been expected, and thus was treated with royal honours. He was pressed to honour the monastery with a visit, to which he consented.

'We found,' says he, 'the outward gate open, and had scarcely passed the threshold, when the Abbess and the elder portion of the community rushed from the inner court, and led, I may almost say dragged me, into the cloisters, calling upon my astonished companions to follow, as it was a day of exultation for the monastery, and all rules and regulations should be dispensed with. It was evident that the splendour of royalty once again shone on my brow, and that notwithstanding my wish to preserve the strictest incognito, the distinctions and honours due to the blood of Otho of Wittlesbach must, in this instance at least, be rendered to his descendant, in spite of his assumed humility. This determination showed itself in a variety of forms, with such prolonged perseverance, that the ludicrous effects which it at first produced, were soon succeeded by more serious sensations of impatience and annoyance. Before I could utter my first protest against the torrent of tedious distinction, which I saw impending over my devoted head, I was surrounded on all sides by the pensionaries, who, to the number of thirty, presented me with flowers, and squabbled for precedence in the honour of kissing my princely hands. This was by no means the least distressing ceremony I was to undergo, and for an instant I felt the wish of exerting the prerogatives of royalty either by prohibiting the exercise of this custom, or render it more congenial by altering the application of it. I seized the first opportunity of requesting my companions to interfere, in behalf of my veracity, when I assured them that I was only an English traveller, which my letters of recommendation, describ-

ing my name and condition, could testify. The smile of good-humoured incredulity, played on the lips of my auditors, who replied, that they would not dispute my *words*, but should not be deterred by them from giving way to the joy which ought to signalize a day which must ever be recorded in the annals of their establishment. They added, that it would be useless for me to contend against the ocular proofs they had obtained of my quality and birth; and when they enumerated among them the air of dignity which I in vain endeavoured to conceal, the visible emotion I experienced on beholding the arms and pictures of my ancestors in their church, and my constantly speaking Italian, though I had affirmed that I was English, I own that I was struck dumb by the contending inclinations to laugh or be serious. My host, who was brother to the Lady Abbess, begged I would exert my complaisance so far as not to resist their wishes, as it would be put to a shorter trial by compliance than opposition, and I therefore yielded, after a second solemn protestation against the distinction thus forced upon me. These consisted in a minute examination of the whole monastery, beginning with the belfry. After viewing the numerous relics in the monastery, I was allowed to depart, amidst the blessings of the community; but another ordeal awaited my patience, in a visit to a convent of Benedictine nuns, who were under the special protection of the vicar, and who would, as he assured me, die of jealousy and mortification, if I denied them the same honour which I had conferred on those of the Madonna degli Angeli. Luckily, the order was poor; and as I had not the same claims on their gratitude and reverence, I escaped with fewer ceremonies, and the loss of much less time.

'On leaving this building, I found my horses in the street, where they had been waiting a considerable time; and while taking leave of my companions, I began to breathe at the prospect of emancipation from all the painful honours to which I had fallen a victim, and to anticipate the pleasure of a cool evening ride, when my annoyances were renewed by a speech of the commandant, who, with a solemnity of tone and audibility of voice, calculated to produce the deepest impression on a crowd of about five hundred persons assembled around the horses, informed me, that he had hitherto spared my feelings, and controlled his own, by avoiding to intrude upon the privacy which I was desirous of assuming; but at the moment of parting, he felt justified in giving vent to a public declaration of the sentiments of veneration and respect which he entertained for my family, and those of gratitude he should ever cherish for the truly dignified condescension with which I had treated him. I was speechless, and scarcely collected enough to listen to the conclusion of his harangue; which informed me that he had communicated a telegraphic account of my arrival to the commandant of the district, and would now transmit a similar notification of my departure to the commander-in-chief, to whom he trusted I would express my satisfaction of his conduct. The last words concluded with a genuflexion, and a kiss respectfully imprinted on my hand, I hastily mounted my horse, and hurried from this scene of ludicrous torment, which, however, it was decreed, should not terminate here; for on looking about me, as I quitted the town-gate, I beheld my host and the Sotto Intendente on horseback on each side of me, and found that this singular infatuation had extended its power over their minds, and that they were determined to accompany me as far as Mesagne, and thereby leave no honour unperformed which they could bestow on my exalted rank.

'On reaching the open plain, I resolved to make one more effort to liberate my person from the continuation of this novel kind of persecution, which might, for aught I knew, extend itself over the remainder of my journey; and after another solemn protestation against the name and title thus forcibly imposed upon me, I conjured my two satellites, by all that was merciful, to give up their project of attending me, representing that the day was far advanced, that we could with difficulty reach Mesagne before dark, and that their return might consequently be attended with great inconvenience, if not danger. My host, who, I then perceived, had too liberally participated in the homage offered me by his sister in the seducing semblance of rosolio and liqueurs, was obstinately bent on non-compliance, and merely answered my earnest remonstrances by an energetic repetition of the words, *Altezza, e inutile!* I concluded, therefore, that all appeals to him would be fruitless, and confined my renewal of them to his companion, whose involuntary distortions of countenance, and occasional contortions of body, induced me to suspect that the motion of a horse was very uneasy, if not unusual to him. On my observing that he looked pale since we had begun our ride, he owned that he had not been on horseback for several years, that he was, besides, in no very robust state of health, and that the paces of the animal he mounted were somewhat rough; but added, that he knew his duty too well to allow such trifling inconveniences to deter him from fulfilling it to its utmost extent, and that he, therefore, should not attend to my injunctions of returning, unless they were delivered in the form of a peremptory command, which, issuing from the lips of royalty, he could not presume to disobey. For once then I resolved to assume the dictatorial tone of princely authority, and, with as grave a countenance as I could put on, ordered him to return to Brundisi. He pulled off his hat, kissed my hand, and, after expressing his thanks for my considerate condescension, united to many pious wishes for my prosperous journey, he allowed me to continue it, without further interruption.'

Addison.

One of the finest pieces of poetry in the English language was actually sketched by

Mr. Addison on Mount Cenis, when returning from Italy to Switzerland. In a letter to one of his friends, dated December 9, 1701, Mr. Addison thus alluded to it. 'I am now arrived at Geneva, by a very troublesome journey over the Alps, where I have been some days together, "shivering among the eternal snow." My head is still giddy with mountains and precipices, and you can imagine how much I am pleased with the sight of a plain, that is as agreeable to me at present as a shore was about a year ago, after our tempest at Genoa. During my voyage over the mountains, I made a rhyming epistle to my Lord Halifax, which, perhaps, I will trouble you with a sight of, if I do not find it to be nonsense upon a review. You will think it, I dare say, as extraordinary a thing to make a copy of verses in a voyage over the Alps, as to write an heroic poem in a hackney coach; and I believe I am the first that ever thought of Parnassus on Mount Cenis.'

Mr. William Hutton.

'Old men,' says the amiable but eccentric antiquary, Mr. William Hutton, 'are much inclined to accuse youth of their follies; but on this head silence will become me, lest I should be asked, "What can exceed the folly of that man, who, at seventy-eight, walked six hundred miles to see a shattered wall."

Yet such a journey did Mr. Hutton actually undertake and perform, in order to inspect the Roman wall in England; the wonderful and united work of Agricola, Hadrian, and Severus. Mr. Hutton had long contemplated the journey, but was dissuaded from it, until his family agreed to visit the lakes. 'I procured for myself,' says Mr. Hutton, 'the exclusive privilege of *walking*, which, of all modes of travelling, I prefer. My daughter rode behind her servant, and we agreed not to impede each other on the way, but meet at certain inns for refreshment and rest. I was dressed in black, a kind of religious travelling warrant, but divested of assuming airs, and had a budget of the same colour and materials, much like a dragoon's cartouche box, or postman's letter pouch, in which were deposited the maps of Cumberland, Northumberland, and the wall, with its appendages; all three taken out of Gough's edition of the "Britannia." To this little pocket I fastened, with a strap, an umbrella in a green case, for I was not likely to have a six weeks' tour without wet, and slung it over that shoulder which was the least tired.'

Mr. Hutton began his journey from Birmingham, July 14, 1801, and returned to that town, after a lapse of thirty-five days, during which he had performed a journey of six hundred and one miles, with an expenditure of forty guineas. 'As so long and solitary a journey on foot,' says Mr. H., 'was never perhaps performed by a man of seventy-eight, it excited the curiosity of the town, which caused me frequently to be stopped in the street to ascertain the fact.'

Dodwell.

Mr. Dodwell, whose 'Tour in Greece' forms one of the most valuable works on the subject, relates several instances of the danger to which travellers are subjected in making classical researches, from the ignorance of the degraded descendants of the most polished nation in the world. 'On arriving near the village of Kapourna,' says Mr. D., 'I stopped to copy an inscription, sending my attendants forward, to procure lodging and provisions. My attention was, however, soon attracted by the screams of women and children; and, on entering the village, I found the people throwing sticks and stones at my servants, while the Papas was encouraging the assailants. At length Logotheti's man, on receiving a wound from a large stone, took the priest by the beard, and drawing his sword, would probably have endangered the lives of all our party, by some rash action, had I not arrived at that moment, and, by holding the hand of the Libadiote, put an end to the fray. The Papas, sensible of the danger he had escaped, and pleased at my interference, exclaimed, with a loud voice, "Let there be peace with all, and provide the strangers with house and food." All appearance of hostility immediately vanished; and after Logotheti had complained a little of the wound of his leg, and the Papas had expressed his indignation at having been pulled by the beard, they sat quietly down together, and smoked their pipes.'

Sir Robert Ker Porter.

One of the most recent English travellers in Persia, is Sir Robert Ker Porter, who left St. Petersburg in August, 1817, and journeyed in Persia by the route across the Cossack Steppes, and over the mountainous Caucasus, to Tiflis. His travels extended through Georgia, Persia, Armenia, and Ancient Babylonia; and few objects worthy of attention escaped his notice in those countries. The passage of the Caucasus is less dangerous, on account of its natural difficulties, as from the depredations of the Caucasian tribes of Tartars, who infest these mountains, and waylay the unprotected traveller. While Sir Robert was journeying over these mountains, under a Russian escort, General Pozzo was negociating with a party of these robbers for the recovery of an unfortunate European lady, who had become their prisoner. The circumstances of her captivity were peculiarly distressing. Her husband, who was a Cossack officer, had left Kislar for this mountain journey, accompanied by his wife and a single servant, without any escort whatever. The too probable consequences of his rashness soon followed; he was attacked by a party of these brigands. His coachman and his servant were murdered; and before the officer had time for any defence, the robbers fired into the carriage, and killed him by the side of his wife. They then plundered the equipage, leaving the dead bodies on the

scene of murder; and carried the wretched lady into the mountains, where they sold her to a chief, going further into the interior.

Walking Stewart.

This eccentric gentleman, who has travelled as much, and to as little purpose, as almost any European, was originally a writer in the service of the East India Company; and was employed for some time, as secretary to the Nabob of Arcot. Having acquired a moderate competence, he travelled through every part of the world, China excepted, and that principally on foot, never entering a carriage, except in cases of absolute necessity. When he first returned to this country, he appeared in the costume of an Armenian, and attracted notice by the length of his beard. As he was an intelligent man, much was hoped from the publication of his various journeys; but he disdained the usual pursuits of travellers, constantly answering inquiries as to the manners, customs, &c. of the various countries which he visited, by stating, that his were travels of the mind, in order 'to ascertain and develop the *polarity of moral truth*;' with which title he actually published a volume.

Belzoni.

M. Belzoni, to whom the world is indebted for some of the most important researches among the antiquities of Egypt, was induced to visit that country with the hope of turning his knowledge of hydraulics to good account. He soon, however, relinquished that object, to prosecute his antiquarian researches, which he did with unexampled zeal and perseverance. He succeeded in opening one of the two famous pyramids of Ghizeh, as well as several of the tombs. He had the good fortune to be the discoverer of many remains of antiquity, till then unknown, of the Kings at Thebes, and particularly that which is said to have been the tomb of Psammuthis, at this moment the principal, the most perfect, and splendid monument in that country. Of the difficulties M. Belzoni encountered in such a pursuit, his account of penetrating some of the chambers of the burial-place of the great city of a hundred gates, will give some outline.

'I often,' says he, 'returned exhausted and fatigued, till, at last, I became inured to it, and indifferent to what I suffered, except from the dust, which never failed to choak my mouth and nose; and though, fortunately, I am destitute of the sense of smelling, I could taste that the mummies were rather unpleasant to swallow. After the exertion of entering into such a place, through a passage of fifty, a hundred, or perhaps six hundred yards, nearly overcome, I sought a resting-place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed like a band-box. I, naturally, had recourse to my hands, to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust, as kept me motionless for a quarter of an hour, waiting till it subsided again.'

Dr. Clarke.

The qualifications for a traveller have rarely been so happily combined, as in the person of Edward Daniel Clarke, the gentleman to whom these *Anecdotes* have been inscribed. His inquisitive genius, classical attainments, and scientific knowledge, aided by an unconquerable spirit of enterprise, and a disposition so amiable as to win all hearts, enabled him to reap a richer harvest of information in traversing nearly the whole of Europe, Asia, and Africa, than any of his predecessors. No one, perhaps, ever so nearly approached his own definition of a perfect traveller, as himself. 'One that must possess the pencil of Norden, the pen of Volney, the learning of Pococke, the perseverance of Bruce, and the enthusiasm of Savary.'

On his return from his extensive tour, the whole of which is not yet before the public, Dr. Clarke presented to the University of Cambridge, a most valuable collection of subjects of natural history, the memorials of his travels, on which he was honoured, in full senate, with the degree of LL.D. Unlike too many travellers, Dr. Clarke trusted little to memory, but made the most ample notes of everything worthy of observation; feeling that accounts of foreign countries were only valuable in proportion to their truth; hence, the marked care and fidelity which pervades the whole of his narrative.

While this volume of *Anecdotes* was in the press, Dr. Clarke, who had visited almost every clime, and endured all those privations which are the inseparable lot of him who travels in distant countries, fell a victim to his generous ardour in the pursuit of science. His constitution had been much weakened by travelling; and his unabating studies, to the utter neglect of his health, at length subdued him. He died, however, in possession of the esteem and respect of the friends of science in every quarter of the globe.

ANECDOTES OF INTEGRITY.

'Be just, and fear not:
Let all the ends thou aim'st at, be thy country's,
Thy GOD'S, and truth's; then, if thou fall'st, O Cromwell!
Thou fall'st a blessed martyr.'—SHAKSPEARE.

Public Faith.

WE are informed by Xenophon, that one of the causes both of the great corruption of manners among the Persians, and of the destruction of their empire, was the want of public faith. 'Of old,' says he, 'the king, and those who governed under him, thought it an indispensable duty to keep their word, and inviolably to observe all treaties into which they entered; and it was by this sound policy they gained the absolute confidence both of their own subjects, and all their neighbours and allies. Even Cyrus the Younger, in whose time the Persians had greatly declined in character, made it a maxim never to commit a breach of faith on any pretence whatever.

Such sentiments as these, so noble and so worthy of persons born for government, did not last long. A false prudence, and a spurious artificial policy, soon succeeded in their place. 'Instead of honour, probity, and true merit,' says Xenophon, 'being the qualities cherished and distinguished at court, the chief offices began to be filled by persons who made the humour or caprice of their sovereign, their only rule of action; who held that falsehood and deceit, perfidiousness and perjury, if boldly put in practice, were the shortest and surest expedients of bringing about his enterprises and designs; who looked upon a scrupulous adherence in a prince to his word, and to the engagements into which he has entered, as an effect of pusillanimity, incapacity, and want of understanding; who thought, in short, that a man is unqualified for government, if he does not prefer reasons and considerations of state, to the exact observation of treaties, though concluded in ever so solemn and sacred a manner.'

'The Asiatic nations,' continues Xenophon, 'soon imitated their princes in double dealing and treachery; gave themselves up to violence, injustice, impiety; and ended by throwing off all respect for authority, either human or divine.'

'Kings, says Plutarch, very justly, 'when any revolution happens in their dominions, are apt to complain bitterly of the unfaithfulness and disloyalty of their subjects; too often forgetting that it was themselves who set the first examples of treachery, by showing no regard to justice and fidelity in their administration of the public affairs, and sacrificing them on all occasions to their own particular interests.'

Justice and Expediency.

Themistocles having conceived the design of transferring the government of Greece from the hands of the Lacedemonians, into those of the Athenians, kept his thoughts continually fixed on this great project. Being at no time very nice or scrupulous in the choice of his measures, he thought anything which could tend to the accomplishment of the end he had in view, just and lawful. In an assembly of the people one day, he accordingly intimated that he had a very important design to propose, but he could not communicate it to the people at large, because the greatest secrecy was necessary to its success; he therefore desired that they would appoint a person to whom he might explain himself on the subject. Aristides was unanimously pitched upon by the assembly, who referred themselves entirely to his opinion of the affair. Themistocles taking him aside, told him that the design he had conceived, was to burn the fleet belonging to the rest of the Grecian states which then lay in a neighbouring port, when Athens would assuredly become mistress of all Greece. Aristides returned to the assembly, and declared to them, that nothing could be more advantageous to the commonwealth, than the project of Themistocles; but that, at the same time, nothing in the world could be more unfair. Without enquiring farther, the assembly unanimously declared, that since such was the case, Themistocles should wholly abandon his project.

'I do not know,' says honest Rollin,

'whether all history can afford us a fact more worthy of admiration than this. It is not a company of philosophers, to whom it costs nothing to establish fine maxims and sublime actions of morality in the schools, who determine on this occasion, that the consideration of profit and advantage ought never to prevail in preference to what is honest and just. It is an entire people, who are highly interested in the proposal made to them, who are convinced that it is of the greatest importance to the welfare of the state, and who, however, reject it with unanimous consent, and without a moment's hesitation, and that for this only reason, *that it is contrary to justice.*'

Making Money of State Secrets.

When Solon undertook the arduous task of reforming the political condition of the Athenians, he resolved, among other things, to put an end to the slavery and oppression of a number of poor citizens, who, overwhelmed with debt, had sold themselves as slaves to their richer neighbours. He accordingly framed a law, declaring all debtors discharged and acquitted of their debts. When he first determined on this edict, he foresaw that to many it would be extremely offensive; and he was at great pains, therefore, to draw it up in as plausible and conciliatory terms as possible. When completed, he submitted it confidentially to some particular friends, whom he used to consult on all important occasions; and from them it met with the most decided approval. More interested, however, than faithful, these friends took care, before the law was published, to borrow large sums of money from their rich acquaintance, and to lay it out in the purchase of land, knowing that the forthcoming edict would relieve them from all necessity of payment. When the law accordingly made its appearance, and it was seen how Solon's particular friends had benefited by their privity to the measure, he was himself suspected of a corrupt connivance at their gains, and loud and general was the indignation expressed against him, though he was, in fact, perfectly innocent of all participation in the fraud. A striking example, that it is not enough for a man in office to be disinterested and upright himself; all that surround and approach him, ought to be so too; wife, relations, friends, secretaries, and servants. The faults of others, are charged to his account; all the wrongs that are committed through his negligence, are imputed to him, and not unjustly, because it is his business, and one of the principal designs of his being put into such a trust, to prevent such corruptions and abuses.

Aristides.

When the government of Greece was transferred from the Spartans to the Athenians, it was deemed proper, under the new government, to lodge the common treasure in the island of Delos, to fix new regulations with regard to the public money, and to impose a tax on each city and state exactly proportioned to its population and wealth. The great difficulty was to find a person of sufficient virtue and integrity to discharge faithfully an employment so confidential, and the due administration of which so nearly concerned the public welfare.

All the confederate states cast their eyes on Aristides, and they unanimously invested him with full power to levy a tax of his own fixing on each of them, such was their confidence in his wisdom and justice. The citizens had no cause to regret their choice, for he presided over the treasury with the fidelity and disinterestedness of a man who looks upon it as a capital crime to embezzle the smallest portion of another's possessions; whose care and zeal is like that of the father of a family in the management of his own estate; and with the caution and integrity of a man who considers the public money as sacred. In short, he succeeded in what is equally difficult and extraordinary, in acquiring the love of all in an office to escape odium in which Seneca deems no slight eulogy.

While Aristides was treasurer-general of the republic he felt himself under the necessity of exposing the peculations of some of his predecessors, and these afterwards, when his own account came to be passed, raised a faction against him, accused him of having embezzled the public treasure, and prevailed so far as to have him condemned and fined. But the principal inhabitants and the most virtuous part of the citizens rising up against so unjust a sentence, not only the judgment was reversed and the fine remitted, but he was elected treasurer again for the year ensuing. Aristides then seemed to repent of his former administration, and by showing himself more tractable and indulgent towards others, he found out the secret of pleasing all that plundered the commonwealth, for, as he neither reproved them nor narrowly inspected their accounts, all these plunderers, grown fat with spoil and rapine, now extolled Aristides to the skies.

The same persons who had before moved his degradation now made interest with the people to have him continued a third year in the treasurership, but when the time of election came, and just as they were on the point of unanimously re-electing Aristides, he rose up, and thus warmly reproved the Athenians: 'What!' said he, 'when I managed your treasure with all the fidelity and diligence an honest man is capable of, I met with the most cruel treatment, and the most mortifying returns; and now that I have abandoned it to the mercy of these robbers of the republic, I am an admirable man, and the best of citizens! I cannot help declaring to you that I am more ashamed of the honour you do me this day than I was of the condemnation you passed against me this time twelve months; and with grief I find that it is more glorious with us to be complaisant to knaves than to save the

treasures of the republic.' By this declaration he silenced the public plunderers, and gained the esteem of all good men.

The conduct of Aristides on particular and trying occasions was consonant with his general character. After the battle of Marathon he was the only general to take care of the spoil and the prisoners. Gold and silver were scattered about in abundance in the enemy's (the Persian) camp. All the tents, as well as galleys, that were taken were full of rich clothes and costly furniture, and treasure of all kinds, to an immense value. Here Aristides had the finest opportunity in the world to have enriched himself with almost an impossibility of being discovered. But he not only took nothing himself, but prevented, to the utmost of his power, every body else from meddling with the spoil.

The strongest proof, however, of the justice and integrity of Aristides is, that notwithstanding he had possessed the highest employments in the republic, and had the absolute disposal of its treasures, yet he died so poor as not to leave money enough to defray the expenses of his funeral.

Public Duty and Private Friendship.

When Cleon came into the administration of public affairs at Athens, he assembled all his friends, and declared to them, that from that moment, he renounced their friendship, lest it should prove an obstacle to him in the discharge of his duty, and induce him to act with partiality and injustice. As Plutarch, however, very fairly observes, it was not his friends, but his passions, which he ought to have renounced. An anecdote is told of a patriot of modern times, the great Washington, which exhibits, in a much finer light, the distinction between public duty, and private friendship. During his administration as President of the United States, a gentleman, the friend and the companion of the general, throughout the whole course of the revolutionary war, applied for a lucrative and very responsible office. The gentleman was at all times welcome to Washington's table: he had been, to a certain degree, necessary to the domestic repose of a man, who had for seven years fought the battles of his country, and who had now undertaken the task of wielding her political energies. At all times, and in all places, Washington regarded his revolutionary associates with an eye of evident partiality and kindness. He was a jovial, pleasant, and unobtrusive companion. In applying for the office, it was accordingly in the full confidence of success; and his friends already cheered him on the prospect of his arrival at competency and ease. The opponent of this gentleman, was known to be decidedly hostile to the politics of Washington; he had even made himself conspicuous amongst the ranks of opposition. He had, however, the temerity to stand as a candidate for the office to which the friend and the favourite of Washington aspired. He had nothing to urge in favour of his pretensions, but strong integrity, promptitude, and fidelity in business, and every quality which, if called into exercise, would render service to the state. Every one considered the application of this man hopeless; no glittering testimonial of merit had he to present to the eye of Washington; he was known to be his political enemy; he was opposed by a favourite of the general's; and yet, with such fearful odds, he dared to stand candidate. What was the result? The enemy of Washington was appointed to the office, and his table companion was left destitute and dejected. A mutual friend, who interested himself in the affair, ventured to remonstrate with the president on the injustice of his appointment. 'My friend,' said he, 'I receive with a cordial welcome; he is welcome to my house, and welcome to my heart; but, with all his good qualities, he is not a man of business. His opponent is, with all his political hostility to me, a man of business; my private feelings have nothing to do in this case. I am not George Washington, but President of the United States; as George Washington, I would do this man any kindness in my power; but as President of the United States, I can do nothing.'

Pericles.

So great was the disinclination of the great Pericles to the receiving of gifts, so utter his contempt for riches, that though he was the means of raising Athens to be the richest and most flourishing of all the Grecian states, though his power had surpassed that of many tyrants and kings, though he had long disposed in the most absolute manner of the treasures of Greece, he did not add a single drachm to the estate which he inherited from his father. In this we may discern the source, the true cause, of the supreme authority with which he ruled that fickle republic. The submission yielded to him was the just and deserved fruit of his integrity and perfect disinterestedness.

Pure as was his conduct in this respect, however, it did not escape the envenomed shafts of faction. He was audaciously charged with embezzling the public money during his administration, and a decree was procured by which he was ordained to give in immediately his accounts. Although Pericles had no real cause to fear the strictest scrutiny into his conduct, he could not but be under some apprehensions for the decision of the people, when he reflected on their great levity and inconstancy. He prepared, however, to give obedience to the decree, and but for a hint given him by Alcibiades, then a very young man, would probably have subjected himself to the risk of a popular trial. Alcibiades, calling at his house one day, was told that he could not be spoken with, because of some affairs of great consequence in which he was then engaged. The young man inquiring what these mighty affairs might be, was

answered that Pericles was preparing to give in his accounts. Alcibiades, smiling, remarked that were he in Pericles' place he would not give in any accounts. The observation being repeated to the statesman, it induced him to consider seriously, and at last to adopt, the policy thus incidentally suggested to him. In order, however, to divert the public attention from the subject, he resolved to oppose no longer, as he had done, the inclination which the people had expressed for the Peloponnesian war, but giving it every possible encouragement, turned their thoughts into a new channel, and made them forget the call they had made upon him, on a suspicion, the injustice of which was ere long abundantly manifest.

The Sidonian Brothers.

When Alexander the Great deposed Strato, the King of Sidon, he bade his favourite, Hephestion, give the crown to any of the Sidonians he should deem worthy of so exalted a station. Hephestion was at this time living at the house of two brothers, who were young, and descended from the best family in the city. To these he offered the crown, but they declined to accept it, telling him that, according to the laws of their country, no person could ascend the throne unless he were of the blood royal.

Hephestion, pleased with such disinterestedness, requested that they would name some person of the royal family who might remember when he was king, that it was they who had placed the crown on his head. The brothers had observed that several persons, through ambition, had aspired to this distinguished rank, and to obtain it had paid servile court to Alexander's favourites. Disregarding, however, all the advantages which the power of nominating to a throne gave them, they declared that they did not know any person more worthy of the diadem, than one Abdalonimus, who was descended, though remotely, from the royal line, but who at the same time was so poor, that he was obliged to get his bread by daily labour in a garden without the city; his honesty and integrity having made him disregard many advantageous offers, and reduced him to his extreme poverty.

Hephestion trusting to their choice, the two brothers went in search of Abdalonimus with the royal garments, and found him weeding his garden. They saluted him king, and one of them addressing him, said, 'You must now change your tatters for the dress I have brought you. Put off the mean and contemptible habit in which you have grown old. Assume the garments of a prince; but when you are seated on the throne, continue to preserve the virtue which made you worthy of it. And when you shall have ascended it, and by that means become the supreme dispenser of life and death over all your citizens, be sure never to forget the condition in which, or rather for which, you were elected.'

Abdalonimus looked upon the whole as a dream, and, unable to guess the meaning of it, asked if they were not ashamed to ridicule him in that manner? But, as he made a greater resistance than suited their inclinations, they themselves washed him, and threw over his shoulders a purple robe, richly embroidered with gold; then, after repeated oaths of their being in earnest, they conducted him to the palace. The news of this was immediately spread over the whole city. Most of the inhabitants were overjoyed at it; but some murmured, especially the rich, who despising Abdalonimus's former abject state, could not forbear showing their resentment in the king's court. Alexander commanded the newly-elected prince to be sent for; and after surveying him attentively a long while, spoke thus: 'Thy air and mien do not contradict what is related of thy extraction; but I should be glad to know with what frame of mind thou didst bear thy poverty?' 'Would to the gods,' replied he, 'that I may bear this crown with equal patience. These hands have procured me all I desired; and whilst I possessed nothing, I wanted nothing.' This answer gave Alexander a high idea of Abdalonimus's virtue; so that he presented him not only with all the rich furniture which had belonged to Strato, and part of the Persian plunder, but likewise annexed one of the neighbouring provinces to his dominions.

Brutus and Cassius.

The inhabitants of Sardis having accused Lucius Pella of embezzling the public money, Brutus finding the charge proved, branded him with infamy, notwithstanding he had been formerly censor, and frequently employed by Brutus himself in offices of trust. The severity of this sentence offended Cassius, who, but a few days before, had absolved in public two of his own friends who had been guilty of the same offence, continuing them in their offices, and merely reprimanding them in private.

Cassius complained to Brutus, and in a friendly manner accused him of too much rigour and severity. Brutus, in answer, reminded him of the Ides of March, when they had put to death Cæsar, who neither vexed nor oppressed mankind, but who was only the support of those who did. 'If,' said this noble Roman, 'justice could be neglected under any colour of pretence, it had been better to suffer the injustice of Cæsar's friends, than to give impunity to our own; for then we could only have been accused of cowardice; whereas now, if we connive at the injustice of others, we make ourselves liable to the same accusation, and share with them in the guilt.'

Roman Equity.

M. Popilius Lænas, the Roman consul, being sent against the Stelliates, a people in Liguria, bordering on the river Tanarus,

killed and took so many of them prisoners, that finding the forces of their nation reduced to ten thousand men, they submitted to the consul without stipulating for any terms. Popilius took away their arms, dismantled their cities, reduced them all to slavery, and sold them and their goods to the highest bidder. Such, however, was the equity of the Roman senate, that they resented this severe and cruel proceeding, and passed a decree, commanding Popilius to restore the money he had received for the sale of the Stelliates, to set them at liberty, to return them their effects, and even to purchase new arms for them. The senate concluded their decree with words which posterity ought never to forget, 'Victory is glorious, when it is confined to the subduing of an untractable enemy; but it becomes shameful when it is made use of to oppress the unfortunate.'

Gelon.

On the return of Gelon, general of the Syracusans, from a successful campaign against the Carthaginians, he convened an assembly of the people of Syracuse, and ordered them to come armed to it. When the assembly were met, the only person present without arms was the general himself. Having claimed their attention, he proceeded to explain every step of his conduct during the campaign, specified minutely the cases to which he had applied the several sums intrusted to him, and concluded with declaring that if they had any complaints to make against him, his person and life were at their disposal. The Syracusans, struck with so unexpected a proceeding, and still more with the censorial confidence he reposed in them, answered by acclamations of joy, praise, and gratitude; they immediately, with one consent, invested Gelon with the title and authority of king; and to preserve to the latest posterity the memory of that patriotic and upright conduct which had raised him to the supreme dignity, they erected a statue in honour of him, in which he was represented in the ordinary habit of a citizen, ungirded and unarmed.

Gelon fully justified the wisdom of the choice which the Syracusans had made of him. By his great equity and moderation, he obtained the title of Father of his People, and Patron of Liberty. The whole of royalty that he assumed, was the toils and cares of it; and he was one of the very few whom the sovereign power made the better man. He was more particularly famous for his inviolable sincerity, truth, and fidelity to his engagements. Having once occasion for money to carry on an expedition he meditated, he did not resort to such taxes and imposts, as might easily have been raised in a country so rich; for finding the Syracusans unwilling to incur the expense, he told them that he asked nothing but a loan, and that he would engage to repay it as soon as the war should be over. The money was advanced, and Gelon punctually repaid it at the time he had promised.

A very singular fate befel the statue raised by the Syracusans, in honour of this excellent prince; but it was happily such as was in every respect worthy of the motives which occasioned its erection. Above a hundred and thirty years after, when the Syracusans had sunk into slavery, and were emancipated from it by the exertions of Timoleon, their deliverer thought it advisable, in order to erase from Syracuse all traces of tyrannical government, and at the same time to aid the public treasury, to bring to public sale, the statues of their former kings and princes. He first, however, brought them to a trial, as so many living personages; and heard evidence as to their respective merits. They were all condemned unanimously, that of Gelon alone excepted, which found an eloquent advocate and defender in the warm gratitude which the Syracusans, even at that distant period, entertained for their first king, whose virtue they revered as if he had been still above.

Erchenbaldus.

Count Erchenbaldus de Burban, who lived at the commencement of the sixteenth century, has been compared to Lucius Junius Brutus, for his inflexible integrity and love of justice. When he was lingering in the last stage of a fatal disease, and confined to his bed, information was brought to him, that one of his edicts, disobedience to which was a capital offence, had been transgressed by his nephew. The vigour of the count was suddenly roused; and sacrificing the natural ties of consanguinity to his determined love of justice, he directed that the young man should instantly be punished with the death prescribed by law. Those who received the order, pitying the youth of the offender, and imagining that Erchenbaldus had but a few days to live, neglected this command, and merely recommended to the young man to keep himself carefully concealed from the sight of his uncle; in the mean time, they made their regular official report, and recorded the execution of the sentence. Five days had scarcely elapsed, when the nephew, imagining his uncle's anger to have subsided, ventured from his place of retirement, and somewhat unadvisedly seated himself at the count's bedside. His appearance was sufficient to discover the imposition that had been practised; but the sick man showing no immediate displeasure, made a motion to his nephew to approach him, and quietly stretched forth his arms as if to embrace him; when he found him near enough, he raised himself, and putting one arm round his neck, seized a knife with the other, which he pitilessly plunged into his breast, and thus became, in his last moments, the terrible executioner of his own sentence and condemnation on another.

Upright Bishop.

When Siguard Magnusen, King of Norway, resolved without any cause to divorce his queen, and marry another woman; Bishop

Magnus being informed of the day fixed for the ceremony, went to the royal palace, and demanded an audience. Sigurd suspected the bishop's business, and therefore received him with a drawn sword, in order to intimidate him : but Magnus was void of fear, and boldly represented to his majesty that he was acting in defiance of God, and in a manner that was derogatory to his own honour. He used all his eloquence, and that authority to which the bishops in those times thought themselves entitled, to induce the king to desist from so base a purpose. While he spoke, he stretched forth his head, as if to intimate that even the fear of death could not appal him in the discharge of his duty. Sigurd, who was very impetuous, was highly exasperated to find his will thus stubbornly disputed, yet he could not prevail on himself to injure the good bishop, of whose loyalty and integrity he was fully convinced. He, therefore, remained silent, but expressed his indignation in his countenance. The friends of Magnus trembled for him. 'I have no fear, my friends,' said the bishop, 'but were I to die for what I have done, I should meet my fate cheerfully. I have merely fulfilled my duty, by endeavouring to prevent an evil example.' The zeal of Magnus produced this effect, that the king felt ashamed of accomplishing his object in his own palace, and ordered the ceremony to take place where he could find a more complaisant bishop.

Lord Shaftesbury.

Mr. Denzil Hollis, afterwards Lord Hollis, was one of the commissioners employed by the parliament in the treaty of Uxbridge, while at the same time he carried on a private correspondence with the king. This fact was not long a secret, and when it transpired, Mr. Hollis was attacked in parliament by a party opposed to him; and nothing was wanted to ruin him, but a witness, whose testimony might give credit to the accusation. Sir Anthony Ashley Cooper (afterwards Lord Shaftesbury), was thought a fit man for the purpose, as he was not only acquainted with the circumstance, but they thought he would gladly embrace such a fair, and unsought for, opportunity, of ruining Mr. Hollis, who had been long his enemy, on account of a family quarrel, which he had carried so far, as by power in the House, to hinder Sir Anthony from sitting in Parliament, though fairly elected.

On this presumption, Sir Anthony Cooper was summoned to the House, and being called in. was asked, whether, when he was at Oxford, he knew or had heard of Mr. Hollis's secret correspondence with the king, pending the treaty of Uxbridge? Sir Anthony replied, that to this question he could make no answer; for, although what he had to say, would be to the exculpating of Mr. Hollis, yet whatever answer he made, would be considered as an acknowledgment that if he had known anything to the disadvantage of Mr. Hollis, he would have taken that dishonourable way of doing him an injury, and wreaking his revenge on a man that was known to be his enemy.

Sir Anthony was much pressed to give evidence against Mr. Hollis, and even threats were resorted to of sending him to the Tower, if he refused to state what he knew of the business. He still, however, persisted in remaining obstinately silent, and was ordered to withdraw. Those who had reckoned upon his subserviency, being greatly disappointed, and displeased, moved warmly for his commitment. Sir Anthony waited in the lobby unmoved, and though several of his friends coming out, endeavoured to persuade him to satisfy the House, he kept firm to his resolution. Nor did this honourable conduct go without its reward, for even among the great men of the party that opposed Mr. Hollis, there were so many who applauded his generosity, and showed that the act so much more deserved the commendation, than the censure, of that assembly, that the more angry members were ashamed to persist in the motion, and so dropped the debate. Some days after, Mr. Hollis came to Sir Anthony Cooper's house, and in terms of great acknowledgment and esteem, expressed his thanks for his late behaviour in the house, with respect to him. Sir Anthony replied, 'That he pretended not thereby to merit anything of him, or to lay any obligation on him; that what he had done, was not out of any consideration of him, but what was due to himself, and what he should equally have done, had any other man been concerned in it; and, therefore, he was perfectly as much at liberty as before to consider him as a friend or an enemy, just as he pleased.' Mr. Hollis, however, was so persuaded of the honour and integrity of Sir Anthony, that he begged they might, for the future, drop all animosities, and live in terms of friendship; to which, Sir Anthony most readily assented.

John Locke.

Mr. Locke was not less eminent for his incorruptible integrity than for his talents. King William pressed him to go as ambassador to one of the principal courts in Europe; but this he declined, on account of the bad state of his health. He then made him one of the lords commissioners of trade, a post which he enjoyed for many years. At length, when his health rendered a residence in the country necessary, and he could not pass the summer in London, without endangering his health, he resigned his commission to the king, disdaining to hold an employment of that importance when no longer able to discharge its efficient duties. The king entreated him to continue in office, telling him that a few weeks' attendance in town would be sufficient; but he persisted in not retaining it as a sinecure.

Mr. Locke was afterwards reproached for not having made interest for some of his friends to succeed to the office, or at least to inform them of his intended resignation of it.

'I know,' said he, in answer to one of his relations who reproached him on this subject; 'I know what you tell me very well, but that was the very reason why I would not communicate my intention to any one. I received my commission generously from the king himself, and to him I resolved to restore it, that he might have the pleasure of bestowing it on some man worthy of his bounty.'

Pedro the First.

Pedro the First, the eighth king of Portugal, distinguished his reign by a steady and impartial administration of justice, and by this conduct rendered both himself and his people happy.

An ecclesiastic, in a fit of passion, had killed a mason in his employment, for not executing some piece of work agreeable to his mind. The king dissembled his knowledge of the crime, and left it to the proper courts to take cognizance of the matter. The sentence passed on the priest was, that he should be suspended from saying mass during a year. At this slight punishment the family of the deceased were naturally highly offended.

The king caused it to be hinted to the son of the mason that he should kill the priest. He accordingly did so, and, falling into the hands of justice, was condemned to death. On this sentence being reported to the king, his majesty asked, 'what was the young man's trade?' The answer was, that he followed his father's. 'Then,' said the king, 'I shall commute this punishment, by restraining him from meddling with stone and mortar for one twelvemonth.'

After this affair he punished capital crimes in the clergy with death; and when they desired that his majesty would be pleased to refer causes to a higher tribunal, he calmly replied, 'This is what I mean to do, for I send them to the highest of all tribunals, to that of *their* Maker and *mine*.'

Repentance and Restitution.

In 1776, two gentlemen returning to Dublin were accosted by a genteel man, who in dress had the appearance of a clergyman, and who begged they would step with him into an adjacent public-house, as he had something of moment to communicate. They agreed, and the stranger then asked one of the gentlemen if he had ever possessed a gold watch, and if he recollected the name and number? The gentleman replied that he certainly once had a watch, of which, twenty-two years ago, he was robbed by five men, who also took twenty-five guineas from him. The stranger produced the watch, which proved to be the same the gentleman had been robbed of, and gave it him with twenty-five guineas. The gentleman then asked how he had come by these articles, as he felt assured he was only the agent in the business. The stranger desired to be excused answering that question, but said that two of the men who had robbed him were dead, the other three were in opulent circumstances. 'Happy,' said he, 'are they, who having in youth despoiled their neighbour unjustly of his property, make restitution in their riper years. This shows their principles are not entirely vitiated, and that their repentance is sincere; but thrice happy are they who need no such repentance.'

Honesty in Humble Life.

At a fair in the town of Keith, in the north of Scotland, in the year 1767, a merchant having lost his pocket-book, which contained about £100 sterling, advertised it next day, offering a reward of £20 to the finder. It was immediately brought to him by a countryman, who desired him to examine it; the owner finding it in the same state as when he lost it, paid down the reward; but the man declined accepting it, alleging that it was too much; he then offered him £15, then £10, then £5, all of which he successively refused. Being at last desired to make his own demand, he asked only five shillings to drink his health, which was most thankfully given him.

An instance of conduct extremely similar occurred at Plymouth, at the end of the late war. A British seaman, who returned from France, received £65 for his pay. In proceeding to the tap-house in Plymouth Dockyard, with his money enclosed in a bundle, he dropped it, without immediately discovering his loss. When he missed it, he sallied forth in search of it; after some inquiries, he fortunately met J. Prout, a labourer in the yard, who had found the bundle, and gladly returned it. Jack, no less generous than the other was honest, instantly proposed to Prout to accept half, then £20, both of which he magnanimously refused. Ten pounds, next five, were tendered, but with a similar result. At length Jack determined that his benefactor should have some token of his gratitude, forced a £2 note into Prout's pocket.

Traits of character like these would reflect honour on any class of society.

Honourable Debtors.

Dr. Franklin relates the following anecdote of Mr. Denham, an American merchant, with whom he once came a passenger to this country:—'He had formerly,' he says, 'been in business in Bristol, had failed, in debt to a number of people, compounded, and went to America; there, by a close application to business as a merchant, he acquired a plentiful fortune in a few years. Returning to England in the ship with me, he invited his old creditors to an entertainment, at which he thanked them for the easy compensation they had favoured him with; and when they expected nothing but the treat, every man, at the first remove, found under his plate an order on a banker for the full amount of the unpaid remainder, with interest.'

In 1785, Mr. Hutchinson, a cattle-dealer, of Ayrshire, who had compounded with his creditors seven years before, summoned them all to meet him at Ayr. Not one of these had the slightest idea for what purpose they were called together, until, a short time before they sat down to an excellent dinner which he had provided, he produced all their accounts, with the interest exactly calculated, and paid them to the utmost farthing. The creditors, out of gratitude, and in order that his family might possess a memorial of his integrity, presented him with an elegant piece of plate, bearing the following inscription:—

'*To William Hutchinson, Drover, in Lanehead, Ayrshire.*

'This cup is presented by his late creditors, as a small testimony of the high sense they entertain of his upright and honourable conduct to them, who having, from a full conviction of his great losses by trade, accepted a composition, in 1778, of ten shillings in the pound sterling, were, unexpectedly, called together at Ayr, the 2nd of February, 1785, and after receiving a handsome entertainment, Mr. Hutchinson paid the full amount of their respective debts, with the whole interest due thereon, amounting, at that date, to £1600.'

A third instance of the like honourable conduct was furnished by a Mr. Turner, a horse dealer at Maldon. Having sustained a succession of losses, he was compelled to call a meeting of his creditors, who, knowing his honesty, accepted of such terms as he could give them, and gave him a full discharge from all his debts. Some time afterwards he purchased two-sixteenths of a lottery ticket, one of which was drawn a prize of twenty thousand pounds, and entitled him to £1250. He no sooner received this sum than he invited his creditors to dine with him, and paid every farthing of their original demands upon him.

Turkish Probity

A French merchant, whose house was destroyed by a fire at Constantinople, having with great difficulty packed up some valuables in a trunk, and being obliged to look for his wife and children, on quitting the house, he put his trunk into the hands of the first person he met, who happened to be a Turkish porter. He lost sight of the man in the confusion, and gave up all idea of recovering his property. Some months after, a Turk met him in the street, and told him that he had the trunk in his possession, with which the merchant had entrusted him on the night of the fire, and that he had long sought him in order to restore it. The trunk was then returned, without a single article being missing.

James II. and the University of Oxford.

At the death of the President of Magdalen College, Dr. Clarke, the society, who possess the right of electing their own head, were about to choose a successor, when they were commanded by the king to elect Anthony Farmer, a man who had promised to declare himself a Papist, and who was known to be of bad principles. The society, in the most respectful manner, entreated that his majesty would either allow them to proceed in their own election, or that he would, at least, nominate a more suitable person. To this entreaty no answer was returned; and when the day of election arrived, the Fellows made choice of Dr. Hough, a sincere Protestant, and a man every way qualified for the important office. Enraged at this instance of disobedience, James immediately sent down a mandate for setting aside Dr. Hough, and electing, not the person originally proposed, but Dr. Parker, one of the creatures of the court, and recently elevated to the see of Oxford. The Fellows refused to proceed to a second election, as the place of President was already legally filled up, and as the Bishop of Oxford could not be chosen without a violation of the statutes of the college. Dr. Hough himself thus boldly addressed the commissioners: 'My lords, you say your commission gives you authority to change and alter statutes, and to make new ones as you think fit; now, my lords, we have taken an oath, not only to observe our statutes (laying his hand upon the book of the statutes of the college), but to admit of no new ones, or alterations in these. This must be my behaviour here; I must admit of no alteration of them, and by the grace of God, I never will.' The king was so incensed at this fresh contempt of his orders, that he came to Oxford in person, and having commanded the Fellows of Magdalen College to attend him at Christ Church, he asked Dr. Pudsey, the senior of the Fellows that appeared before him, 'whether they did receive his letter?' They answered, 'they did.' The king replied, 'Then you have done very uncivilly by me, and undutifully.' His reproaches and threats were, however, of no avail: he could not terrify the Fellows into submission. The king then vented his resentment in these terms: 'Get you gone. Know I am your king. I will be obeyed; and I command you to be gone. Go and admit the Bishop of Oxford as president of your college. Let them that refuse it look to it; they shall feel the weight of their sovereign's displeasure!' The Fellows then fell on their knees, and offered their petition to the king; but the king said to them, 'Get you gone; I will receive nothing from you till you have obeyed me, and admitted the Bishop of Oxford.' On this, they immediately withdrew to their chapel, when Dr. Pudsey again inquired whether they would obey the king? They answered they were as ready to obey his majesty in all things that lay in their power as any of the rest of his subjects, but the electing the Bishop of Oxford being directly contrary to their statutes, and the positive oaths they had taken, it was not in their power to obey him in this matter. This determination of the Fellows being made known to the king, after several ineffectual attempts

to unbend them to his will, he caused Dr. Hough to be deprived of his office, and expelled twenty-five of the Fellows. The Bishop of Oxford was then made President by the king, who soon after turned out most of the Demies, and Roman Catholics were put in their places. About a year after this tyrannical proceeding, the king, finding that his throne trembled under him, restored the Fellows who had so boldly resisted his illegal authority, to their Fellowships. A short time afterwards he was deprived of his crown, and thus met with the common fate of all wicked princes who would enslave their people to gratify their own abominations.

An Example for Bungling Lawyers.

Chamillart, comptroller-general of the finances in the reign of Louis XIV., had been a celebrated pleader. He once lost a cause in which he was concerned through his excessive fondness for billiards. His client called on him the day after in extreme affliction, and told him that if he had made use of a document which had been put into his hands, but which he had neglected to examine, a verdict must have been given in his favour. Chamillart read it, and found it of decisive importance to his cause. 'You sued the defendant,' said he, 'for 20,000 livres. You have failed by my inadvertence. It is my duty to do you justice. Call on me in two days.' In the mean time Chamillart procured the money, and paid it to his client, on no other condition than that he would keep the transaction secret.

The Duke of Newcastle.

In a letter written by the Earl of Chesterfield, to Colonel (afterwards General) Irwin, he says, 'My old kinsman and contemporary, the Duke of Newcastle, is at length dead, and for the first time quiet.

'He had the start of me at his birth by one year and two months, and, I think, we shall observe the same distance at our burial. I own I feel for his death, not because it will be my turn next, but because I knew him to be extremely good-natured, and his hands to be extremely clean, if that were possible; for after all the great offices which he held for fifty years, he died £300,000 poorer than when he first came into them—a very unministerial proceeding!'

Lucky Lottery Ticket.

That virtue is its own reward, is a maxim which experience has long ago confirmed; and it is equally certain that avarice often overleaps itself. A singular instance in support of both these acknowledged truths occurred towards the close of the last century in the British metropolis. A merchant, somewhat remarkable for absence of mind, had left his counting-house for the Bank, with a large sum of money, which he intended to deposit there; on reaching Lombard Street he found his pocket cut, and his pocket-book missing. He immediately suspected that his pocket had been picked of all his money, and returning home, mentioned the circumstance to his clerk. What, however, was his astonishment in finding that he had left the money behind, and that though his pocket-book had been taken from him, yet it contained nothing but a few papers of little consequence.

Pleased with the integrity of his clerk, who gave him the money he thought he had lost, he promised him a handsome present; but neglecting to fulfil his promise, was reminded of it. Unwilling to part with money, he gave the clerk one of two lottery tickets he had purchased. The young man would have preferred money, as he had parents far advanced in years, who depended upon him for support; he, however, was contented, and, as it afterwards proved, had cause to be so, for his ticket was drawn a prize of £20,000, which enabling him to begin business for himself, he soon rose to great eminence and wealth as a merchant.

Louis XII.

When Louis XII. was persuaded to retain the Archduke of Austria prisoner, on the ground that he had been duped by the artifices of Ferdinand, he replied, 'I would rather, if it must be so, see myself deprived of my kingdom, the loss of which might hereafter be recovered, than forfeit my honour, which can never be restored. The advantages which my enemies obtain over me, can scarcely excite surprise, since they employ means to which I shall never resort, a contempt for good faith and for honour.'

Fair Award.

A peasant once entered the hall of justice at Florence, at the time that Alexander, Duke of Tuscany, was presiding. He stated, that he had the good fortune to find a purse of sixty ducats, and learning that it belonged to Friuli the merchant, who offered a reward of ten ducats to the finder, he restored it to him, but that he had refused the promised reward. The duke instantly ordered Friuli to be summoned into his presence, and questioned why he refused the reward? The merchant replied, 'That he conceived the peasant had paid himself, for although when he gave notice of his loss, he said this purse only contained sixty ducats, it in fact had seventy in it.' The duke inquired if this mistake was discovered before the purse was found? Friuli answered in the negative. 'Then,' said the duke, 'as I have a very high opinion of the honesty of this peasant, I am induced to believe that there is indeed a mistake in this transaction; for as the purse you lost had in

it seventy ducats, and this which he found contained sixty only, it is impossible that it can be the same.' He then gave the purse to the peasant, and promised to protect him against all future claims.

Peter the Great.

In the war between Peter the Great and the Ottoman Porte, Cantemir, Hospodar of Moldavia, put himself under the protection of Russia, and used every exertion to raise an insurrection against the Grand Seignior. In this he failed, and took refuge with the Czar, who, notwithstanding his inability to fulfil the engagements into which he had entered, was favourably received. When a negociation for peace was begun, the Grand Vizier agreed to the terms proposed, on condition that Cantemir should be given up. 'No,' replied Peter, 'I would rather surrender all the country that I have conquered as far as Kiusk, than yield to his demand. Not to keep a promise when it has been once given, is to forfeit all title to confidence for ever.'

Count Ostermann.

Previous to the peace of Nystadt, between Russia and Sweden, Peter the Great, who was anxious to obtain possession of Wyburgh, remitted a hundred thousand ducats to Count Ostermann, his ambassador, to be employed in obtaining the most favourable terms for Russia. Ostermann was acquainted with the poverty of the nobility, and knowing also his sovereign's love of economy, disbursed his money with such address, that for ten thousand ducats he accomplished his purpose, and returned the remaining ninety thousand to his imperial master.

Patriot Artist.

When the King of France had reduced Nancy, he sent for Callot to engrave that new conquest, as he had done that of Rochelle. The engraver begged to be excused, for being a Lorrainer, he could not do anything against the honour of his prince and country. The king, instead of being displeased, confessed 'the Duke of Lorrain was happy in having such faithful and affectionate subjects.'

Frederick the Great.

A Prussian ecclesiastic, of the name of Mylius, found among his father's papers, a promissory note to a considerable amount, which the Prince Royal, afterwards Frederick the Great, had given him. He, therefore, immediately sent it to the king, with the following letter:—

'SIRE,—Among my father's papers, I have found the enclosed note. I cannot tell whether it has been through negligence, or any other means, that it has not been cancelled. I know not, but I leave the matter to the disposal of your majesty.'

The king immediately sent for Mylius, and said, that he well remembered receiving the money from his father, and that, if there was any error, he would be the loser himself. He immediately paid the money, with interest.

Francis the First.

Chabot, a distinguished admiral in the reign of Francis I. of France, fell under the displeasure of his sovereign, who issued a commission to the Chancellor Poyet, and other judges, to bring the admiral to trial, on an indictment preferred against him by the Royal Advocate. The chancellor was a man of unlimited ambition, and hoping to please the king by condemning the admiral, seduced some of the judges by promises, and others by threats, to join him in his decision. Though nothing could be proved against the admiral, yet the chancellor and judges decreed the confiscation of his estate, dismissa from all his offices, and imprisonment.

The king learning of the artifice by which such a judgment had been obtained against the admiral, instantly restored him to his estate and his liberty, and caused the chancellor to be degraded.

Count Munich.

When Catherine the Second ascended the throne of Russia, she solicited Count Munich to accept some marks of her favour, although she knew he had been the most formidable opponent to her accession. 'No,' said the count, 'I am an old man; I have already suffered many misfortunes; and if I purchased a few years of life, by compromising my principles, I should make but a bad exchange.'

Nonconformity.

Dr. Owen, the celebrated dissenter, though a warm opponent of the doctrines of non-resistance, and divine right, was a man of so upright, pure, and moderate a character, as to be held in the highest esteem, by those who were most opposed to him in opinion and practice. Charles the Second, and his brother, the bigoted James, both paid him particular attention. James, when Duke of York, sent for him, and entered into a long discussion with him, of the justifiableness of non-conformity. The doctor found it probably not very difficult to confute his highness in argument; but was treated with affability, and dismissed with kindness. Charles also sought an interview with the doctor, and it ended in a way which showed, that while, like his brother, he could have an opinion of his own, he could be something more than civil to those who differed from him. After conversing for

more than an hour with the doctor, on different topics, he gave him the strongest assurance of his friendship and protection, told him, that he should at all times have free access to his person, regretted that he had suffered injury to be done to anyone for thinking independently in matters of religion, and presented the doctor with a thousand guineas, which he requested he would distribute among those who had suffered most for 'conscience sake.'

Dr. Donne.

Dr. Donne having clandestinely married the daughter of Sir George Moore, when without any appointment in the church, or visible means of maintaining a family, was treated for some time with great severity by the old gentleman. At length, through the intercession of some mutual friends, Sir George gave the doctor a bond, to pay him as a portion for his daughter, £800 upon a specified day, or £20 quarterly, until the sum was liquidated. The latter mode of payment, was that preferred by Sir George; but it had not continued long, when the doctor was promoted to the Deanery of St. Paul's. The next time his father-in-law waited on him with a quarter's salary instalment, the doctor thus handsomely addressed him: 'I know, Sir George, that your present condition is such as not to abound, and, I hope, mine is such as not to need it. I will therefore receive no more from you on that contract.'

When this eminent divine and poet was seized with that illness of which he expired, he gave another memorable proof of that tenderness of conscience, which had distinguished him through the whole course of his life. He was requested to renew some prebendal leases, the fines for which were considerable, and would have added largely to the fortune he had to bequeath his family. 'No, no,' said the worthy man, 'I dare not now that I am upon my sick bed, when Almighty God has made me useless to the service of the church, seek to obtain any advantages out of it.'

Whiston.

Whiston was a pensioner to Queen Caroline, who often admitted him to the honour of conversing with her, and paid the pension with her own hands. One day she said to him, 'Mr. Whiston, I understand you are a free speaker, and honestly tell people of their faults; no one is without faults, and I wish you would tell me of mine.' Whiston hesitated, until at length he found he could not evade an answer. 'Well,' said he, 'since your majesty insists upon it, I must obey. There are abundance of people who come out of the country every year upon business. They all naturally desire to see the king and queen, and have no other opportunity of doing it so convenintly as at the chapel royal; but these country folks, who are not used to such things, are perfectly astonished to see your majesty talking with the king, even at the time of divine service, and leave town with impressions by no means favourable to your majesty, which they report in the country.' 'I am sorry for it,' answered the queen. 'I believe there may be too much truth in what you say; but pray, Mr. Whiston, tell me of another fault.' 'No, madam,' replied he, 'let me see you mend this before I tell you of another.' Her majesty had the good sense to respect the rebuke, and to continue her friendship to her honest and faithful monitor.

Charles XII.

Charles the Twelfth of Sweden, when he dethroned King Augustus, was advised by Count Piper to annex Poland to his dominions as a fair conquest, and to make the people Lutherans. The temptation thus presented to him of repairing his losses, enlarging his kingdom, extending his religion, and revenging himself of the Pope, made him hesitate a little. But reflecting on his declaration to the Polish malcontents, that his purpose was only to dethrone Augustus, in order to make way for a king of their own nation; 'I reject a kingdom,' said he, 'that I cannot keep without a breach of promise. On this occasion, it is more honourable to bestow a crown, than to retain it.'

Disinterested Dean.

In the reign of James the Second, Dr. Wallis was Dean of Waterford, and during the troubles of that unhappy country at that period, he suffered greatly in his private fortune, from his strong attachment to the Protestant faith. After peace was restored, and the Protestant religion firmly established by King William, Wallis was presented to the court of London, as a gentleman who had well merited the royal patronage. The king had before heard the story of his sufferings, and therefore immediately turning to the dean, desired him to choose any church preferment then vacant. Wallis (with all the modesty incident to men of real worth), after a due acknowledgment of the royal favour, requested the deanery of Derry. 'How!' replied the king in a transport of surprise, 'ask the deanery, when you must know the bishopric of that very place is also vacant?' 'True, my liege,' replied Wallis, 'I do know it, but could not in honesty ask so great a benefice, being conscious there are many other gentlemen who have suffered more than myself, and deserve better at your majesty's hands; I therefore presume to repeat my former request.' It is needless to add, his request was granted.

Magnanimous Creditor.

A rich merchant at Lyons, wishing to befriend a manufacturer in that city, advanced him 50,000 livres for goods which he was to

furnish. The manufacturer, soon afterwards, finding that so far from being able to fulfil his engagement, he was in danger of bankruptcy, repaired immediately to the merchant, and acquainting him with the critical situation of his affairs, returned the whole sum he had received in advance. 'No,' said the generous merchant, 'you have made me your confidant, but I should consider myself as an accomplice in your bankruptcy if I were to receive this money without the knowledge of your other creditors: therefore take it back; forget that you are my creditor, and, if possible, preserve your honour and credit; but if, notwithstanding this, you are under the necessity of giving up your effects, enter me among the rest of your creditors, and let me be paid in proportion to the dividends they may receive.'

Honourable Surrender Rewarded.

The following interesting narrative was given by one who was a witness to the transaction. 'I attended the examination of Messrs. Neale, James, and Down (bankers in London). The unhappy circumstances under which these gentlemen laboured, particularly Mr. James, was affectingly striking; I acknowledge that I was not less astonished at the honesty of his conduct than I was grieved for the greatness of his misfortune. I have no intimacy whatever with Mr. James, nor am otherwise acquainted than as having for several years done business at the house; consequently I am not biassed by partiality, or influenced by any other prejudice, than that which I wish ever to indulge towards an honest man. It is generally known that Mr. Fordyce solely occasioned the failure of this house, and that the rest of the partners were unexpectedly involved and precipitated into ruin. Mr. James's property, I am told, far exceeded that of either Mr. Neale or Down, amounting to about thirty thousand pounds, all which he most cordially surrendered. The presiding commissioner observed that Mr. James had even brought several articles into the account, which he was not strictly bound to do; he had retained neither watch nor rings. His money (which from appearance could be but trifling) was tied up in a purse. After surrendering it, he discovered, upon feeling in his pockets, that he had unintentionally left a trifle behind. The mistake was undesigned, and therefore immediately corrected. Mr. James, who had already surrendered thirty thousand pounds, nobly produced the last halfpenny of his fortune. Some may smile at this as the contrivance of affectation; but all-convincing as his manner was of its resulting from motives of an opposite nature, I cannot forbear crying out in admiration, O matchless probity! how truly ennobling is unaffected honesty!

'The creditors generously returned the deposits the partners had made, after which the presiding commissioner informed the creditors that Mr. James had put a paper into his hand which he had desired him to read. As nearly as I can recollect, it was to the following import:—"Gentlemen, Mr. James is too deeply impressed by his situation to address you personally. The kindness you have now conferred he accepts with the sincerest gratitude; and did he appear before you only as an individual, he would cease to give you any further trouble; but the ties of nature and the affections of a father prevail with him to solicit the indulgence of your attention and assistance. A wife and seven children, all of whom are dependent upon him, reduced from a state of affluence, to that of poverty, call forth all the yearnings of a husband and of a parent. Mrs. James, upon her marriage, settled an estate of the value of £160 per annum upon Mr. James for life, with the remainder to herself and children. For the continuance of this estate for life, which will probably now not be a long one, he humbly supplicates your kindness. In doing this, he is wholly influenced by the affection which he bears to the tenderest branches of himself and wife. He ventures, gentlemen, in this address, to appeal to your feelings as men, as husbands, and as fathers. If you shall indulge this request, be assured the blessing of infants will descend upon you."

'The address was too pathetic to be read without tears, for the commissioner, to his honour be it spoken, evinced himself "a man of feeling," or to be heard without receiving the strongest testimonals of pity and commiseration. The meeting unanimously complied with the request. I acknowledge it was to me the most mixed scene of melancholy and of pleasure I had ever witnessed.'

English Honour and Italian Finesse.

In the year 1780, a young English nobleman lost to Count Palfy, in Vienna, the sum of 120,000 florins (£12,000), and gave him a bond for the sum, to be paid after the death of his father, whom he wished not to afflict by asking him to pay so large a debt for him. Count Palfy affected to admire his delicacy, but caused the bond, torn in two, to be delivered to the father. The young Englishman, however, sent the 120,000 florins, in money, to the count, immediately upon the death of his father.

A Lesson in Diplomacy.

A gentleman who had received an appointment as envoy to a foreign court, went to Lord Wentworth to take his advice as to the mode by which he might best execute his mission with credit to himself and honour to his country. 'To do honour to yourself and serve your country,' said the sagacious nobleman, 'you must at all times, and on all occasions, *speak the truth*, for the consequence

will be that you will *never be believed*. By this means you will not only secure yourself against the treachery of the inquisitive, but will put all you deal with at fault in their conjectures and projects.'

Sir Thomas More.

During the time that Sir Thomas More was Lord Chancellor, a gentleman who had a suit depending before him sent him a present of two silver flagons. The chancellor immediately gave orders to his servants to fill them with the best wine in his cellar, and carry them back to the gentleman, and tell him that it gave him great pleasure to have an opportunity of obeying him; and that when the flasks were empty, he should be welcome to have them filled again.

Seneca.

Neither the great wealth which Seneca acquired as the preceptor of the Emperor Nero, nor the luxury and effeminacy of a court, produced any alteration in that system of life which this great philosopher had planned for himself. He continued to the last to live abstemious, correct, and above all, free from flattery and ambition. 'I had rather,' said he to Nero, 'offend you by speaking the truth than please you by lying and flattery.' When Seneca perceived that his favour was on the decline, and that his enemies were constantly reminding the emperor of the wealth which he amassed, he offered to make a full surrender of all the gifts which had ever been conferred upon him. The tyrant, however, not only declined the offer, but protested that his friendship for him remained the same. The continued machinations of his enemies were at length so successful that the emperor sent him an order to put himself to death. Seneca received the mandate with calmness and composure, and only asked to be allowed to alter his will. The officer entrusted with the execution of the sentence refused to grant such permission. Seneca, then, addressing his friends, said, that 'since he was not allowed to leave any other legacy, he requested they would preserve the example of his life, and exercise that fortitude which philosophy taught.'

Spoliation of Corinth.

When L. Mummius, the Roman consul, had defeated the Corinthians under Dracus, and the whole of Achaia had submitted to his arms, the senate sent him orders to demolish utterly the city of Corinth, for there its ambassadors had received those insults which led to the war. The general obeyed his orders, but in the execution of them gave a rare example of disinterestedness and integrity. For all the brazen images, all the marble statues and pillars, all the paintings of the ablest artists, and other rich spoils with which this noble city abounded, he touched not one; nor would he allow a single relic of the glory of Corinth to be transferred to his house as a memorial of his victory over it, deeming it a far prouder boast to have subdued a great and wealthy city, and to have had all its treasures within his grasp, without adding a single denier to his own.

Paulus Emilius.

Paulus Emilius, in the course of his campaigns in Spain, is said to have gained two general battles, and reduced two hundred and fifty cities, and yet returned to Rome not one groat the richer for all these victories. How pure may we not expect the domestic administration of a man to have been who could behave with such integrity, when at a distance from the scrutinizing eye of his fellow citizens, and when possessed of absolute power to do as he pleased. Although he was twice consul, yet, when he died, he left scarcely enough to satisfy his wife's jointure.

Ecclesiastical Appointments.

Few dignitaries of the Church have shown a more scrupulous regard to the qualifications of candidates for the offices of the holy ministry, than the celebrated Bishop Grosseteste. Pope Innocent sent him a mandate to promote a nephew (or son) of his holiness to the first canonry which should be vacant in the cathedral of Lincoln, declaring that any other disposal of the canonry should be null and void, and that he would excommunicate whoever dared to disobey his injunctions. This nephew was a young Italian, who possessed not one qualification for the office, nor any other merit more substantial than that of having a pope for his uncle. The bishop felt that it would be a gross prostitution of his authority to invest such a person with the canonry, and instantly wrote to the pope, refusing compliance in the most resolute and spirited manner, and almost returning excommunication for excommunication. The pope, on receiving so unexpected an answer, angrily exclaimed, 'Who is this old dotard, deaf and absurd, that thus rashly presumes to judge of my actions? By Peter and Paul, if the goodness of my heart did not restrain me, I should so chastise him as to make him an example and a spectacle to all the world! Is not the King of England my vassal, my slave, and for a word speaking would throw him into prison and load him with disgrace?' His holiness proceeded to pronounce the excommunication of the bishop, who contented himself with appealing to the tribunal of heaven, and was suffered to remain in the quiet possession of his see.

Of a spirit equally upright, and more directly disinterested, was John Egerton, Bishop of Durham. The preferments at his disposal, he distributed with a truly pastoral care; always preferring those clergymen who

were most distinguished for their learning, merit, and humility. In one instance, where he felt a strong desire to promote a particular friend of his own, he refused to indulge his inclination, from a doubt that the person was not sincere in the belief of the sentiments he professed. He had made a covenant with himself, and he kept it, that his inclinations should never interfere with his duty.

Earl of Hillsborough.

Some reluctance having been manifested, to fulfil a promise which was made of increasing the pension of Sir Francis Barnard, the intrepid governor of Massachusetts Bay, to £1000 a year, the Earl of Hillsborough threatened, if it was not kept, to resign the Colonial Department. Sir Francis, when he heard of it, hastened to the noble earl, and entreated him to remain in office; 'For,' said he, 'it would be an additional chagrin to me, that the country should lose the benefit of your service.' Lord North soon afterwards granted to Sir Francis the pension he had promised him; and afterwards, in lieu of it, appointed him one of the Commissioners of the Board of Revenue in Ireland.

The Lost Half-Guinea.

A gentleman passing through the streets of Newcastle, about twenty years ago, was called in by a shopkeeper, who acknowledged himself indebted to him to the amount of a guinea. The gentleman, much astonished, enquired how this was, as he had no recollection of the circumstance. The shopkeeper replied, that about twenty years before, as the gentleman's wife was crossing the river Tyne in a boat which he was in, she accidentally dropt half a guinea as she took out her money to pay the fare. The shopkeeper, who had a family at home literally starving, snatched up the half-guinea. He had since been prosperous in the world, and now seized the first opportunity since his good fortune, of paying the money, with interest.

Fate of Strafford.

None of all those who attached themselves to the fortunes of Charles the First, was more distinguished for talents, zeal, and fidelity, than the unfortunate Earl of Strafford. The king was not insensible of his services, and in the warmth of his gratitude, swore, that while he had power to help it, 'not a hair of his head should be touched by the Parliament.' When, at length, Strafford, by the able support which he gave to the obnoxious measures of the crown, brought upon himself the general indignation of the people; when he was impeached, condemned, and cast into prison, and when it seemed that nothing but his death could appease the popular rage, the earl sent in a letter to his royal master, in which he magnanimously requested him to forget the promise which he had made him, and to suffer his life to be taken, if by that means the public peace could be secured. Whatever impression this noble offer may have made upon Charles, and it is difficult to imagine that it could have done otherwise than awaken the strongest feelings of sympathy in the royal breast, it made none on the heartless courtiers around him, who coolly urged, that the full consent of Strafford to his own death, absolved his majesty from every scruple of conscience under which he might labour. The weak and irresolute Charles at length yielded to these importunities, and in breach of the solemn promise which he had made, not to suffer 'a hair of his head to be touched,' granted a commission to four noblemen to give their royal assent to the bill for the earl's attainder and execution.

Strafford, notwithstanding the voluntary tender of his life, which he had made in a letter to the king, was quite unprepared for so sudden and utter a dereliction by his sovereign. When Secretary Carleton waited on him with the intelligence, and mentioned that his lordship's own consent was one of the circumstances which weighed chiefly with the king, in assenting to his death; the earl, in mingled surprise and indignation, asked 'If it was indeed possible that the king had given assent to the bill?' When Carleton assured him of the truth, he exclaimed, 'Put not your trust in princes, nor in the sons of men, for in them there is no salvation.'

Can we wonder that a prince, who could thus faithlessly sacrifice the life of a devoted servant, should, in the ways of Providence, become himself the victim of outrage and violence?

Roman Idea of Treachery.

It was a noble answer which a Roman general once made to a traitor, who came and tendered him the keys of a town that he had besieged:—'Wretch,' said he, 'know that it is not yet so bad with the Romans, that they should stoop to the baseness of taking towns by treachery.'

A Judge above Resentment.

In the latter half of the last century, the lord justice clerk of Scotland, who had a fine avenue of trees leading to his country house, though not growing on ground which he could call his own, happened to displease the proprietor, who caused all the trees to be cut down. The damage was irreparable, but his lordship, who was of a mild and amiable disposition, submitted to it in silence.

Two or three years afterwards, it happened, that this laird's whole estate was put in jeopardy by the next heir at law producing a prior will, which, though it had long lain dormant, appeared so plain and genuine, that the laird nearly gave up his right; and

abandoned all hope, when he found it must be decided by the man he had so deeply injured. The strict integrity of the judge was, however, a sufficient guarantee, that justice would be impartially administered. The judge, when the cause came before him, sifted it, with indefatigable industry and zeal for public justice, when he discovered that the will was a forgery; and thus, contrary to all expectation, the laird gained his cause. He then waited on the judge with shame and confusion, and acknowledged that he would never have recovered the suit, had it not been for his lordship, as his own counsel had given it up. 'You have nothing to thank me for,' said the judge, 'but my having taken due pains to do you justice. This was a duty I owed to myself, and I should have been unworthy of the place I occupy, if I suffered any injury done to myself, to influence me in the administration of justice.'

Magnanimous Legatee.

About the year 1772, a grocer of the name of Higgins died, and left a considerable sum to a gentleman in London, saying to him at the time that he made his will, 'I do not know that I have any relations, but should you ever by accident hear of such, give them some relief.' The gentleman, though thus left in full and undisputed possession of a large fortune, on which no person could have any legal claim, advertised for the next of kin to the deceased, and after some months were spent in enquiries, he at length discovered a few distant relatives. He called them together to dine with him, and after distributing the whole of the money, according to the different degrees of consanguinity, paid the expenses of advertising out of his own pocket.

Principles in High Life.

At the establishment of the Reformation in England, all future commerce with the See of Rome was strictly prohibited, under the penalties of high treason; and though the law on this subject had been repealed during the reign of the bloody Mary, it was re-enacted in the time of her successor, and was in full force when the Catholic James the Second came to the throne of England. James, regardless of this circumstance, invited the Pope to send an envoy to him, to renew, probably, the old relations between the court of England and the See of Rome; but when the envoy arrived, the Duke of Somerset, whose duty it was, as lord of the bed-chamber, to present him to the king, declined doing so, being advised by his lawyers, that his compliance might bring him under the penalties of the existing laws. Waiting on his majesty, he expressed his regret that he could not serve him upon this occasion, as he was assured *it would be against the law.* The king asked him, *if he did not know that he* (the king) *was above the law?* The duke replied, that *whatever the king might be, he himself was not above the law.* James was in high displeasure, and turned the duke out of all his employments.

On another occasion, James gave the duke of Norfolk the sword of state to carry before him to the Catholic chapel. When they arrived at the chapel door, the duke, halting there, stepped aside to allow the king to pass. 'My lord,' said his majesty, '*your father would have gone further.*' The duke, with great readiness of wit, answered, '*Your majesty's father was the better man, and he would not have gone so far.*'

The Speaker Cornwall.

The Right Honourable Charles Wolfran Cornwall, when Speaker of the House of Commons, was strongly solicited to apply to his majesty for a pardon for the notorious John Shepherd, who was related to him, and who was under sentence of death. 'No,' said Mr. Cornwall, 'I should deserve public censure if I attempted to contribute to the prolongation of the life of a man, who has so frequently been a nuisance to society, and has given so many proofs, that kindness to him would be cruelty to others. Were my own son to offend one-tenth part so often as he has done, I should think it my duty rather to solicit his punishment than his pardon.'

Quaker Responsibility.

A young man desirous of entering into business on his own account, applied to a wholesale linendraper, to give him credit for goods to the amount of £500. Being asked for a reference as to character, he mentioned Mr. B., a Quaker, who, on being applied to, gave the young man such a character, as induced the tradesman immediately to let him have the goods he wished for. After being some time in business, and by his conduct justifying the trust reposed in him, he fell into habits of dissipation, neglected his shop, and, and, a natural consequence, became insolvent. The injured creditor meeting Mr. B., complained that he had been deceived as to the character of the young man, by which he had lost £500. The honest Quaker replied, that he had spoken to the best of his knowledge, and had been deceived. As, however, it was on his representation the credit had been given to the insolvent, he would pay the debt; which he did immediately, by a cheque on his banker.

Duke of Wharton and the Earl of Stair.

Among the many inconsistencies recorded of the witty and profligate Duke of Wharton, it was none of the least conspicuous, that though personally attached to the family of

Hanover, he was politically devoted to the interests of the House of Stuart. As Pope has said, he was

'Traitor to the king he loved.'

An intimate friend having once expressed to the duke, great surprise at the course of his political attachments, his grace was frank enough to declare, that he had sold himself to the cause, for that he was in debt to the Pretender's banker, and until that debt was paid, he must remain a Jacobite. When at Paris, on a visit to the Pretender, his grace's winning address, and shining abilities, gained him the esteem of all the English residing there, and made him an object of political solicitation to the English ambassador, the Earl of Stair. His excellency, sincerely desirous of reclaiming the young duke from the error of his ways, embraced every opportunity of giving him useful admonitions, which were not always, however, taken in the best part. Once in particular, the ambassador extolling the merit and noble behaviour of Wharton's father, added, that he hoped he would follow so illustrious an example of fidelity to his prince, and love to his country. The young duke immediately replied, that he thanked his excellency for his good advice, and as his excellency had also had a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps.' A severer sarcasm could not have been pronounced, as the ambassador's father had betrayed his master in a manner not very creditable.

A Poor Man above all Reward.

A poor man who was porter to a house in Milan, found a purse which contained two hundred crowns. He immediately advertised it, and was applied to by a gentleman, who gave sufficient proof that the purse belonged to him, and had it instantly restored. Full of gratitude at recovering his loss, the owner offered his benefactor, twenty crowns; but he positively refused to accept of any reward. The gentleman who had lost the money, seeing the porter thus positive, threw his purse on the ground, and in an angry tone exclaimed, 'I have lost nothing, nothing at all, if you thus refuse to accept of so trivial a gratuity.' The porter then consented to receive five crowns, which he immediately distributed among the poor.

The Old Bookcase.

An old and rich clergyman, who had long been the incumbent of a valuable rectory in the vale of Evesham in Worcestershire, dying in 1784, his household furniture was sold by auction. The curate, who had performed the whole duty of the living for a salary that was very inadequate to the maintenance of his family, purchased an old oaken bookcase. When he had got it home, and was tenanting with loose scraps of paper and old sermons, those drawers which had formerly been the depository of accumulating wealth, he found a drawer which he could not return to its place; in ascertaining the cause, he discovered two bags of gold, of two hundred guineas each. Such a sum would have made the curate happy for life, for it would have purchased an annuity of double the amount of his salary; but the good man considered it not his own, and instantly went back to the Parsonage, and returned it to the administrators, who were contented with expressing their surprise at so unexpected a proof of integrity.

Pardon Refused to Royal Blood.

When a prince of the blood royal of France disgraced himself, by committing robbery and murder in the streets of Paris, Louis XV. would not grant a pardon, though eagerly solicited to do so by a deputation from the Parliament of Paris, who tried him, and suspended their sentence until the royal pleasure should be known. 'My lords and counsellors,' said the king, 'return to your chambers of justice, and promulgate your decree.' 'Consider,' said the first president, 'that the unhappy prince has your majesty's blood in his veins.' 'Yes,' said the king, 'but that blood has become impure, and justice demands that it should be let out; nor would I spare my own son for a crime, for which I should be bound to condemn the meanest of my subjects.' The prince was executed on a scaffold in the court of the Grand Chatelet, on the 12th of August, 1729.

Bankrupt Family made Happy.

A merchant of Bordeaux, who had carried on trade with equal honour and propriety, till he was turned of fifty years of age, was, by a series of unexpected and unavoidable losses, at length unable to comply with his engagements, and his wife and children, in whom he placed his principal happiness, were reduced to a state of destitution, which doubled his distress. He comforted himself and them, however, with the reflection that upon the strictest review of his own conduct, no want either of integrity or of prudence could be imputed to him. He thought it best, therefore, to repair to Paris, in order to lay a true state of his affairs before his creditors, that being convinced of his honesty, they might be induced to pity his misfortunes, and allow him a reasonable space of time to settle his affairs. He was kindly received by some, and very civilly by all; and wrote immediately to his family, congratulating them on the prospect of a speedy and favourable adjustment of his difficulties. But all his hopes were destroyed by the cruelty of his principal creditor, who caused him to be seized and sent to a gaol. As soon as this melancholy event was known in the country, his eldest son, a youth about nineteen years of age,

listening only to the dictates of filial piety, came post to Paris, and threw himself at the feet of his father's obdurate creditor, to whom he painted the distress of the family in most pathetic terms, but apparently without effect. At length, in the greatest agony of mind, he said, 'Sir, since you think nothing can compensate for your loss but a victim, let your resentment devolve upon me: let me suffer instead of my father, and the miseries of prison will seem light in procuring the liberty of a parent, to console the sorrows of the distracted and dejected family that I have left behind me. Thus, sir, you will satisfy your vengeance, without sealing their irretrievable ruin.' And here his tears and sighs stopped his utterance. His father's creditor beheld him upon his knees in this condition for a full quarter of an hour. He then sternly desired him to rise and sit down; he obeyed. The gentleman then walked from one corner of the room to the other in great agitation of mind, for about the same space of time. At length throwing his arms about the young man's neck, 'I find,' said he, 'there is something more valuable than money: I have an only daughter, for whose fate I have the utmost anxiety. I am resolved to fix it. In marrying you she must be happy. Go, carry your father's discharge, ask his consent, bring him instantly hither; let us bury in the joy of this alliance the remembrance of all that has passed.'

Fabricius.

Among the Roman ambassadors who were sent to Pyrrhus, King of Epirus, to negotiate an exchange of prisoners, was Caius Fabricius. The king being told that he was much esteemed among his countrymen, that he was a man of the greatest honour and integrity, that he preserved the character of a brave and skilful warrior, and that he was in the lowest circumstances in life, he received him more kindly than the rest of his companions; and among other favours, offered him large presents of gold and silver, desiring him to receive them from him, not from any disrespect towards him on account of his poverty, but as a pledge only of that friendship and good will that should in future exist between them. Fabricius rejected all these offers, and others more splendid that were made him; and having executed the duty assigned to him, returned to his poverty and his integrity.

Admiral Thurot.

It has been said of the French naval commander, Thurot, that he was strictly honest in circumstances that made the exertion of common honesty an act of the highest magnanimity. When this officer appeared on the coast of Scotland, and landed in order to supply the three vessels he had under him with provisions, he paid a liberal price for everything he wanted, and behaved with so much affability that a countryman ventured to complain to him of an officer who had taken fifty or sixty guineas from him. The officer, on being called on to vindicate himself against the charge, acknowledged the fact, but said that he had divided the money among his men. Thurot immediately ordered the officer to give his bill for the money, which he said should be stopped out of his pay, if they were so fortunate as to return to France.

On another occasion, one of Thurot's officers gave a bill upon a merchant in France, for some provisions that he had purchased. Thurot hearing of the circumstance, informed the countryman that the bill was of no value; and reprimanding the officer severely for the cheat, compelled him to give another bill on a merchant whom he knew would pay the money. What makes this act of integrity still more striking and praiseworthy, is, that Thurot's men at this time were so dissatisfied as to be ready to break out into open mutiny.

Dentatus.

When Curius Dentatus, who was thrice honoured with dignity of consul, had driven Pyrrhus out of Italy, he divided the land into equal shares amongst all his army, being about four acres each, and reserved no more for himself, saying, that 'no person ought to be a general without being contented with the share of a common soldier.'

When the Samnites, who had been vanquished by him during his consulship, offered to bribe him by large sums of money, he told them 'That he had much rather rule over rich men than be rich himself; and that he that could not be worsted in fight could not be bribed with money.' It is worthy of remark that at the time the Samnites came to bribe Dentatus, he was found by them at his little country farm, sitting by the fire, and roasting turnips.

Swift's Butler.

During the publication of the 'Drapier's Letters,' Swift was particularly careful to conceal himself from being known as the author. The only persons in the secret were Robert Blakely, his butler, whom he employed as an amanuensis, and Dr. Sheridan. It happened that on the very evening before the proclamation, offering a reward of £300 for discovering the author of these letters, was issued, Robert Blakely stopped out later than usual without his master's leave. The dean ordered the door to be locked at the accustomed hour, and shut him out. The next morning the poor fellow appeared before his master with marks of great contrition. Swift would hear no excuses, but abusing him severely, bade him strip off his livery, and quit the house instantly. 'What!' said he, 'is it because I am in your power that you dare to take these liberties with me? Get

out of my house, and receive the reward of your treachery.'

Mrs. Johnson (Stella), who was at the deanery, did not interfere, but immediately despatched a messenger to Dr. Sheridan, who on his arrival, found Robert walking up and down the hall in great agitation. The doctor bade him not be uneasy, as he would try to pacify the dean, so that he should continue in his place. 'That is not what vexes me,' replied Robert, 'though to be sure I should be sorry to lose so good a master; but what grieves me to the soul is that my master should have so bad an opinion of me as to suppose me capable of betraying him for any reward whatever.' When this was related to the dean, he was so struck with the honour and generosity of sentiment which it exhibited in one so humble in life, that he immediately restored him to his situation, and was not long in rewarding his fidelity.

The place of verger to the cathedral becoming vacant, Swift called Robert to him, and asked him if he had any clothes of his own that were not a livery. Robert replying in the affirmative, he desired him to take off his livery, and put them on. The poor fellow, quite astonished, begged to know what crime he had committed, that he was to be discharged. The dean bade him do as he was ordered; and when he returned in his new dress, the dean called all the other servants into the room, and told them that they were no longer to consider him as their fellow-servant, Robert, but as Mr. Blakely, verger of St. Patrick's Cathedral; an office which he had bestowed on him for his faithful services, and as a proof of that sure reward which honesty and fidelity would always obtain.

Patriotic Exhortation.

Sebastianus Foscarinus, some time Duke of Venice, caused to be engraved on his tomb in St. Mark's Church the following exhortation to his countrymen:—'Hear, O ye Venetians! and I will tell you which is the best thing in the world;—it is to contemn and despise riches.'

Self-Denial.

George Dade, a poor parish boy of Nottinghamshire, educated through the charity of an old lady, acquitted himself so well in service, that from being a gentleman's butler he was recommended as house-steward. Here his strict honesty and attention in a place of great trust made him a great favourite with his master, and still more so with an unmarried sister, who manifested her partiality to him in a way that could not be misunderstood,

Dade became uneasy at this circumstance, and scarcely knew whether to repel or encourage the lady; however, a sense of duty got the better of his inclination and ambition; he mentioned his suspicions to his master, and begged that the lady might be diverted from an individual so unworthy of her rank in life. Struck at such a generous instance of honesty and self-denial, the master removed his sister, and as a reward for Dade got him a very eligible appointment in a public office, where his talents and industry raised him rapidly, and soon afterwards he was in a situation to accept the hand of the lady without any conscious inferiority, an union to which her brother readily consented.

Prayers of the Guilty.

When Peter the Great was about five-and-twenty years of age he was seized with an inflammatory fever, which brought him to the brink of the grave. Public prayers for his recovery were made in all the churches, and the chief judge came to his Majesty, according to ancient custom, and inquired whether it would not be proper to give liberty to nine malefactors, who had been condemned for murders and highway robberies, in order that these criminals might address their prayers to Heaven for his recovery. The Czar commanded the judge to read the heads of accusation against these men. The judge obeyed, when the Czar, with a weak and faltering voice, said, 'Dost thou think that in granting pardon to those wretches, and impeding the course of justice, I should do a good action, and that God, to reward it, would prefer the prayers of murderers and wicked men that have forgotten even him? Go, I command thee, to execute the sentence pronounced on these criminals, and if anything can obtain from heaven the restoration of my health, I hope it will be this act of justice.'

Mr. Elwes.

Mr. Elwes, the miser, was perhaps the only person who, in modern times, got a seat in Parliament for nothing, or for *eighteenpence*, which was the sum, he said, it cost him to get returned for the county of Suffolk. His seat costing him so little, he never sought to make anything by it, for although he sat in the House twelve years, a more faithful or a more incorruptible representative never entered St. Stephen's Chapel. In the whole of his parliamentary life he never asked or received a favour, and never gave a vote but he could solemnly and conscientiously say, 'I believe I am doing what is for the best.' He voted as a man would do who felt that there were people to live after him; as one who wished to deliver, unmortgaged, to his children the public estate of government, and who felt that if he suffered himself to become a pensioner on it he thus far embarrassed his posterity, and injured the inheritance.

As a legislator, Mr. Elwes could never be said to belong to any particular party, for he had the very singular quality of not determining how to vote before he heard what was

said on the subject. On this account he was not reckoned an acquisition by either side, and he was perfectly indifferent to the opinions of both.

When Mr. Elwes first took his seat, in 1742, the opposition of that time, headed by Mr. Fox, had great hopes that he would be of their party. These hopes, however, were disappointed, for Mr. Elwes immediately joined the party of Lord North, and that from a fair and honest belief that his measures were right. But Mr. Elwes never was of that decided cast of men that a minister would best approve. He would frequently dissent, and really vote, as his conscience led him. Hence many members of the opposition looked upon him as a man 'off and on,' or, as they styled him, 'a parliamentary coquette.' It is remarkable that both parties were equally fond of having him as a nominee on their contested elections; frequently he was the chairman, and he was remarkable for the patience with which he always heard the counsel.

Mr. Elwes went on in his support of Lord North and the American war till the country grew tired of this coercive measure; but the support given by Mr. Elwes was of the most disinterested kind, for no man suffered more by the continuance of the war than he did.

When Lord Shelburne came into power, Mr. Elwes was found supporting for a time his administration; but not long after this he voted with Mr. Fox against his lordship, and thus added another confirmation to the political opinion that was held of him, 'that no man or party of men could be sure of him.' Sir Edward Astley, Sir George Savile, Mr. Powis, and Mr. Marsham frequently talked to him on his whimsical versatility. But it will, undoubtedly, admit of a question in politics, how far a man thus voting on either side, as his opinion led him at the moment, be or be not a desirable man in aiding the good government of a country?

Mr. Elwes having thus voted against Lord Shelburne, gave his entire support to the celebrated coalition of Lord North and Mr. Fox. It is imagined that he thought they were the only men who, at that time, were able to govern this country.

In private life, notwithstanding his avarice, all his dealings were marked by the most inflexible integrity, and although to save a halfpenny at a turnpike gate he would ride a dozen miles out of his way, yet he would not do a dishonourable act to gain millions.

Marquess of Winchester.

A more striking contrast in the same family could scarcely be exhibited than between the first and the fifth Marquesses of Winchester. The first rose to the highest offices in the State, which he preserved in the most critical times, by being, as he acknowledged, 'a willow, not an oak;' a description which did more credit to his wit than to his discretion or integrity.

The fifth Marquess of Winchester was distinguished for his unshaken attachment to Charles I. When the rebellion was at its height, the marquess resolutely disregarded every overture that was made to him by the parliament, the leaders of which offered him almost his own terms, knowing what an influence and respectability a man of such honour and probity must give their cause. Nothing, however, could induce him to desert the unfortunate monarch; and when Basing-house, in Hampshire, the place of his residence, was three times besieged, he declared, that 'if the king had not another foot of ground in England, he would hold that spot for him to the last extremity.' Dryden, in his epitaph on the marquess, has alluded to his inflexible loyalty, in mentioning him as one,

'Who in impious times undaunted stood,
And 'midst rebellion, dar'd be just and good;
Whose arms asserted, and whose suffering more
Confirmed the cause for which he fought before.'

Peter the Great.

Peter the Great having been informed that his subjects suffered much from law-suits, owing to the avarice and dishonesty of those lawyers employed, who, while any money was to be got from their clients, delayed terminating the process, he determined to remedy the grievance. He fixed the number of lawyers, and apportioning them a sufficient salary, ordered that they should officiate for all his subjects gratis, and that whoever should be found to accept a bribe or fee, or should be dilatory in forwarding a process, should have the knout, and be condemned to perpetual banishment. Though this law may seem severe, yet it was found beneficial, and in a few years, the lawyers were as remarkable for their integrity, as they had previously been for their gross bribery and corruption.

British Admiral's Estate.

When Admiral Haddock was dying, he called his son, and thus addressed him: 'Considering my rank in life, and public services for so many years, I shall leave you but a small fortune; but, my boy, it is honestly got, and will wear well; there are no seamen's wages or provisions, nor one single penny of dirty money in it.'

Epaminondas.

The most illustrious of the Theban generals, Epaminondas, had such an utter disregard for the things of this life, and his whole soul was so wrapped up in the pursuits of immortality, that he had but one upper garment, and that a poor one: when there was occa-

sion to have it cleaned or mended, he was obliged, for want of another, to stay at home till it was returned from the fuller's or tailor's. At one time, he had a confidential offer made him, from the Persian king, of a large sum of gold, but refused it with disdain; and 'in my mind,' saith Ælian, 'he showed himself more generous in the refusal, than the other did in the gift of it.' When he died on the field of Mantinæa, he did not leave behind him enough of worldly estate, to pay the expenses of his interment; the only thing found in his house, was a little iron spit.

Gustavus III.

When Gustavus the Third, King of Sweden, was in France, he was frequently solicited to visit Dr. Franklin, which he always declined. One of the French guards, who could use a little freedom with his majesty, begged to know why he denied himself an honour which every crowned head in Europe would be proud to embrace? 'No man,' said the monarch, 'regards the doctor's scientific accomplishments more than I do; but the king, who affects to like an enthusiast for liberty, is a hypocrite. As a philosopher, I love and admire the doctor; but as a politician, I hate him; and nothing shall ever induce me to appear on terms of friendship and personal esteem, with a man whom my habits and situation oblige me to detest.'

Bishop Burnet.

'I knew Burnet, Bishop of Salisbury,' says Dr. King; 'he was a famous party man, and easily imposed upon by any lying spirit of his own faction; but he was a better pastor than any man who is now seated on the bishops' bench. Although he left a large family when he died, yet he left them nothing more than their mother's fortune. He always declared that he should think himself guilty of the greatest crime if he was to raise fortunes for his children out of the revenue of his bishopric.'

Marlborough.

Madame de Sevigné has said, *le monde n'a point de longues injustices;* it were better to say, there will be no injustice in the next world; for that which is committed in this, is often but too lasting in its effects. During a whole century, the Duke of Marlborough has been represented in books, both at home and abroad, as a consummate general indeed, but as being devoid of honour and principle; an intriguer, a traitor, a peculator; and so careless of human life, and of human sufferings, that for the sake of his own sordid interests, he wantonly prolonged a war, which, but for his ambition and his avarice, might many times have been brought to an end. These foul charges appear, now, to have had their origin in the envy and jealousy of the very men, whom, in the course of his political life, he patronized most, and for some of whom he had exerted himself as advantageously, as disinterestedly. His enemies, when they came into power, gave these falsehoods the sanction of authority, because it was necessary to sacrifice Marlborough, before they could sacrifice the interest of their country. When Louis XIV. heard of Marlborough's removal, he added, with his own hand, in his dispatches to his Envoy at London, 'The affair of displacing the Duke of Marlborough, will do for us all we can desire;' and that he judged rightly, the disgraceful treaty of Utrecht will attest to all posterity. The calumnies which thus originated, and were thus sanctioned, have prevailed till the present times, because they have found their way from libels into history; and still worse, because they were propagated in the writings of Swift, a principal actor in the moral assassination which was planned and perpetrated by his party, against the reputation of this great man.

Marlborough's character has now been laid open to the world, by the life of his grace, which Mr. Coxe has compiled from the family records at Blenheim, and other unquestionable documents, hitherto secreted, as it were, from the public eye. And from these it appears most clearly, that never was the integrity or patriotism of any public man more unfairly aspersed.

The charge of prolonging the war, for his own benefit, meets, in particular, with the most satisfactory refutation. When the King of France, after the loss of Lisle, offered to negotiate for peace, the Marquess de Torcy, who was sent to conduct the treaty, offered Marlborough two millions of livres, if he could obtain for the House of Bourbon certain advantages, and double that sum, if he could obtain others, pledging the word and honour of the king for its payment. Marlborough refused the bribe; but such is the uncharitableness of party animosity, that he has been reproached with having only refused it. From De Torcy's account of the affair, it does appear that he returned no answer to the proposal, and changed the conversation immediately; but whenever it was resumed, by the manner in which he adhered to his instructions, he proved to the marquess, that it was as impossible to prevail over him by such base means as to beat him in the field. An expression of indignation was not called for. In making the offer, De Torcy only obeyed the commands of his sovereign, whose money had too often before been very graciously received by men of great name in England; and the English government had, through the agency of Marlborough himself, been accustomed to employ the same golden arguments with the ministers of the allied powers. The offer, therefore, was not then as it would be in these days, an insult. De Torcy acted conformably to the times when he made it, and Marlborough, conformably to himself, when he received it with silent disdain, and pursued

the business of their meeting with an unaltered temper.

In his administration of the war supplies, the duke was accused of peculation, because he received the same perquisites that had been always allowed to commanders-in-chief on distant expeditions for secret service money; which he had been privileged to receive, moreover, and to employ, without account, by the queen's royal warrant; and which had been applied, as Marlborough said, in his defence, 'with such success, that through the blessing of God, and the bravery of the troops, we might in great measure attribute most of the advantages of the war in the Low Countries to the timely and good advice procured with the help of this money.'

Earl Poulet, while vindicating in the House of Lords the Duke of Ormond, who had succeeded Marlborough in the command of the army in the Low Countries, for taking the field with Eugene, while he was at the same time in secret communication with Marshal Villars, and had secret orders not to fight, was pleased to say, 'that he did not resemble a certain general, who led his troops to the slaughter, to cause a great number of officers to be knocked on the head, in a battle, or against stone walls, in order to fill his pockets, by disposing of their commissions.' Marlborough heard this atrocious calumny in silence; but as soon as the house rose, he sent a message to him, by Lord Mohun, inviting him to take the air in the country. Earl Poulet could not conceal from his lady the uncomfortable emotions which this message excited, and the duel was prevented, by a verbal order from Queen Anne to Marlborough, enjoining him to proceed no farther in the affair. As has been remarked, it is a sufficient punishment for this slanderer, that he is remembered in history, for this, and this only; so easily may the coarsest, meanest mind purchase for itself a perpetuity of disgrace!

Marlborough seems to have felt keenly the cruel imputations to which his conduct was exposed from party malevolence; and long before he was driven from power, he often declared that nothing but a sentiment of gratitude to the queen, and his friendship for Godolphin, prevented him from instantly retiring. 'I have had the good luck,' said he, in one of his familiar letters to his wife, 'to deserve better from all Englishmen, than to be suspected of not being in the true interest of my country, which I am in, and ever will be, without being a faction; and this principle shall govern me for the little remainder of my life. I must not think of being popular here, but I shall have the satisfaction of going to my grave with the opinion of having acted as an honest man.'

Godolphin.

The most intimate friend of Marlborough, the greatest man of the age, was, perhaps, the next greatest, the Lord Treasurer Godolphin. From an early period of the reign of Charles the Second, an intimate connexion had subsisted between them, which took its rise from their intercourse in public employments, and was afterwards cemented by a similarity in political principles, both being Tories and high churchmen; but without the rancour and prejudice by which all parties were then distinguished. Their union was rendered more cordial by the diversity of their talents and pursuits; Marlborough being attached to the profession of arms, and Godolphin to civil employments. In the revolution which was the test of so many public and private connexions, Godolphin acted a less prominent, and also a less doubtful, part than his noble friend. He did not forsake the interest of James, till the misguided monarch became wanting to himself; and he made a vigorous opposition to the breach of the hereditary succession, caused by the elevation of William to the throne. Still, however, he was continued in the commission of the treasury by the new monarch, such was the high opinion which he entertained of his abilities and integrity. When his friend Marlborough fell under the odium of peculation, he shared it with him. Thirty millions are said to have been missing during his treasurership; and yet, at his death, all the property which he left to his family did not exceed £12,000.

Matrimonial Adventure.

At the time that Europeans were not very numerous in India, and such individuals as could not reconcile themselves to marrying the natives, used to send a commission to England, that a female for a wife should be transmitted to them, a gentleman of property in Bengal, gave orders to his factor in England, to send him a young lady of good family, well educated, and with a tolerable share of personal charms, promising to make her his wife. The factor executed his commission to the best of his judgment; but when the lady arrived in India, by one of those accidents, which, though very frequent, cannot be accounted for, she failed in captivating the heart of her expected husband, who received her with a coldness almost bordering on aversion. The lady scarcely seemed to notice it, for she was as little inspired as the gentleman. A few interviews convinced them that they were not made for each other, and the lady prepared to embark for Europe. In taking his leave of her, the gentleman begged to entrust to her care a letter to his factor in London, who had consigned her to India. She undertook the charge, and when she arrived in town, was astonished to find that the letter to the factor enclosed another to herself, lamenting the circumstances which prevented their union, and begging her acceptance of a present of £15,000 as some compensation for the disappointment his wayward fancy had occasioned.

Romantic Achievement.

Numerianus was a teacher of boys in Rome, when moved with a sudden and extraordinary impulse, he abandoned his boys and his books, passed over secretly into Gaul, and there pretending that he was a senator, and commissioned by Severus, the emperor, raised an army, made war against Albinus, the enemy of Severus, and routed him in several engagements. The emperor receiving intelligence that one Numerianus was doing such wonders in his name, concluded, that though unknown to him, he must be one of the senatorial order, and wrote a letter to him as such, in which he gave him due praise for the services he had rendered him, and assured him of every support in prosecuting that career of success which he had so gloriously commenced. Numerianus, thus confirmed in his assumed command, made large additions to his forces, and went on achieving one victory after another, till he had completely subdued the enemy, and was enabled to remit to Severus, out of the spoil taken, no less than one thousand seven hundred and fifty myriads of drachms. All these things having achieved, the ex-schoolmaster returned to Rome, presented himself to the emperor, acknowledged the imposture of which he had been guilty, and instead of petitioning for any reward in wealth or honours, for the great services he had rendered, and the large sums he had brought into the public treasury, only prayed that the emperor would not think ill of what he had done. Severus, however, acted but meanly towards such romantic gallantry, and disinterestedness. He was cold in his praises, and bestowed on the victorious volunteer a pension which was just sufficient to enable him to retire into the country, and spend the rest of his life in a respectable obscurity.

Respect due to Opposition.

When Lord North, in a circle of statesmen and courtiers, was once naming the Marquess of Granby to George III. in terms of resentment, or rather of rancour, for siding with the opposition, his majesty stopped him short, with saying, 'My lord, when men of such integrity oppose the measures of government, no matter whether from reason or mistake, it rather demands from administration more scrupulous enquiry into their own conduct, than any animadversion on that of the opposer. From such a scrutiny only, and that must be a candid one, can the true motive of a good man's opposition, and the means of recovering him, be discovered.'

The Duke of Grafton.

Among the charges brought by Junius against the Duke of Grafton, none was a first sight calculated to make a stronger impression to his prejudice, than that which regarded his conduct as hereditary ranger of Whittlebury Forest. It soon appeared, however, that invincible as the great writer might be, in bold invective, and elegant declamation, when he condescended to state facts, refutation was easy. 'The timber in Whittlebury Forest,' says a writer, who had held some communication on the subject with Mr. Pitt, surveyor-general of the king's woods, 'is undoubtedly vested in the crown, and the right of selling it has been repeatedly exercised. The right to the underwood is as clearly vested in the Duke of Grafton, as that of the herbage, at the proper periods in the vicinage. In the attempt alluded to by Junius, to cut down the timber, the deputy surveyor was stopped by an order from the treasury, because the felling of the timber at that time, would have destroyed all the underwood, which would of course have been great injury to private property, and would likewise have deprived the neighbourhood of the right of commonage for nine or ten years. The timber was no longer withheld from the public service than was absolutely necessary. It had been preserved for that purpose, with an attention and an integrity perhaps not equalled in any of the other royal forests. At the proper period (about nine or ten years after), the timber was felled, as each coppice came in the course of cutting, according to the rule of the practice all over England. The surveyor general's report, made in the year 1776, of the state of the enclosures in his majesty's forests, is a confirmation of the care taken by the duke, of the timber for the public service.'

William Pitt.

Few ministers have shown greater disinterestedness in money matters, and superiority to the little things, which mere courtiers term great, than William Pitt. Soon after he became first lord of the treasury, and at a moment when his continuance in that situation was extremely questionable, he was offered, by his majesty, the clerkship of the Pells, worth £3000 a year; but respectfully declined accepting it. Having been only a short time in his majesty's service, he conceived that he had no claim upon the public, and the very peculiar circumstances in which he stood, instead of operating as an inducement to seize that opportunity of securing to himself a provision, determined him to advise that the office should be disposed of in a way that would benefit neither himself, nor any relation or friend. Colonel Barre, his *political opponent*, had a pension of £3000 a year, and to save this sum to the country, Mr. Pitt got the clerkship of the Pells conferred on the colonel. Mr. Pitt was afterwards offered the garter, as a mark of his majesty's esteem; but this also he declined. The king was so much struck with these admirable traits in Mr. Pitt's character, that on a subsequent occasion, on his applying for a tellership in behalf of a friend's son, his majesty, while he granted the appointment, added in a note, that he should have been better pleased to see some arrangement in

favour of Mr. Pitt himself. When Mr. Pitt at length condescended to accept of the sinecure appointment of Warden of the Cinque Ports, it was literally *thrust upon* him by his royal master. The moment the office became vacant by the death of the Earl of Guildford, the king sent the following letter to Mr. Pitt:

'*Windsor, August 6th*, 1792.

'Having this moment received the account of the death of the Earl of Guildford, I take the first opportunity of acquainting Mr. Pitt, that the Wardenship of the Cinque Ports is an office for which I will not receive any recommendations; having positively resolved to confer it on him, as a mark of that regard which his eminent services have deserved from me. I am so bent on this, that I shall be severely offended at any attempt to decline. I have entrusted these my intentions to the Earl of Chatham, Lord Grenville, and Mr. Dundas.'

Mr. Pitt had now been prime minister nearly nine years; he had abandoned a lucrative profession to devote himself to the public service; and he had expended the whole of his private fortune, in addition to his official income, in maintaining the dignity of his station; and under all these circumstances, he conceived he did himself no dishonour by accepting with gratitude this mark of his sovereign's kindness and approbation: nor has the propriety of his conduct ever been called in question by any party or person: for he

'Who govern'd kingdoms, left no wealth behind.'

An Exemplary Administration.

Mahommed, King of Khouristan, was, like many other Eastern princes, sunk in sloth and effeminacy. Chance, which does sometimes more than prudence, had given him a good minister, who was a sincere lover of justice, of his master, and of the country confided to his government. He made no enemies, but such as he offended by a thorough disdain of all parasites; an integrity which neither blandishments nor money could shake. A conspiracy hatched against him in the seraglio, drove him at length from the counsels of his prince. He neither offered to justify himself, nor to solicit his restoration; he simply wrote to the prince, 'That as it was always his desire to be useful, he requested of his highness to grant him some barren lands, which he promised to cultivate, and which would be sufficient for his subsistence.' Mahommed, who could not but esteem a man that had served him with fidelity, gave orders to search for some uncultivated estate in his dominions. None such, however, was to be found. All the lands were fertile; commerce and agriculture equally encouraged, furnished the inhabitants with plenty; and throughout the whole land of Khouristan, there was neither an indigent person, nor a barren territory, to be found.

The monarch, to whom this report was made, by persons who were ignorant of the inferences to be necessarily drawn from it, sent a message to the discarded vizier, stating that he had no barren lands to give him, but that he might make choice of any portion of cultivated territory which he pleased.

'I desire nothing more,' replied this great minister, 'as a recompense for all my services, than the happiness which this answer gives me. I was willing my master should know the condition in which I have left his kingdom. Nothing remains for me but to wish that my successors may follow my example.'

The king was awakened by this answer to a just sense of the value of the man whom he had inconsiderately discarded from his service, and immediately reinstated him in the chief administration of the affairs of the kingdom, to which he had been so great a benefactor.

Patriotic Legacy.

The following extract from the will of Christopher Nicholson, Esq., of Meath, in Ireland, records an instance of integrity which it rewards.

'I give and bequeath unto Edward Newenham, of the city of Dublin, Bart., lately dismissed from his revenue employment, one bond in the penal sum of £667 7*s.* 4*d.*, and one other bond in the penal sum of £1000. Both said bonds to be to and for his the said Sir Edward Newenham's own use and benefit, as my share of tribute for his faithful and splendid performance of his parliamentary trust, at the risk, and at length the loss, of his purchased livelihood, in these trying days of anarchy, oppression, and corruption.

Apostasy.

It is related of one of the Roman emperors, that wishing to place the most worthy of his courtiers in offices of the greatest importance, he resolved on an ingenious expedient to ascertain their merits. He pretended that he would banish all those from his presence and court, who did not renounce Christianity. A considerable number, in whom the love of place was more predominant than religious integrity, renounced Christianity. The prince then promoted those who kept firm to their religion, and banished the others from his presence, saying, 'That they who were not true to their God would not be faithful to their prince.'

Conscientious Clergyman.

The Rev. Theophilus Lindsey presented the singular phenomenon of a clergyman resigning a valuable living, not for the sake of better preferment, but from motives of conscience. This gentleman was Vicar of Catterick in Yorkshire, which living he resigned on a principle of integrity, declining to officiate any longer as a minister of the church of England,

because he could not conscientiously use its forms of worship. Mr. Lindsey's religious principles were Unitarian, and when he left Catterick he became a preacher amongst this class of Protestant dissenters, in their chapel in Essex Street.

A similar instance of conscientious integrity occurred in the person of Dr. Robertson of Wolverhampton, who thus explains his motives for giving up a benefice. 'In debating this matter with myself,' he says, 'besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence; and the infirmities and wants of age now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these. That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare in any matter relating to his worship and service, what is not believed strictly and simply to be true.'

William Penn, and the Indians.

Voltaire says, that the treaty which William Penn made with the Indians in America, is the only treaty between those people and the Christians that was not ratified by an oath, and was never infringed. Mr. Penn endeavoured to settle his new colony upon the most equitable principles, and took great pains to conciliate the good will of the natives. He appointed commissioners to treat with them, and purchased from them the land of the province, acknowledging them to be the original proprietors. As the land was of little value to the natives, he obtained his purchase at a moderate rate; but by his equitable conduct, he gave them so high an opinion of him, and by his kind and humane behaviour so ingratiated himself in their favour, that the American Indians have ever since expressed a great veneration for his memory, and styled the governor of Pennsylvania, *onas*, which in their language signifies a pen. At the renewal of the treaties with Sir William Keith, the governor, in 1722, the Indians, as the highest compliment they could pay him, said, 'We esteem, and love you, as if you were William Penn himself.'

The integrity of the Indians has been no less remarkable; while they have often attempted reprisals on land that had been wrested from them, they have always respected such as has been purchased from their ancestors.

Lord Chatham.

When Mr. Pitt, afterwards Earl of Chatham, had determined on the dismissal of Lord Edgecumbe from the ministry, and intimated the necessity of his resignation; his lordship said it was excessively impolitic thus to turn out persons of rank, and of great parliamentary interest. 'If that is the case,' said Mr. Pitt, 'let me feel myself, and tell you that I despise your parliamentary interest, and do not want your assistance. I trust to the uprightness of my measures, for the support and confidence of my sovereign, and the favour and attachment of the people; and acting on these principles, I dare look in the face the proudest and most powerful connexions of this country.

Lord Clive.

When, about half a century ago, there was a general outcry against the civil and military servants of the East India Company, for their extortions and peculations in India, no man came in for a larger share of the public odium, than Lord Clive; and yet the history of his government is marked by many traits of singular disinterestedness and integrity. There was, undoubtedly, great laxity in the general principle on which Clive and his associates proceeded; they conceived, to use his lordship's own words, that 'the receipt of presents was not dishonourable, when made for services done to a prince, when they were not exacted from him by compulsion, when he was in a state of independence, and could do with his money what he pleased, and when they were not received to the prejudice of the company;' while an unanimous resolution of the House of Commons had declared the sound justice of the case to be, 'that all acquisitions made under the influence of a military force, or by treaty with foreign powers, of right belong to the state,' and that 'to appropriate them to a private use, is illegal.' Supposing them, however, to have been sincere in their declarations of what they conceived to be their line of duty, it must be allowed that the deviations from it, were neither many, nor any of them so flagrant, as party malignity would have had the world to believe.

Early in 1739, when Lord Clive was president of the company's affairs in Bengal, he received intelligence that the Dutch were forming a great armament at Batavia, and that it was intended for Bengal, though the Dutch and English were then at peace. In August of that same year, the arrival of a Dutch ship in the river, full of troops, brought matters to a certainty; it was soon followed by six others, having on board, in all, six hundred Europeans and eight hundred Malays. 'I was sensible,' says Clive, 'how very critical my situation was at that time. I risked both *my life and fortune*, in taking upon myself to commence hostilities against a nation with whom we were at peace; but I knew the fate of Bengal, and of the company, depended upon it, and therefore I run that risk.' At this time, by much the greatest part of Lord Clive's fortune was in the hands of these very Dutch. The company's treasury was so full, in consequence of previous successes, that the governor and council had declined giving

their servants any bills in their favour, payable in England: and his lordship was, therefore, under the necessity of sending his fortune home by bills upon the Dutch. These bills were made payable by instalments, one third part every year; so that he was morally certain, that if he beat the Dutch, two-thirds of the sum sent, would remain in the hands of their East India Company, when the news would reach them of their ill-success in Bengal. Most truly then might he be said to risk his fortune, as well as his life, by venturing on hostilities; and the larger that fortune may have been, the more highly ought we to esteem the spirit of integrity, which held it all as nothing, when placed in competition with the public interest. The Dutch were beaten; in twenty-four hours, Lord Clive destroyed every ship they had, and the whole of their army was either killed, wounded, or made prisoners; but happily his lordship's fortune escaped the peril to which his victory exposed it. When the bills arrived in Holland, the Dutch Company refused to accept them in the manner drawn, but offered to make prompt payment, on condition of receiving a deduction of about £15,000. Lord Clive's attorneys considering the critical situation of the two countries, thought it best to accept payment on these terms; but of this arrangement, his lordship could have no knowledge, at the time he left his fortune a prey to the Dutch resentment.

On Lord Clive's return to England, the company approved, in the most flattering manner, what he had done; and as a testimony of their esteem, presented him with a sword richly set with diamonds. Nor did their commendation and good opinion of his services terminate here; Bengal became soon after the scene of great troubles; Calcutta was taken and sacked by the Nabob Suarjah Dowlah; and the factory broken up and expelled. The company immediately sent to Lord Clive, and requested that he would go once more to India, to protect and secure their possessions; they expressed their conviction that his presence alone could restore their affairs to a prosperous situation. 'I did not then take a moment,' says Lord Clive, 'to accept the offer. I went abroad, resolving not to benefit myself one single shilling at my return: and I strictly and religiously adhered to it.'

He retook Calcutta, re-established the factory, dethroned the perfidious Nabob, and by new treaties and alliances, spread the power and influence of the company far beyond what the most sanguine minds could have anticipated.

When, in the course of these events, the decisive victory of Plassy opened the gates of Muxadabad to the English arms, his lordship had such an opportunity of enriching himself, as perhaps no man in modern times ever possessed. The city of Muxadabad is as extensive, populous, and rich, as the city of London, with this difference, that in the former, there are more individuals possessing singly immense wealth, than in the latter. 'Every one of these,' says Lord Clive, as well as every other man of property, made me the greatest offers; they are usual in the East, on all such occasions, and only what they expected would have been required from them; and had I accepted of these offers, I might have been in possession of millions, which the Court of Directors could not have dispossessed me of. But preferring the reputation of the English nation, the interest of the nabob, and the advantage of the company, to all pecuniary considerations, I refused all offers that were made me; not only then, but to the last hour of my continuance in the company's service in Bengal.' 'On that day,' said he, on another occasion, when under examination before the House of Commons, 'being under no kind of restraint, but that of my own conscience, I might have become too rich for a subject; but I had fixed upon that period to accomplish all my views whatever; and from that period to this hour, which is a space of near fifteen years, I have not benefited myself, directly or indirectly, the value of one shilling, the jagghire excepted.'

The jagghire here alluded to by his lordship, was a present made to him by the nabob Meer Jaffier, as a reward for the share which his lordship had in raising him to the government. The value of the jagghire is stated, in a list of presents made to the company's servants at that period, to have been worth £30,000 a year; the government, of which it may be said to have been the price, was estimated by Clive to be worth three millions and a half per annum; so that as far as the nabob at least was concerned, he had no reason to complain of the bargain. In a conversation which Mr. Sykes had with him on the subject, on the latter observing that he thought it a large reward, 'he told me,' says Mr. Sykes, 'that it was very inadequate to the services he had received from the colonel (Clive), but more especially owing to the colonel's behaviour upon the capture of Muxadabad, when the whole of the inhabitants expected to be put under contribution; that none of them had experienced a conduct of that kind; but that their persons, as well as their properties, were entirely secure to them.'

When the proceedings which took place in Parliament, made it doubful whether his lordship would be able to retain the fortune he had amassed, it was thus nobly he gave vent to his feelings on the occasion:

'Sir, I cannot say that I either sit or rest easy, when I find by that extensive resolution, declaring the illegality of private presents, that all I have in the world is confiscated, and that no one will take my security for a shilling. These, sir, are dreadful apprehensions to remain under; and I cannot look upon myself but as a bankrupt; nothing my own, and totally unable to give any security, while these resolutions are pending. Such, sir, is the situation I am in; I have not anything left which I can call my own, except my paternal fortune of £500 per annum, and which has been in my family for ages past.

But upon this I am content to live, and perhaps I shall find more real content of mind, and happiness, than in the trembling affluence of an unsettled fortune. . . . . I have a conscious innocence within me, which tells me that my conduct is irreproachable. *Frangas non flectas.* They may take from me what I have; they may, as they think, make me poor, but I *will* be happy.'

Marquess de Bouille.

A poor man having freighted a small vessel with some goods at St. Lucie, and intending to dispose of them at St. Kitt's, hired a few sailors to navigate her. During the voyage, they formed a plot to carry the vessel to Martinique, where they expected to have the vessel and cargo given them. The Marquess de Bouille was at that time governor of Martinique, and refused to permit such a robbery to be committed, even on an enemy. He ordered the sailors to be detained as prisoners of war; and sent the vessel and owner, with a flag of truce, to Lord Hood, who was then cruising off the island, and with permission to go unmolested to the original place of destination.

A Turkish Partner.

M. de Vaubran, a French merchant, entered into partnership with Mustapha Zari, a native of Turcomania, who lived at Constantinople, and traded in silks. After they had carried on business for four years, M. de Vaubran had occasion to return home, to take possession of an estate that had been left him; he therefore desired that the accounts between them might be settled. When the balance came to be adjusted, it was discovered, that M. de Vaubran remained indebted to his partner, nine hundred sequins; for which he gave him five sealed bags, and desired him to count the money, 'No,' replied Mustapha, 'we have dealt together thus long, and I have found you an honest man; God forbid that I should mistrust my friend at our parting.'

The next day, M. de Vaubran took horse for Smyrna; and it happened, that as soon as he was gone, Mustapha had occasion to pay fifteen hundred sequins to a merchant of Holland. He took the five bags he had received from his partner, and making up the remainder, gave them to the Dutchman, saying, that he had not counted the money in those five bags, as he took them on the credit of a very worthy and honest man, who had been his partner. The suspicious Christian would not show so much generosity and confidence, for he immediately broke open the seals in the presence of Mustapha, and having counted the money, said it was all right, and was about to put it up again. Mustapha, who had a quick eye, and being well versed in counting money, perceived that there was a great deal more than nine hundred sequins; he therefore said, he must count the money himself, as he suspected there was some mistake. The Dutchman durst not deny this privilege to a true believer under the Grand Seignior's protection, whatever he might have done in his own country. When Mustapha counted the money, he found eleven hundred and fifty sequins in the bags given him by his partner. Having settled with the Dutch merchant, he sent an express with the two hundred and fifty sequins to M. de Vaubran, who he knew was to remain some days at a town on the road about twenty leagues from Constantinople. With the money, he transmitted this letter: 'My friend, God forbid that I should detain anything beyond my right, or deal with thee as a certain Frank would have done with me; for thou knowest I took the money on thy credit, without counting it; but being to pay it away this day to a Dutch merchant, he not having the same faith, would count it; and finding these two hundred and fifty sequins over and above the sum supposed to be in the bags, yet would have smuggled them in his Dutch conscience, had not I discovered his fraud, and prevented him. I send them to thee as thy right, supposing it was some oversight: God prohibits all injustice.'

Charles V.

The Emperor Charles the Fifth was strongly urged to violate the warrant of safe conduct which he had given to Martin Luther; but he nobly replied, that he would not follow the example of his predecessor, Maximilian (who had not kept his promise with John Huss and Jerome of Prague), and thus do an act that would make him ashamed of looking any one in the face for the remainder of his life.

The Emperor Probus.

Of all the Cæsars, none was more worthy of the name he bore, than the Emperor Probus. He was the son of a simple tribune, but by his singular uprightness and courage, acquired such early renown, that the Emperor Valerian dispensed with the laws, in order to create a tribune at the age of twenty-two. He was afterwards appointed general of the army in Egypt, against Zenobia's Lieutenants, and compelled that province to submit to the Romans. His behaviour towards the soldiers was of the most endearing description. He protected them against the oppression of their officers, was sedulous to promote their comfort by every means in his power; and whatever booty was taken from the enemy, he left it to be wholly distributed among them, reserving only the arms and trophies. When after his ascension to the imperial dignity, on the death of the Emperor Tacitus, he returned from a successful campaign in Germany, he gave a detail of his operations to the senate, in which nothing but the greatest modesty, and most disinterested sentiments, were expressed. 'Nine kings,' said he, 'are come to prostrate themselves at our feet, or rather at yours.' Most of the cities had presented him with crowns of gold, but instead

of retaining these, he requested to be allowed to consecrate them to the gods. Probus was cut off by a mutiny of his troops, in the midst of a career which promised to revive the age of Augustus; but so general was the grief occasioned by his death, that his soldiers themselves repented bitterly of their conduct, and erected a monument to his memory, with an inscription, testifying to posterity his many rare and splendid virtues.

Queen Elizabeth.

Sir Walter Ralegh observes of Queen Elizabeth, that she would set the reason of her meanest subjects, against the authority of her greatest counsellors. By this means she raised the ordinary customs of London about fifty thousand pounds a year, without any additional impost. When Lord Burleigh, the Earl of Leicester, and Secretary Walsingham, had set themselves so much against a poor waiter of the Custom-house, called Cardwarder, as to command the Grooms of the Chamber to refuse him admission to the queen, she sent for him, and listened to his petition and advice. It was in vain that her ministers told her she disgraced them, and lessened her own dignity, by giving ear to the complaints of busy meddlers. She used to say, that if men should complain unjustly against her ministers, she knew well enough how to punish them; but if they had reason for the complaint they offered her, she was queen of all, the small as well as the great, and would not suffer herself to be besieged by servants, who could have no motive for wishing it, but their interest in the oppression of others.

Tai and Cherik, the Damon and Pythias of Arabian History.

A custom equally barbarous and superstitious prevailed among the Arabs previous to the introduction of Mahommedanism. They had consecrated two days of the week to two of their false divinities; on the first of these, which was considered as a day of happiness, the prince granted to all who came into his presence, whatever favour they chose to request; and on the second, which was reputed to be of a malignant aspect, all were immolated who were so imprudent as to solicit any favour, however just or reasonable, from a superstitious notion of appeasing the evil deity to whom the day was consecrated.

In the reign of Naam-ibn-Munzir, an Arab of the desert, named Tai, who had fallen from great opulence into extreme indigence, hearing the Naam's liberality much extolled, he resolved to have recourse to it. He set out on his journey, after having embraced his wife and children, and assured them he was going to seek a certain remedy for all their ills. The poor man, too much taken up with the thoughts of helping his family, took no heed of the fortunate and evil days, and unfortunately chose the latter as that on which he appeared as a suppliant before the king. Naam had no sooner seen him, than turning from him, he said, 'Wretch! what hast thou done? and why present thyself before me on so fatal a day as this? Thy life is forfeited, and it is not in my power to save thee.'

Tai, seeing his death certain, throws himself at the prince's feet, and conjures him to delay his punishment at least for a few hours. 'May I be permitted,' said he to him, 'to embrace for the last time my wife and children, and to carry them some provisions, for the want of which they are likely to perish? Thou art too equitable to involve the innocent in the fate of the guilty. I swear, by all that is sacred, that I shall return before sunset, and thou mayest then put me to death, and I shall die without murmuring.' The prince, much affected with Tai's speech, was pleased to grant him the requested delay, but it was upon a condition that almost made void the favour: he required the security of a sufficient person whom he might put to death, if he should fail in his word. Tai, in vain, earnestly entreats all those that surrounded the prince. Not one would dare to expose himself to so evident a danger. Then addressing himself to Cherik Benadi, the monarch's favourite, he spoke to him thus, his eyes bathed in tears: 'And thou, Cherik, whose soul is so noble and great, wilt thou be insensible of my piteous tale? Canst thou refuse to be security for me? I call to witness the gods and men, that I shall return before the setting of the sun.'

Cherik, naturally compassionate, was greatly moved by Tai's words and misfortunes. Turning to the prince, he said he did not scruple to be bound for Tai; who, without waiting for formal leave to depart, disappeared in an instant, and repaired to his wife and children.

The time limited for his return had almost expired; the sun was ready to terminate his course; yet there was no appearance of Tai. Cherik was led in chains to the place of punishment, and the executioner had already the axe uplifted to give the blow, when a man was perceived at a distance running along the plain. It was Tai himself, who was out of breath, and covered all over with sweat and dust. Horror seized him on seeing Cherik on the scaffold, ready to receive the blow of death. He flies to him, breaks his chains, and putting himself in his place, 'I die well satisfied,' said he, 'having been so happy as to come in time to deliver thee.'

This moving spectacle drew tears from all present; the king himself could not check his own. 'I never saw anything so extraordinary,' said he, transported with admiration. 'Thou, Tai, thou art the model of that fidelity with which one ought to keep his word; and thou, Cherik, none can equal thy great soul in generosity. I abolish, in favour of you, an odious custom which barbarity had introduced among us; my subjects may, in future, approach me at all times without fear.'

The monarch heaped benefactions upon

Tai; and Cherik became dearer to him than ever.

The circumstances of this story are of a similar nature to that of Damon and Pythias, so famous in antiquity; but the action of Cherik may justly be considered as superior to that of Pythias; generosity having induced him to do for an unknown person, what friendship influenced Pythias to do in favour of Damon.

Cromwell's Grandchild.

Mrs. Bendysh, the granddaughter of Oliver Cromwell, when a child of only six years of age, frequently sat between his knees when he held his cabinet councils, and that on the most important affairs. When some of the ministers objected to her being present, he said, 'there was no secret he would trust with any of them that he could not trust with that infant.' To prove that his confidence was not mistaken, he one day told her something, as in confidence, under the charge of secrecy, and then urged her mother and grandmother to extort it from her by promises, and caresses, and bribes. These failing, threatenings and severe whipping were tried to extort the secret from her, but she bore it all with the most dispassionate firmness, expressing her duty to her mother, but her still greater duty to keep her promise of secrecy to her grandfather, and not to betray the confidence reposed in her.

Count de Grammont.

Louis XIV. gave early signs of a very despotic character. Several of his courtiers were one day entertaining the young monarch, in public, with an account of the policy of the Turkish government, assuring him that the sultan had nothing to do but say the word, whatever it was, whether to take off a great man's head, or to strip him of his estate or employment; and there was a crowd of servants, called mutes, who executed his command without reply. 'Why,' said the youthful monarch, 'this is, indeed, to be a king.' The old Count de Grammont, who was present, heard with indignation these vile corrupters of youth, and with honest zeal and loyalty immediately stepped forward, and said, 'Sire, but of these same sultans, whose authority is represented as so enviable, I have known three strangled by their own mutes within my memory.' The Duke of Montausier was so pleased with this noble freedom that he forced himself through the crowd of courtiers, and openly thanked Grammont for his honest admonition.

George II.

King George the Second valued himself greatly on his royal word, nor could he ever be prevailed on to retract a promise which he had once made by all the artifices of his intriguing ministers, for favourites he had none. He could not be induced to caress the man he disliked on any grounds of policy, and he had the magnanimity to do justice to the motives of those who opposed the measures of government with the greatest vigour. He gave a remarkable instance of this on the death of Sir Watkin Williams Wynne. When the Duke of Newcastle heard of the baronet's death by a fall from his horse, he went to the king to inform him of the event. His majesty felt no satisfaction on the melancholy occasion, but nobly said, 'I am sorry for it; he was a worthy man, and an open enemy.'

De Castro.

Vaca de Castro, the Governor of Peru, was a man of such inflexible integrity, that though bred to the law, his steady adherence to justice, and his refusal to undertake causes that had the appearance of not being honest, prevented his having that professional business which his talents must otherwise have obtained. The Emperor Charles the Fifth, who had received convincing proofs of his merit, preferred him to the office of Governor of Peru, without consulting any of his ministers, saying he would try how probity would thrive in an Indian soil, since it was so little cherished at the Spanish bar; and it is allowed that the Spanish dominions in America never had such a governor.

Vaca de Castro established courts of justice, where causes were decided, without delay, with the strictest impartiality; and would shortly have made Peru one of the best regulated kingdoms on earth, and more profitable to the crown of Spain, than all its other dominions, had he been permitted to continue his plans of improvement. But the cabals of the ministry, who could draw no advantage from a man whose conduct needed no defence, and who was above either courting or bribing them, prevailed on the king to erect a kind of royal audience in Peru. De Castro, seeing he could no longer retain his office with honour, resigned it, and returned to Spain.

Faithful Nurse.

Juliana Maria, the second wife of Frederic the Fifth of Denmark, anxious to secure the crown to her own child, laid a plan for murdering the Crown Prince Christian, to whom she was stepmother. The young prince was indisposed, and Juliana, under the pretext of fondness, was frequent in her visits to him. One day she found the prince's favourite nurse preparing some gruel for her young charge, over a silver lamp. There being no other person in the room, she sent the nurse out to fetch her something, and took that opportunity of putting a quantity of mineral poison into the gruel. The nurse, who was a Norwegian, had long suspected the queen's intentions; she, therefore, watched her

closely, and perceived the queen put something in the gruel, and stir it up. She immediately called a domestic, of the name of Wolff, and told him to go to Count Molckte, and give him a ring that she handed to him, and request his excellency to hasten to the apartments of the Crown Prince. She then re-entered the room, and the queen told her to take the gruel to the prince, as it was sufficiently boiled, and would, no doubt, do him good. Every limb shook with horror as the nurse took up the saucepan. 'Why don't you go with it to the prince?' said Juliana. 'Pardon me, gracious queen,' said the honest nurse, 'but it is my duty to disobey you.' 'How dare you disobey my commands?' said the queen. The nurse did not reply, but as the tears streamed down her cheeks, she looked significantly at the gruel.

The queen, torn by rage and fear, at seeing her wicked plot frustrated, determined to accuse the nurse of an attempt to poison the young prince, and was actually base enough to charge her with it, in presence of Count Molckte. The truth, however, was discovered; the king, from that time, never lived with the queen, and the faithful nurse was rewarded, and continued in her office.

Duke of Richmond.

One of those underlings, who form a sort of go-between with the two political parties of the state, once endeavoured to get the patriotic Duke of Richmond to join the ministers. He insinuated that there were some vacant ribbons which his majesty had to dispose; and which the king kept *in petto*. 'Yes,' replied his grace, 'I think he is perfectly right; but I beg that you will inform whoever sent you on this errand, that I would not give a farthing for all the ribbons and stalls in St. George's Chapel, to be purchased on such humiliating terms, as I am already convinced will be annexed to their disposal.'

Magnanimous Rebel.

Sir Phelim O'Neil, who was one of the leaders in the Irish rebellion of 1641, while in prison, previous to his trial, was frequently solicited, by promises of a free pardon, and large rewards, to bear testimony that the king (Charles the First) had been actively instrumental in stirring up that rebellion. It was one of the arts of the factious of that period, to throw the odium of the massacre which followed the Irish rebellion, upon Charles; but whatever may have been the political sins of that unhappy prince, impartial history has not ranked this among the number. Sir Phelim declared, that he could not, in conscience, charge the king with anything of the kind. His trial was drawn out to the length of several days, that he might be worked upon in that time; but he persisted with constancy and firmness, in rejecting every offer made to him by the commissioners. Even at the place of execution, the most splendid advantages were pressed upon him, upon the condition of falsely accusing King Charles in that point. Men saw with admiration this unfortunate chieftain, under all the terrors of death, and the strongest temptations man could be under, bravely attesting the king's innocence, and sealing the truth of his testimony with his blood.

When on the ladder, and ready to be thrown off, two marshals came riding in great haste, and cried aloud, *stop a little*. Having passed through the crowd of spectators and guards, one of them whispered something into the ear of Sir Phelim, who made answer in so loud a voice, as to be heard by several hundreds of the people. 'I thank the lieutenant-general for the intended mercy; but I declare, good people, before God, and his holy angels, and all of you that hear me, that I never had any commission from the king for what I have done, in levying, or in prosecuting, this war; and do heartily beg your prayers, all good Catholics and Christians! that God may be merciful unto me, and forgive me my sins.' On this the guards beat off those that stood near the place of execution, and in a few minutes Sir Phelim was no more.

Duc de Harcourt.

The Duc de Harcourt having laid before Louis XVI. an estimate of the annual expense of educating the dauphin, which amounted to 1,800,000 livres, the king threw it on the table with an indignant emotion, and exclaimed, 'I am surrounded by people who seek to deceive me.' The duke became pale and trembling, though he believed the estimate was less than formerly. The king asked if the duke were sure of the exactness of the account? 'Sire,' replied the duke, 'I am certain; and I can assure your majesty, that it is not possible to educate the dauphin in the manner suitable to his rank, with more economy.' The king immediately called for the accounts from 1782 to 1786, which he showed to the duke; by which it appeared, that the education of the dauphin had, during that period, been charged at the sum of five millions and a half per annum. Then turning to the duke, he thanked him for his delicacy and disinterestedness.

Ralegh.

Sir Walter Ralegh exhibited a striking, though much to be regretted, proof of his literary integrity, in the destruction of the second volume of his 'History of the World.' This great man, when confined in the Tower, and preparing his work for the press, was standing at his window, ruminating on the office of an historian, and on the sacred regard which he ought to pay to truth, when of a sudden, his attention was directed to an uproar in the court, in which a man was run through the body with a sword

Next day, an acquaintance of Sir Walter called upon him, a man of whose severe probity and honour Sir Walter was fully convinced; the conversation turned on the affray of the preceding day, which his friend, who had been in some degree engaged in it, related so entirely different from what Sir Walter conceived to be the fact, that had not they known each other too well to doubt their fidelity, it might have led to a dispute. The conversation was therefore changed, and the visitor departed. As soon as he had left the room, Ralegh took up the manuscript of the second volume of his history, then just completed. 'How many falsehoods are here?' said he. 'If I cannot judge of the truth of an event that passes under my own eyes, how shall I truly narrate those which have passed thousands of years before my birth; or even those that have happened since my existence? Truth, I sacrifice to thee.' He then threw his invaluable work, the labour of years, into the fire, and saw every page of it consumed.

Sir Hector Munro.

On the English forces under Colonel Munro encamping at Benares, after the battle of Buxar, an officer brought the colonel word that a Rajah had something very particular to solicit, for which he would give the colonel four lacks of rupees. The request which the Rajah made was, that one Rajah Bulwantsing, who was Zemindar, should be displaced from the collectorship of the country. The colonel answered, 'That he had no instructions to make alterations of any kind, and that if he had, there was no bribe could tempt him to do otherwise than should be best for the public service.' When Colonel Munro was some time after about to quit the army, to return home, Bulwantsing being informed of the obligation he was under to the colonel's public spirit and integrity, waited upon him, and as a token of his gratitude, presented him with a gift of 80,000 rupees, or £10,000.

When examined before the House of Commons in 1772, Colonel Munro declared that this was the only present he had received in the course of five years' command of the army, and that he had refused altogether, at different times, no less than £300,000 for making alterations in the officers of the government.

Marshal the Duke of Berwick.

The character which Montesquieu has drawn of this great man is a model of honour and integrity. He says, 'He scarcely obtained any favours which were not offered to him; and when his own interest was concerned, it was always necessary to push him on. No man ever gave a brighter example of the contempt we ought to have for money. There was a simplicity in all his expenses which ought to have made him very easy in his circumstances; for he indulged himself in no frivolous expense. In the governments he was appointed to, every English or Irish family that was poor, and that had any sort of connexion with any one of his house, had a sort of right to be introduced to him; and it is remarkable, that a man who knew how to maintain so much order in an army, and showed so much judgment in all his projects, should lose all these advantageous talents, when his own private interest was concerned.'

Helvidius.

Vespasian, the emperor, was very anxious to get a law passed which he knew, from the stern integrity of Helvidius, he would be sure to oppose. He therefore sent a message to him, desiring that he would not attend the senate that day. Helvidius sent for answer, 'It is certainly in the power of the emperor to deprive me of my senatorship; but so long as I continue a member of that body, I cannot reconcile myself to neglect my duty by absenting myself from it.' 'Well,' says Vespasian, 'I am content that you shall be there, provided you will be sure not to speak in the debates that shall arise to-day.' Helvidius engaged that he would remain silent, provided his opinion was not asked. 'Nay,' said Vespasian, 'but if you are there, you must be consulted.' 'And if I be,' replied Helvidius, 'I must give my advice freely, according to what I conceive to be just and reasonable.' 'Do that at your peril,' said Vespasian, 'for be assured that if you are against what I propose, your head shall answer for it.' 'Sire,' replied Helvidius, mildly, 'did I ever tell you that I was immortal? If I consider it my duty, consistent with what I owe to the gods, and to my country, to oppose your measure, no threat of personal resentment shall influence me; and if you wreak your vengeance on my head, posterity will judge between us.'

Admiral Russel.

When, in 1792, Admiral Russel was appointed to the command of the fleet that was to oppose that of France, commanded by Mons. Tourville, some of the ministers wished to prevent his being able to attack it, and therefore sent him instructions, which he was not to open till he sailed into a certain latitude. The gallant admiral, disdaining to be sent out thus hoodwinked, hastened from Portsmouth to London, and had a private audience of the king, when he represented to his majesty the fatal consequences that must ensue, if he should meet the French fleet before he arrived at the fixed latitude. The admiral further stated that he believed treachery was intended, for he had been offered a very great bribe, if, in case the fleets met, he would avoid an engagement, or suffer a defeat; he therefore entreated that his majesty would either give him positive orders, or accept his resignation of the command. The king told him to take the offered bribe, and then, with his own hand,

his majesty wrote orders to take, sink, burn, or otherwise destroy as many of the enemy as he should meet. This order being dated posterior to that which the admiral had received from the Admiralty, of course superseded it. He hastened to his command, sailed in quest of the enemy, whom he beat in the famous battle of Cape la Hogue. On his return home, the Lords of the Admiralty called him to account for his not obeying their orders; but he produced those of the king of a later date, to the surprise of those who did not know of his interview with his majesty.

Admiral Rodney.

George II., on his first visit to Hanover, after his accession to the throne, met with such weather on his passage to Helvoetsluys, that his majesty and the Duke of Chandos, who accompanied him, were under the necessity of being personally relieved by Mr. Rodney. The king, thinking highly of the obligation, asked what recompense he should make him? Mr. Rodney replied, 'I am no courtier, and if I were, you have no doubt sufficient claims on me; the only favour, therefore, that I have to ask, is, that you and the Duke of Chandos will stand godfather to my son, who is just born.' This request being instantly complied with, the child was baptized George Brydges. The king afterwards took the boy under his protection, sent him to the navy, and ere long the godson of George II. became the celebrated Admiral Rodney.

The Ship-Money Decision.

It is a remarkable circumstance, that to the virtue of the wife of Judge Creke, and to her disregard of all selfish considerations, in comparison with the honour and duty of her husband, we owe the immortal decision in the case of ship-money—a decision which fixed one of the bulwarks of our constitution, and was of more value than a thousand triumphs. Judge Creke had resolved to give his opinion for this new claim of prerogative; but his wife told him, that 'she hoped he would do nothing against his conscience, for fear of any danger or prejudice to him or his family, and that she would be content to suffer want or any misery with him, rather than be an occasion for him to do or say anything against his judgment or conscience.' We hardly know how to estimate in an age in which judges have nothing to fear, the importance of such an exertion in support of the sacred independence and purity of the judicial character.

East India Influence.

When the state of the East India Company's affairs was brought before Parliament in 1773, and the inquiry into them followed by that celebrated Bill for the new organization of the Company, which caused the downfall of the Coalition Ministry, Colonel Barré, while he approved of investigation, thus honestly admonished ministers of the difficulties in which they would involve the most upright administration, by that multiplicatior of patronage proposed by the bill. 'I love you not,' said the Colonel, with the honest bluntness of a Belisarius, 'I love you not; but in this business, while you conduct yourselves with propriety, I will go with you hand in hand; but seek not power in your researches; aim not at a distribution of offices; you have already enough at your disposal; permit me to say, that you have too much to answer any good purpose; it is by this means that you carry all before you, and that we only come here to know the hour when you order your carriages to be ready! Opposition is dead; and I am left chief mourner over her bier; but let not this, I constrain you, be a motive for your grasping at more power; have no cousins, no younger brothers, no servile dependents, to quarter upon the Company. It was this which impeded our researches during the former agitation of the affairs of the Company. Of this I had a striking proof one day, as I left the House, and was passing through the lobby; I saw a member in close conversation with a man of great influence at that time in the direction. I took the first opportunity of addressing the member. "Pray," said I, "what was you conversing with the director about? Was you endeavouring to get some information relative to the affair now before us?" "O! no," replied the member, "I was soliciting his interest for the provision of an unfortunate young man, a distant relation of mine, whom I am now going to send to the East Indies."'

The Metamorphosis.

Two very intimate friends, one a painter, the other a goldsmith, were benighted near a convent of religious Christians, where they were entertained with great humanity. As these travellers wanted money to continue their journey, the painter, who was a proficient in his art, offered to work for the monastery. He soon possessed his hosts with a high opinion of his talents, and even inspired them with a confidence which they had soon too much reason to repent.

The monks having one night left the sacristy of their church open, the painter and his friend, the goldsmith, went in; and after taking out all the vessels of gold and silver which they found there, absconded with the booty, as fast as possible. Possessed of so much treasure, they determined to return to their own country. When they arrived there, fearing lest the robbery should be discovered, they put all their riches into a chest, and made an agreement, that neither should take any out, without informing the other.

Soon after, the goldsmith married, and became the father of two children. To supply his expenses, which increased with his family, he appropriated the greatest part of the

treasure in the chest to his own use. The painter perceived his treachery, and reproached him with it. The other absolutely denied the fact.

The painter, provoked at his perfidy, determined to punish him for it; but to be more certain of his revenge, he pretended to believe everything his associate swore. Meanwhile he applied to a huntsman, a friend of his, to procure him two young bears alive. When he had them in his possession, he ordered a wooden statue to be made, so much resembling his associate the goldsmith in every respect, that the eye was deceived. He then accustomed the bears to eat out of the hands of the statue. He led them every morning into the room where he kept it; and, as soon as they saw it, they always ran and eat the victuals which were put in its hands.

The painter employed many weeks in teaching them this exercise. As soon as he saw the two bears were perfect in their parts, he invited the goldsmith and his two children to supper. The feast being prolonged to midnight, the goldsmith and his two children lay at their host's. At daybreak, the painter dexterously conveyed away the two children, and in their place, substituted the two bears.

How much was the father, on waking, surprised to find them in the room instead of his two children! He cried out dreadfully. The painter ran to him, and appeared greatly astonished. 'Alas!' said he, 'I fear you must have deserved so great a punishment as this metamorphosis from heaven, for some very extraordinary crime.' After a little reflection, however, the goldsmith was not to be deceived by what his friend said; but being convinced that he was the author of the metamorphosis, he obliged him to appear before the Cadi, and there accused him of having stolen his children.

'My lord,' said the painter, 'it is very easy for you to know the truth; order the two bears to be brought here; and if, by their gestures and caresses, they distinguish the 'complainant from the rest of the company, you cannot doubt of their being really his children.'

The Cadi consented to make this trial. As soon as the two little bears, whom the painter had made to fast two days before, saw the goldsmith, they ran to him, and licked his hands. So extraordinary a sight astonished the Cadi, who was so embarrassed, that he durst not pronounce sentence.

The goldsmith, confused, returned to the painter, and on his knees confessed his treachery, conjuring him to pray to God to restore his children to their natural form. The painter, pretending to be affected with what he said, passed the night with him in prayers. He had before taken away the two bears, and in their place, conveyed the two children, whom he had hid till then. The painter conducted their father into the room where they were, and returning them to him, said, 'God has heard my feeble prayers; learn from this time to keep strictly to your engagements.'

Admissibility of Lying.

It is the opinion of many learned, and even religious, men, that in some cases it may not only be lawful, but commendable, to tell a lie; as, for instance, where it may tend to the preservation of one's own life, or that of another, when it is sought to be taken away without any just cause. The following anecdote, however, must suggest some strong doubts on this subject. It shows that where, according to common notion, a lie was the only way of saving a man's life, the safety of that life was equally well secured by telling the truth; and that there can be nothing so inexpedient in the sight of men, which God, 'in whose hands are the issues of life,' may not turn to the justification of his own wisdom and truth. In the time of the religious persecutions in Scotland, a clergyman being hotly pursued by a party of Claverhouse's soldiers, took refuge in a mill. The miller hid him behind what is called the hopper. Scarcely was he concealed, when his pursuers were at the mill door. They demanded of the miller, whether the 'psalm-singing hypocrite,' of whom they were in search, was under his roof? 'No, he is not,' said the miller. 'Thou liest,' said one of the soldiers; and with that, gave the poor man a blow on the head, which had almost knocked out his brains. The party proceeded to make a strict search about the mill; but to no purpose, for they happily overlooked the corner in which the clergyman lay concealed. On this they took their departure, and the clergyman descending from his hiding-place, began with the miller in this strain: 'Oh, Robin, why did you tell a lie? You see you have got a broken head by it. It is true I have escaped—but'— Here he was interrupted by the noise of a number of horses' roofs, and remounted instantly behind the hopper. It announced the return of the troopers, who had been informed, that notwithstanding their search, the object of it was still concealed in the mill. 'Well,' said they, 'is Mr. —— here now?' The miller, after hesitating a little, replied, 'Yes, yes; I shan't get my head broke again for saying he is not.' The troopers believing that he only said so to save himself from another beating, did not put themselves to the trouble of a second search, but went away abusing the miller most lustily, as a man who would swear anything.

Tecumseh.

General Brock once publicly took the sash from his waist, and placed it round the body of the Indian warrior Tecumseh. The chief received the honour with evident gratification; but was the next day seen without his sash. General Brock, fearing something had displeased the Indian, sent his interpreter for an explanation. The latter soon returned with an account that Tecumseh, not wishing to wear a mark of distinction, when an older, and, as he said, an abler, warrior than himself was present, had transferred the sash to the

Wyandot chief, Round-head. Such a man was the unlettered Tecumseh, and such a man have the Indians for ever lost. He has left a son; who, when his father fell, was about seventeen years of age, and fought by his side. To this son his present majesty, in 1814, sent a present of a handsome sword, as a mark of respect for the memory of his father.

A Way to avoid Bankruptcy.

In 1771, a tradesman of respectability in the city of London, finding that, through the extravagance of his wife, he was approaching to a state of bankruptcy, called together his creditors. 'Gentlemen,' said he to them, 'many of you are holders of bills, that shortly you will call upon me to discharge. They amount, collectively, to a very considerable sum. You, I doubt not, have perceived, that I have lately launched out into a shameful extravagance of living. A town and country house, and the expense of a phaeton, have so far involved me in difficulties, that I find it will be quite impossible for me punctually to answer your demands; and I shudder at the thought of bankruptcy. Give me, therefore, two years to retrieve myself; and I will immediately give up my country house, and my phaeton, and retrench the number of my servants, by which I shall confine myself to a mode of living more suitable to the rank and character of a tradesman.' The creditors were so pleased with this frank and singular mark of integrity, that they not only cheerfully acceded to his proposal, but desired that he would take his own time, and not bind himself by any terms, to a deed which circumstances might prevent him from fulfilling. He, however, renewed all his securities, for the time he had fixed, and by industry and economy, not only paid the whole of his creditors, but rose once more to affluence.

Shaftesbury.

The character of the Earl of Shaftesbury has been very unjustly assailed by Hume, and that upon the most fallacious evidence; later historians have, however, done justice to the memory of this great man, and vindicated his character from the aspersions cast upon it. Though Shaftesbury had many enemies, yet several of his contemporaries appreciated the honour and independence of his character. Andrew Marvell, so famous for his own political integrity, alluding to Lord Shaftesbury's defence of the Test Act, observes, 'Upon this occasion it was, that the Earl of Shaftesbury, though then Lord Chancellor of England, yet engaged so far in defence of that Act, and of the Protestant religion, that in due time it cost him his place, and was the first moving cause of all those misadventures and obloquy which he since lies under.'

The Earl of Shaftesbury always disdained to disguise his own sentiments, in complaisance to the king or to the people. 'I do not know,' said he, in one of his speeches in the House of Lords, 'how well what I have to say, may be received; for I never study either to make my court, or to be popular. I always speak what I am commanded by the dictates of the spirit within me.'

In the high stations which he filled, his virtues, if we can give credit to the testimony of his contemporaries, were as conspicuous as his talents. His renown was extended far beyond the limits of his native country. On his advancement to the chancellorship, Mr. Croustom, a Swede of high distinction, who had been resident in England, thus congratulated his lordship: 'This preferment and dignity, my lord, was due long since to your high merits; and I do humbly assure your excellency, it is generally believed here, the interest of this, and your, nation, will flourish under the wise conduct of such a renowned chief minister of state as you are.'

Though Lord Shaftesbury was not bred to the profession of a lawyer, yet none of his decrees in chancery were ever reversed; and amidst the violence and madness of party rage, Dryden himself, in his famous political satire of 'Absalom and Ahitophel,' could not refuse to pay a tribute of praise to the moral and judicial integrity of his character:

'In Israel's court ne'er sat an Abethdin,
With more discerning eyes, and hands more clean:
Unbrib'd, unsought, the wretched to redress,
Swift of dispatch, and easy of access.'

Rare Self-Denial.

The Emperor of Germany, Joseph II., having a vacant office, which he wished to confer on the son of Count de Palsy, intimated his intention to the father. The count thanked his imperial majesty for his kindness, but begged leave to observe, that his son already possessed a considerable fortune, and had great expectations; and he thus had no occasion for an addition to his income. The count humbly suggested whether the place might not be more acceptably conferred on some father of a family, whose slender income would render it a desirable object. The emperor still pressed the office, when the count finally addressed his sovereign, saying, 'Sire, I consent that my son should accept the appointment which you design to honour him; but I implore your majesty to permit the salary annexed to it, to be assigned to some person less fortunate in circumstances.' The emperor, sensibly affected by such an instance of true greatness of mind, consented to the count's request: the place was given to his son, and the profits appropriated to the aged father of an impoverished family.

The Gunpowder Harvest.

About a century ago, when the Missouri Indians had as yet had but little intercourse with Europeans, a traveller, or hunter, pene-

trated into their country, made them acquainted with fire-arms, and sold them muskets and gunpowder. They went out a hunting, and got great plenty of game, and of course many furs. Another traveller went thither some time after, with ammunition; but the Indians having still plenty on hand, he found them but little disposed to barter with him. In order to whet their appetite for his commodities, without much troubling his head about the consequences which might result to succeeding travellers, he fell upon the following odd expedient. The Indians being naturally curious, had expressed a desire to know how powder, which he called *grain*, was made in France. The traveller made them believe it was sown in Savannah, and that they had crops of it, as of indigo or millet in America.

The Indians were highly pleased with this information, and sowed all the gunpowder they had left; this obliged them to buy that of the Frenchman, who got a considerable quantity of beaver and otter skins, &c., in return, and afterwards went down the river to the Illinois, where M. de Tonti commanded.

The Indians went from time to time to the savannas, to see if the powder was growing; they had placed a guard there to hinder the wild beasts from spoiling the field! It was not long before they began to suspect the trick which had been played upon them; and when the season passed without any crop appearing, no doubt of the imposture remained on their minds. The Indians, however, can be deceived but once, and they always remember it. Some time afterwards, the author of the cheat, though he did not choose to pay them a second visit himself, sent a partner of his to the Missouri, with a very excellent assortment of goods. The Indians, somehow or other, found out that this Frenchman was associated with the man who had imposed upon them; but still said nothing to him of the perfidy of his friend. They gave him the public hut, which was in the middle of the village, to deposit his bales in; and there they were all ostentatiously laid out for the purpose of barter. The persons who had been foolish enough to sow gunpowder, now collected together, and entering confusedly into the Frenchman's store, each helped himself to what pleased his fancy, and in the twinkling of an eye, the whole stock disappeared. The Frenchman complained loudly of these proceedings, and went to the great chief to demand redress. The chief answered him very gravely, that he should have justice done him; but for that purpose, he must wait for the gunpowder harvest, his subjects having sown that commodity by the advice of his countryman; that he might believe, upon the word of a sovereign, after that harvest was over, he would order a general hunt, and that all the skins of the wild beasts which should be taken, should be given in return for the important secret which the other Frenchman had taught them.

The outwitted trader alleged that the ground of the Missouri was not fit for producing gunpowder, and that they ought to have known that France was the only country where it succeeds. All his reasoning, however, was useless: he returned much lighter than he went, and not a little ashamed of having been so corrected in a point of moral duty, by a people regarded as mere savages.

Toussaint L'Ouverture.

When Toussaint L'Ouverture was confirmed by Bonaparte, then First Consul of France, in the chief command of St. Domingo, a British force, under General Maitland, still remained in the occupation of several parts of the island. General Maitland being now persuaded that the reduction of St. Domingo was utterly hopeless, signed a treaty with Toussaint, for the evacuation of all the posts which he held. The negro chief then paid him a visit, and was received with military honours. After partaking of a grand entertainment, he was presented by General Maitland, in the name of his majesty, with a splendid service of plate, and put in possession of the Government House, which had been built and furnished by the English. General Maitland, previous to the disembarkation of his troops, returned the visit at Toussaint's camp; and such was his confidence in the integrity of his character, that he proceeded through a considerable extent of country, full of armed negroes, with only three attendants. Roume, the French commissioner, wrote a letter to Toussaint on this occasion, advising him to seize his guest, as an act of duty to the republic. On the route, General Maitland was secretly informed of Roume's treachery; but in full reliance on the honour of Toussaint, he determined to proceed. On arriving at headquarters, he was desired to wait. It was some time before Toussaint made his appearance; at length, however, he entered the room, with two open letters in his hand. 'There, general,' said he, 'before we talk together, read these; one is a letter from the French commissary; the other is my answer. I could not see you till I had written the latter, that you might be satisfied how safe you were with me and how incapable I am of baseness.'

Ninon de L'Enclos.

The celebrated Ninon de L'Enclos consulted nothing but taste in love; but this was not the case in her friendships. She knew that a mutual confidence, which arises from this sentiment, and which is its greatest blessing, cannot subsist if it be not founded in the laws of honour, seldom practised in society; and she was, moreover, scrupulously tenacious of her word. M. de Gourville being a strenuous partizan of the great Condé, was banished. On the eve of his departure, he paid a visit to Mademoiselle de L'Enclos, with whom he was enamoured, and by whom he was beloved; and brought, at the same time, twenty thousand crowns in gold, which

he entreated her to keep for him till his return. Being unwilling, however, to trust all his effects with one person, he went and deposited a like sum in the hands of an ecclesiastic, who was held in high veneration for his sanctity.

At the end of a few months, Ninon, as usual, transferred her affection to a new lover. The unhappy Gourville, wandering in a foreign land, learnt this melancholy news, and concluded that the twenty thousand crowns in her hands were irretrievably lost. On his return to Paris, within a year after his exile, instead of alighting at Mademoiselle de L'Enclos's, his first business was to wait upon the priest, with whom he judged one portion at least of his property was secure; but, to his utter astonishment, the pious villain denied that he had received any such deposit. Gourville thus cruelly cheated, imagined Ninon would treat him in the same manner; he even dreaded waiting upon her, lest he should be compelled to hate and despise the object he had once most ardently loved. Ninon being informed of Gourville's return, was piqued at his silence. She sent for him, and he waited upon her. 'Sir,' said she, at the beginning of their interview, 'a great misfortune has happened to me during your absence; *I have lost*' ——— At these words, Gourville concluded that his conjectures were but too justly grounded. 'I have lost the inclination I had for you: but I have not lost my recollection, and here are the twenty thousand crowns with which you entrusted me; they are still in the same casket in which you yourself locked them. Take them with you; but do not persist to claim a heart which I can no longer dispose of in your favour; I have nothing more in store for you, but the most sincere friendship.'

Raising the Price of Bread.

Some years ago, the bakers of Lyons thought that they could prevail on M. Dugas, the Provost of the merchants in that city, to befriend them at the expense of the public. They waited upon him in a body, and begged leave to raise the price of bread, which could not be done without the sanction of the chief magistrate. M. Dugas told them, that he would examine their petition, and give them an early answer. The bakers retired, having first left upon the table a purse of two hundred louis d'ors.

In a few days, the bakers called upon the magistrate for answer, not in the least doubting but that the money had very effectually pleaded their cause. 'Gentlemen,' said M. Dugas, 'I have weighed your reasons in the balance of justice, and I find them light. I do not think that the people ought to suffer under a pretence of the dearness of corn, which I know to be unfounded: and as to the purse of money that you left with me, I am sure that I have made such a generous and noble use of it, as you yourselves intended: I have distributed it among the poor objects of charity in our two hospitals. As you are opulent enough to make such large donations, I cannot possibly think that you can incur any loss in your business; and I shall, therefore, continue the price of bread as it was before I received your petition.'

Upright Commissioner.

In March, 1761, Mr. Sumner was appointed, by the Governor and Council of Bengal, to take charge of the company's affairs in the province of Burdwan, and to make the necessary enquiries into the state of the revenues, so as to enable them to form a settlement with the Rajah for the ensuing year. While he was on his way to Burdwan, the Rajah sent agents to Calcutta, who represented, that of late years, the revenues received by the Rajah for the company, had scarcely exceeded eighteen lacks of rupees, but offered to settle, for the following year, at the rate of twenty-four lacks. The governor and council thought this offer so advantageous, that they had resolved to accept it, and wrote accordingly to Mr. Sumner, desiring him to suspend his enquiry, and return to Calcutta. Mr. Sumner did return to Calcutta, but informed the governor and council, that he had seen enough in the course of his journey through Burdwan, to convince him that he could yield a much larger revenue than what the Rajah offered. A proposal was, accordingly, made in council, for the renewal of the commission to Mr. Sumner, to enquire into the fact; and such was the Rajah's dread of the result, that on the morning of the day on which it was to be discussed, an agent of his waited on Mr. Sumner, and offered him four lacks (400,000) of rupees, for his own private use and benefit, and to be paid down immediately, if he would retract, or so qualify his statements, as to leave the council at liberty to conclude the arrangement to which they were previously disposed to accede. Mr. Smith, another member of the council, was also offered two lacks of rupees, to use his influence with Mr. Sumner not to stir in the affair; nay, so much had the Rajah the gaining of this point at heart, that Mr. Smith was told there was nothing Mr. Sumner could ask, that would be considered too great for his good will. Both Mr. Sumner and Mr. Smith, however, treated the proposal as it deserved; the commission for enquiry was renewed; and after proceeding to Burdwan, Mr. Sumner returned to Calcutta, with a voluntary offer from the Rajah, to pay thirty-two lacks and a half of rupees as the year's revenue.

Sepoy Allegiance.

In the character of the Madras native army, nothing is more remarkable than the unconquerable attachment of the men to the

British service. Many are the instances of it upon record, and of these none is more striking than that of Synd Ibrahim, commandant of the Tanjore cavalry, who was made prisoner by Tippoo Sultan, in 1781. The character of this distinguished officer was well known to his enemy; and the highest rank and station were offered to tempt him to enter into the employment of the state of Mysore. His steady refusal caused him to be treated with such rigour, and, as his fellow prisoners (who were British officers) thought, was attended with such danger to his life, that they, from a generous feeling, contemplating his condition as a Mahometan, and a native of India, as in some essential points different from their own, recommended him to accept the offers of the sultan; but the firm allegiance of Synd Ibrahim would admit of no compromise, and he treated every overture as an insult. His virtuous resolution provoked, at last, the personal resentment of Tippoo; and when the English prisoners, in 1784, were released, Synd Ibrahim was removed to a dungeon in the mountain fortress of Couly Droog, where he terminated his existence.

Ibrahim's sister, who had left her home, in the Carnatic, to share the captivity of her brother, was subsequently wounded in the storming of Seringapatam. She, however, fortunately recovered, and the government of Fort St. George granted her a pension of fifty-two pagodas and a half per month, or £250 per annum, being the full pay of a native commandant of cavalry. A tomb was also erected at the place where Synd Ibrahim died, and government endowed it with an establishment sufficient to maintain a fakeer, or priest, and to keep two lamps continually burning at the shrine of this faithful soldier.

Fabricius.

When the physician of Pyrrhus offered to Fabricius to poison his master, the noble Roman general sent the traitor's letter to Pyrrhus, saying, 'Prince, know better for the future, how to choose both your friends and foes.' To requite such an act of generosity, Pyrrhus released all the Roman prisoners; but Fabricius would only receive them on condition that he would accept an equal number in exchange; 'for,' said he, 'do not believe, Pyrrhus, that I have discovered this treachery to you out of particular regard to your person, or for the hope of advantage, but because the Romans shun base stratagems, and will not triumph but with open force.'

Sir Charles Knowles.

Admiral Knowles had permission from his late majesty to go to Russia, in order to put the navy on a respectable footing. Among the many abuses that required reformation, he found some very enormous ones in the article of clothing the seamen. He represented the case to the empress, who examining his report, said, 'I see, admiral, how much I am imposed upon by those who have had the clothing of my fleet. I wish now to give you the contract, as I am sure I cannot place it in better hands, and you shall only be accountable to myself.' The admiral, with that disinterestedness which strongly marked his character, replied, 'Your majesty does me the highest honour in so signal a mark of your confidence; but the profits that would be supposed to arise from such an extensive contract, would give cause of envy, and make it be imagined I sought to point out abuses, merely in order that I might serve myself. Besides such a mark of your imperial favour to a foreigner, might create jealousies, and injure the service of your majesty.'

Royal Remembrancer.

Yu, Emperor of China, had a minister who never failed to tell him of his faults with the freedom of a friend; this was so frequent, that the emperor became displeased, and determined to rid himself of so importunate a counsellor. The queen, his mother, being informed of it, instantly presented herself to him, and wished him joy. 'Joy,' said the emperor, 'of what?' 'Why, my son,' said she, 'of a circumstance that has hardly ever happened to any monarch upon earth; you are in possession of a subject, who has the courage to admonish you of your faults; and who, in that very honest quality, is the finest courtier, and the most artful flatterer: since he thus insinuates, that you have the virtue and greatness to hear it.'

Fate of Perfidy.

When Tissaphernes, finding himself superior in forces, violated the peace he had sworn to observe, and commenced hostilities against Agesilaus, the latter said, 'I am very happy at this event, because Tissaphernes, by his perfidy, has engaged the gods on my side.' The result was, that Agesilaus came off triumphant, and Tissaphernes lost the battle and his life. 'How could it be otherwise?' said Agesilaus, 'it is a strange delirium in those who are making war against heaven, to expect the stars should be favourable to their designs.'

Prince Frederick of Wales.

In 1735, a deputation from the Quakers, waited on Frederick, Prince of Wales (father of George the Third), to solicit his interest for the tithing bill. The prince replied, 'That as a friend to liberty in general, and toleration in particular, he wished that the Society of Friends might meet with support; but that as for himself, it did not become his station to influence his friends, or direct his servants, he wished to leave them entirely to

their own consciences and understandings, which was a rule he had hitherto prescribed to himself, and proposed through his whole life to observe.'

Mr. Andrew Pitt, who was one of the deputation, replied in the name of the body, in the following terms; 'May it please the Prince of Wales, I am greatly affected with thy excellent notions of liberty, and am still more pleased with thy answer, than if thou hadst granted our request.'

Venetian Inflexibility.

Although the Venetian government was odious in the severity of its laws, yet their execution was strictly impartial. This was thought essential to the well-being and very existence of the state. For this, all respect for individuals, all private considerations whatever, and even every compunctious feeling of the heart, was sacrificed. To execute law with all the rigour of justice, was considered as the chief virtue of a judge. This rigid integrity in the administration of justice, has often created very distressing scenes.

In the year 1400, while Antonio Venier was Doge, his son having committed an offence, which evidently sprung from mere youthful levity, was condemned in a fine of a hundred ducats, and to be imprisoned for a certain time. While the young man was in prison, he fell sick, and petitioned to be removed to a purer air. The Doge rejected his prayer, declaring that the sentence must be executed literally, and that he could not make any exception to the general law, in favour of his own son. The youth was much esteemed, and many applications were made to the Doge, that the sentence might be mitigated, on account of the danger which threatened him; but the father was inexorable, and the son died in prison.

A similar instance occurred in the case of Carlo Zeno, who was accused by the Council of Ten, of having received a sum of money from Francis Carraro, son of the Seignior of Padua, contrary to an express law, which forbade all subjects of Venice accepting any salary, pension, or gratification, from any foreign prince or state, on any pretext whatever. This accusation was grounded on a paper, found among Carraro's accounts, when Padua was taken by the Venetians. In this paper was an article of four hundred ducats, paid to Carlo Zeno; who declared in his defence, that while he was by the senate's permission, Governor of the Milanese, he had visited Carraro, then a prisoner in the castle of Asti; and finding him in want of common necessaries, he had advanced to him the sum in question; and that this prince, on his liberation and return to Padua, had repaid the money, which was entered in the account.

Though Zeno was a man of acknowledged candour, and of the highest reputation, who had commanded the fleets and armies of the state with the most brilliant success; yet neither this, nor any other consideration, could induce the court to depart from the strict letter of the law. They owned that from Zeno's integrity, there was no reason to doubt the truth of his declaration; but the assertions of an accused person were not sufficient to efface the force of the presumptive circumstances which appeared against him. His declaration, it was said, might be convincing to those who knew him intimately, but was not legal evidence of his innocence; and they adhered to a distinguishing maxim of the court, that it is of more importance to the state to intimidate everyone from even the appearance of such a crime, than to allow a person against whom a presumption of guilt remained, to escape, however innocent he might be. Zeno, therefore, was compelled to submit to the severity of the law, which condemned him to two years' imprisonment.

The case of young Foscari, the son of the Doge of Venice, who fell a victim to the severity of the Venetian law, is well known; though the youth was innocent of the crime with which he was charged, and his father was Doge; yet such was the odious inflexibility of the Venetian court, that the father caused no relaxation of its severity to be extended to him, but only entreated him to submit to the law of his country.

Magnanimous Heir at Law.

M. Bailly, wine merchant to the Queen of France, was celebrated for his economy and industry, by which he amassed a large fortune. Being taken suddenly ill, he declared that the lady who had always been thought to be his wife, was not married to him, and that, in consequence, the two children he had by her, were not his heirs. In consequence, his wealth returned to his family; but he left, by will, an annuity of 2000 livres to the lady; and to each of his children, 1200; particularly entreating his brother, Chevalier Bailly, who was his heir, not to oppose this part of his will.

The chevalier was not less surprised at the discovery of his brother not being married, than he was shocked at such a disposal of his property. He remonstrated with his brother on the injustice of depriving them of his wealth, and assured him, that he should look upon himself as nothing but a robber, if, by the laws of succession, he took any part of the property. He entreated him to alter his resolution, and told him, that there was sufficient time before his death to repair his fault, by marrying the lady, which was a reparation he owed to her; but M. Bailly would not listen to these remonstrances.

The chevalier, however, would not give up his point, but continually urged his brother to an act of honour and justice. Madame Bailly, his mother, who could not leave her house, wrote to her dying son, supplicating him not so far to wound her delicacy, as to let a wo-

man and her children live in dishonour, who hitherto had always been respected and esteemed; and pressed him to consider that the children were his.

M. Bailly at last yielded to the entreaties of his friends; and the archbishop was prevailed upon to grant a dispensation for the marriage, and a permission for the chevalier to divest himself of the immense wealth left him by his brother. The marriage was performed, and M. Bailly died a few days afterwards.

The other relations and legatees, who took no part in the praiseworthy action of the chevalier, disputed the validity of the marriage; but the chevalier spared neither pains nor expense to support the widow; and discovered as much zeal to deprive himself of riches, as his opponents took to possess themselves of them. A verdict was obtained for the widow and her family. The chevalier, full of joy, hastened with the result to his sister, and informed her, that her marriage was declared valid, and that she was possessed of a fortune of £150,000 sterling.

Edict of Constantine the Great.

Constantine the Great was so convinced of the necessity of integrity in the offices of state, that he issued a proclamation, offering every facility to the detection of any corrupt practices that might take place. This edict, which deserves to be engraved on the gates of all royal palaces, was as follows:

'To all our subjects throughout the provinces of the Roman empire. If there be an individual, of what place, condition, or quality soever, who can fairly and substantially convict any one of our judges, generals, favourites, or courtiers, of being guilty of any injustice or corrupt practices in the discharge of their respective trusts, let him, with all possible freedom and security, approach the throne, and appeal to us. We ourselves will hear his accusations with condescension and patience; and if he make good his allegations, we shall be happy and eager to do ourselves and our people justice on the man who shall be found to have thus imposed on us by specious but deceitful counsels. And for his encouragement who shall make so useful a discovery, we will amply reward him with honours and riches. So may Divine Providence ever protect our royal person, and make us happy in the prosperity of the empire.'

Corsican Faith.

Two grenadiers of the regiment of Flanders, in garrison at Ajaccio, deserted, and penetrating into the interior of Corsica, sought shelter from pursuit. Chance had brought their colonel, who had been out hunting, into the track of the two grenadiers, who seeing him, ran into a swamp, among some bushes. A shepherd had observed them, and with his finger pointed out their hiding-place. The colonel, who did not comprehend the sign he was making, asked him what he meant. The shepherd obstinately kept silence, but continued to direct him with eyes and finger to the bushes. At length the people with him went to the place so pointed out, and discovered the heads of the deserters, who were up to the neck in mud. These unfortunate men were instantly seized, carried to Ajaccio, tried by a court-martial, and condemned to be shot the next day. The sentence was executed. The shepherd, to whom the colonel had given a gratuity of four louis d'ors, could not for joy keep it secret, and divulged his adventure. The shepherd's own family heard of it, and shuddered with horror. All his relations assembled, and decided that such a monster was not fit to live, as he had dishonoured his country and family by receiving the price of the blood of two men, innocent, at least, as to him. They sought him out, seized him, and led him close under the walls of Ajaccio. There, having provided him a priest to confess him, they shot him without further ceremony, much in the same manner, and about the same time, as the French had shot their two deserters. After the execution, they put the four louis d'ors into the hands of the priest, whom they commissioned to return them to the colonel. 'Tell him,' said they, 'we should think we polluted our hands and our souls were we to keep these wages of iniquity. None of our nation will touch this money'

Chinese Mandarins.

In China the mandarins, by a fundamental law of the empire, are allowed to tell their monarch, in respectful but plain terms, whatever they think is wrong in his conduct; and there are many instances of their having executed this privilege at the hazard of their lives. One remarkable case of this sort occurred during the reign of one of the emperors of China, who was very obstinate and imperious, and whose conduct was directly opposed to the precepts of the great Confucius.

This had long been observed and regretted by the mandarins, when one of the wisest and most learned of that body demanded an audience, and having told his prince boldly what he conceived was wrong in his conduct, pointed out to him the bad effect it had on the public mind, and the fatal consequences likely to arise from its continuance. The emperor, fancying he possessed 'the right divine to govern wrong,' instead of listening to the sage advice of the mandarin, ordered him to be put to death for what he termed his insolent deportment. The next day another mandarin demanded an audience, made the same remonstrance as the first, and met with the same fate. The day after, a third mandarin, not intimidated by the fate of those who had preceded him, went and remonstrated with the emperor, not on those acts of cruelty of which he had been guilty, in condemning

to death his bold and faithful advisers, but in neglecting to reform those abuses of which they had complained. To show that he was prepared for the fate that awaited him, he ordered a funeral palanquin to follow him, and wait at the gate of the palace. In his audience with the emperor he entreated him, as he valued his crown, that he would not drive his subjects to open rebellion by his continued acts of injustice, and that his reign would be the most disgraceful of any recorded in the chronicles of China. The emperor, incensed at such bold language, ordered the mandarin to be executed immediately, with all the torture that ingenuity could suggest.

The mandarins now assembled in a body, and having deliberated on the course they should pursue, came to the resolution that, let the consequences be ever so fatal, they would not see their prince persist in a line of conduct which would terminate in the most indelible disgrace to himself, and render the fundamental principles of the government utterly useless and ineffectual. They determined, therefore, by lot, what member of their body should next go and wait upon the emperor. Each man appointed went and did his duty, several fell victims to the tyranny of the emperor, until at length his eyes were opened to the invincible loyalty and fidelity of the mandarins. Conscious of his error, he not only made a thorough reformation, but ordered most magnificent monuments to be built at his own expense over the bodies of those honest and intrepid mandarins who had fallen a sacrifice to his resentment, lamenting at the same time that all the power he was possessed of could make no adequate compensation for the loss of so many faithful subjects, who had gloriously preferred his honour and the welfare of their country to every other consideration.

The Marquess of Wellesley.

When the present Marquess of Wellesley succeeded his father in the title of Earl of Mornington, he found that he died in debt to the amount of several thousands of pounds; and although the paternal estate was small, and he was not legally responsible for any of these debts, yet he determined to discharge the whole, which, by living a few years with the most rigid economy, he was enabled to do.

Among the creditors of the deceased earl was one who applied for the payment of £150. The young lord, upon examination, found that it had been transferred by a poor old man, to whom it was originally due, to the present possessor, for the small sum of £50. 'I will deal justly with you,' said his lordship, 'but I will do no more; here is the £50 you paid for the bond, and legal interest for the time it has been in your possession.' The holder, knowing that he could not strictly claim a shilling, was content with not losing anything. But the noble lord, who thus gave an early proof of that honour and integrity which he has since so largely displayed in offices of the highest trust, did not stop here; he sought out the original holder of the bill, and finding him poor, paid him the whole sum, with a large arrear of interest.

The Sultan Sandjar.

The East has seen few princes reign so renowned for equity as the Sultan Sandjar, son of Melckchahle Selgiucides, as will appear by the following narrative.

The Sultan Sandjar, after a bloody war, in the course of which he had given the most striking proofs of valour and ability, entered the city of Zalika in triumph, followed by his victorious army, and met by his people without the walls, to testify their joy for his safe return. In the neighbourhood of this city was a cupola of prodigious height, supported by forty marble columns. As the troops marched off at the foot of this dome, the son of a poor dervise, the better to observe them pass along, was mounted upon the top of it. The sultan, passing near this building, perceived something perched upon the very extremity, and imagining it to be a large bird, had a mind, being expert with the bow, to show his dexterity to the people; he let fly an arrow with so much force that it reached the boy, and brought him, headlong to the ground, covered with blood. What was the astonishment, or, rather, what was the sorrow and despair of the prince when he beheld the shocking spectacle. He immediately quitted his horse, and throwing himself on the body of the youth, expressed the deepest grief. He sent directly for the youth's father, and taking him by the hand, conveyed him to the tent, where shutting himself up with the dervise alone, then taking a purse of gold, and laying his naked sabre upon the table by it—'You behold in me,' said he to the dervise, 'the murderer of your son. I might vindicate myself by assuring you that I did not premeditatedly design to kill him, but my crime, by being involuntary, is not the less afflictive to you, as it loads you with the heaviest calamity a father can suffer. You know the law; if, agreeable to the liberty it gives you, you permit me to commute for the blood of your unhappy son, there is the gold; but if resolved to enforce the utmost rigour of the law, you require blood for blood, behold my sabre, take away my life; I have taken the precaution that you may have nothing to fear in quitting my tent.' 'Ah! my lord,' cried the dervise, throwing himself at the monarch's feet, 'if you are above the rest of mankind in dignity, you surpass them yet more in equity. God forbid that I should raise a sacrilegious hand against the life and soul of his kingdom. My unfortunate son has undergone the melancholy lot written from the beginning of time in the book of destiny; your majesty is not guilty of his death. Far from receiving the price of it, I should esteem myself happy if, by the sacrifice of my own life, I could preserve that of a prince good and equitable as your majesty.' 'Your disinterestedness,'

answered the sultan, in astonishment, 'merits reward, and I appoint you governor of the city of Zalika. Men who surpass others in noble sentiment are born to command them.'

Scotch Servant.

In the negotiations between the courts of England and Spain, King James the First, then at Theobalds, was one day much vexed at missing some important papers which he had received, relative to the marriage of his son to the Spanish princess. On recollection, he was persuaded that he had given them to the care of his old servant, Gib, a Scotsman, who was one of the gentlemen of the bedchamber. Gib, on being called, declared humbly and firmly that no such papers had ever been given to his care; which so enraged the king, that he kicked him as he bent down before him. 'Sir,' exclaimed Gib, instantly rising, 'I have served you from my youth, and you never found me unfaithful; I have not deserved this from you, nor can I live longer with you since my honesty is disputed. Fare ye well, sir, and I will never see your face more.' Poor Gib instantly set off to town. No sooner was the circumstance known in the palace than the papers were brought to the king by Endymion Porter, to whom he had given them. His Majesty then asked for Gib, and being told that he was gone, ordered his servants to post after him and bring him back, vowing that he would not sleep until he had seen him, and made some reparation for the wrong he had been guilty of in suspecting so faithful a servant. When Gib entered the royal apartment the king ran to embrace him, then, kneeling down, begged his pardon, nor would he rise from this humble posture till he had compelled the deeply wounded but now astonished servant to pronounce the word of absolution.

Cicero.

In all the offices which Cicero filled, he was guided by a principle of the strictest honour, whether it was as governor, as judge, or as a pleader. In the office of prætor, it fell to his lot to act as judge upon actions of extortion and rapine, brought against governors of provinces; and in this office he acquired great reputation for integrity, by condemning L. Macer, a Roman of prætorian dignity. At the expiration of his prætorship, Cicero declined accepting any foreign province, which was the usual reward of that magistracy, and the chief advantage to which the prætors generally looked in accepting the office.

When Cicero was afterwards induced to accept the government of Cilicia, he formed the noble resolution of practising, in his provincial command, those admirable rules which he had previously drawn up for others, and from an employment to which he seems to have been totally averse, of gaining new glory, by leaving his administration as a model of justice and integrity to all succeeding proconsuls. In a letter to his friend Atticus, he thus describes his government:

'I perceive that my moderation and disinterestedness give you pleasure; but how would it be enhanced, had you been here in person? Many cities had the whole of their debts cancelled; many were greatly relieved; while all of them being judged by their own laws, and in their own forms, recovered their spirits by thus recovering their constitution. I have given those cities a power of keeping themselves free of debt, or making their debts very easy, by two ways: the one, that during my whole government, I have not put them to, and I speak without a figure, one farthing expense: I repeat it, not to a single farthing. It is incredible how many cities have discharged their debts from this single circumstance. The other way was, that they were greatly plundered by those among the natives, who, for ten years past, had been their magistrates, and who did not scruple to acknowledge the fact; and, therefore, to prevent a public censure, with their own hands returned the money to the public. By these means, the subjects, without any difficulty, have paid to our farmers the revenue of all the land-tax for this term (of which, till then, they paid nothing) and their arrears of the last.'

If all the governors of the Roman provinces could, with equal truth, have given a similar account of their administrations, how many millions of human beings would have been rendered happy! The conduct of Cicero in this instance, as well as in many others, proves that he delighted in acts of justice.

Cato bore evidence to his integrity as a governor; when Cicero, who was no general, made some successful movements against the Parthians, and gained advantages over the inhabitants of Mount Amanus, he returned home with the laurelled lictors; his friends claiming the honour of a triumph, and soliciting a decree of thanksgiving. When the question for this decree was discussed in the senate, Cato rose, and expressed his opinion that the military achievements of the commander little deserved notice; but that his disinterested conduct as a governor was such, that if triumph were decreed to virtues as well as to victories, he merited a thousand.

Of this fine compliment, bestowed by so great a man, Cicero was informed, and felt highly proud of it. In one of his letters to Atticus, speaking of Cato's opposing the decree of thanksgiving, he says, 'the man who opposed that measure, did me more honour than triumphs can bestow.'

Thomas Hollis.

No transaction in the benevolent and public-spirited life of Thomas Hollis, Esq., reflects greater lustre on his character than a letter he wrote from Naples, in the year 1751, to his steward, in answer to one he had received from him, stating that a living in his gift was

likely to become vacant. This letter exhibits an example of honour and disinterestedness in the discharge of a most important trust, that unfortunately is of rare occurrence.

Several persons had applied to Mr. Hollis, to dispose of the next presentation to this benefice; but his answer was, 'I never had the least intention of that kind, nor have I now, it being one of the last ways I should think of for making money.' In the letter to his steward, he states, that he will give the living to the individual who shall appear to him to possess the greatest number of those qualities which become a clergyman and a man; and that as the benefice was a sufficient, and even handsome, provision for a clergyman, he would not confer it on a person who held another living, nor permit him to retain it, if he accepted of any other benefice. When the living became vacant, Mr. Hollis assuring himself that he had met with such a person, immediately presented him with the benefice.

Peter the Great.

In the year 1718, Peter the Great assembled a grand council, in order to state to them a new project of internal government. When they were met, he first reminded them of the duty of all monarchs to protect their people from foreign assaults; to preserve peace, order, and quiet, at home; and to execute justice alike against the prince, the peer, and the peasant; he added, that he then found it necessary to turn his attention towards repressing and correcting the abuses of power and authority of some of his governors of the provinces, and of the lieutenants under them, who he found had been guilty of oppression and peculation, and had enriched themselves at the expense of his people—a people, whose contributions and sacrifices had, for eighteen years, merited every attention, and now called for him to defend them against all such bloodsuckers.

The emperor then announced that he had established a tribunal of justice, for the enquiry into, and the redressing of, all abuses; and that he had appointed as president the most honest of his counsellors.

Among those brought before this new council or chamber of justice, were Princes Menzikof and Dolgoroucki, the grand admiral, and other minor offenders. The court in its enquiries spared neither rank nor influence, and brought before its bar Baron Schafiroff, the vice-chancellor, the favourite of the emperor, and his prime minister. The baron was convicted on several charges; one of which was for raising the rates of postage, and keeping the advance for himself; and another for giving his brother a lucrative situation, unknown to the emperor or senate.

The baron was condemned to death. When the day of execution came, the people were summoned by sound of trumpet; he was led to the public place, and his sentence read to him; but when his head was laid on the block, and the axe raised over him, a herald proclaimed the mercy of the emperor, in changing the sentence of death, for perpetual banishment to Siberia, with the confiscation of all his property. This severity had, however, a good effect, in rendering the administration less corrupt.

Charles the Fifth's Secretary.

Eraso, the secretary to the Emperor Charles V., was one of the most able statesmen of his time, and a man of the strictest honour and integrity. When the emperor introduced him to his son, Philip II., the day after he had resigned the crown to him, he said, 'The present I make you now, my son, is greater than that I made you yesterday.' Such an acknowledgment from a sovereign, who had experienced his services, and whose abilities to judge of them cannot be disputed, though the highest compliment any minister could receive, was no more than justice to his merits.

The Old French Régime.

One of the greatest abuses of the French Government, previous to the Revolution, was to be found in the administration of justice, which, from the reign of Louis XII., was really bought and sold. When the sale of an office took place, the purchaser petitioned the crown for a grant of it; and when that grant was signed, he paid, besides the price which the vendor was to receive for it, a sum of money into the royal treasury. The amount of that sum varied from one thousand to two thousand French crowns.

A worse feature in the French administration of justice was the *épices*, or presents made by the parties in a cause to the judges before whom it was tried. To secure the judges the proportion which the suitors were to contribute towards the expense of justice, it was provided, by an ordinance of St. Louis, that, at the commencement of a suit, each party should deposit in court the amount of one-tenth part of the property in dispute; that the tenth deposited by the unsuccessful party should be paid over to the judges on their passing sentence; and that the tenth of the successful party should then be returned to him. This was varied by subsequent ordinances: insensibly it became a custom for the successful party to wait on the judges, after sentence was passed, and, as an acknowledgment of their attention to the cause, to present them with a box of sweetmeats, which were then called *épices*, or spices.

By degrees this custom became a legal perquisite of the judges; and it was converted into a present of money, and required by the judges before the cause came to a hearing: *Non deliberetur donec solventur species*, say some of the ancient registers of the Parliaments of France. The practice was afterwards abolished; the amount of the *épices* was regulated; and, in many cases, the taking of

them was absolutely forbidden. Speaking generally, they were not payable till final judgment; and, if the matter were not heard in court, but referred to a judge for him to hear and report to the court upon it, he was entitled to the whole of the *épices*, and the other judges were entitled to no part of them. Those among the magistrates who were most punctual and diligent in their attendance in court, and the discharge of their duty, had most causes referred to them, and were therefore richest in *épices*.

Matilda, Queen of Denmark.

The unfortunate Matilda, Queen of Denmark, during her banishment, had but one friend that faithfully adhered to her: this was a running footman of the name of Alexander Stuart. Having always been much in her confidence, he was suspected of knowing all her secrets, and every attempt was made by her enemies to wrest them from him, either by bribes or intimidation, but nothing would induce him to breathe one word against his amiable, though persecuted mistress. When she was banished to Cronenberg, Stuart accompanied her, and continued his faithful services, until one day, making extraordinary exertions to obtain some intelligence for the queen respecting her children, he was seized with a putrid fever. The queen, who esteemed him on account of his fidelity and attachment, insisted on seeing him, when she caught the infection, and died a few days after her faithful servant had breathed his last.

Atticus.

During the fatal contests between Marius and Sylla at Rome, Atticus, who was much esteemed by both parties, removed to Athens, with the greatest part of his fortune, to prevent their taking offence at his conduct. There he lived so circumspectly that he soon became a favourite with the Athenians; and he often, upon extraordinary emergencies, redeemed their public credit with his private fortune. When the Athenians were reduced to the necessity of borrowing money, and could not obtain it on reasonable terms, he assisted them on moderate interest, and was constantly paid at the time agreed on.

Machiavel.

The best traditions respecting Machiavel represent him as a good and honest man; and the world, in calling him wicked, appears to have entirely mistaken the design of his writings; so much so, that the proverbs, as cunning as Old Nick, and as wicked as Old Nick, were originally meant of Nicholas Machiavel, though afterwards applied to a different personage, certainly. It would not, however, be difficult to prove that Machiavel was neither cunning nor wicked; on the contrary, he is said to have been weak and ignorant as to private affairs. His 'Prince,' which has been so severely condemned as recommending tyranny, had for its object quite the reverse. 'A despotic prince,' says he, 'to secure himself, must kill such and such people;' he must so, and therefore no people would suffer such a prince. This is the natural consequence, and not that Machiavel seriously advises princes to be wicked.

Machiavel was impeached as an accomplice in the conspiracy against the family of the Medicis, and was put to the torture; but he made no confession, which was rather attributed to his innocence than his fortitude, and he was afterwards appointed to confidential offices in the republic.

English Sirdar.

Mr. Forbes, who passed nearly twenty years in India, says, that 'the character of the English in India is an honour to their country.' That his own was is pretty evident, from the highly flattering address which the inhabitants of Dhubay presented to him on the morning of his final departure. 'Dhubay,' says this address, 'famed among the cities of the East, was happy when this English sirdar presided in their durbar; his disposition towards the inhabitants was with the best consideration. He afforded shelter to all, whether they were rich or poor; he delivered them from trouble, and restored them to comfort. All castes who looked up to him obtained redress, without distinction, and without price. When he took the poor by the hand he made him rich; under his protection the people were happy, and reposed on the bed of ease. When he superintended the garden, each gardener performed his duty; rills of water flowed to every flower, and all the trees in the garden flourished. So equal was his justice, that the tiger and the kid might drink at the same fountain; and often did he redeem the kid from the tiger's mouth. Under his administration, the rich dared not oppress the poor, for his eyes were open to the great and small.

'In this country we have not known any government so upright as that of the English. Alas! if our protector forsakes us, we shall be disconsolate as a widow; we shall mourn the loss of a father, and weep as for the death of a mother! ALLA! in thy mercy, continue him to us.'

Swedish Exile.

Baron de Mizelandwitz was a member of the Swedish senate, which was deprived of all power by Gustavus the Third in the revolution which changed Sweden into an absolute monarchy. Though possessed of an estate worth £10,000 a year, he abandoned it with his country, saying, 'I will suffer the most wretched exile abroad, rather than remain a slave where I have a right to freedom.' He then took up his residence in Hamburg, where

he lived in great poverty, lodging in a miserable apartment, and not rich enough to keep a servant. The king wrote to him in the most flattering terms, inviting his return to his estates and honours: but the baron never answered his letters. The king then sent him a remittance, to enable him to live more comfortably; but he sternly refused it, saying, 'I will rather die than receive a dollar at the hands of one who has enslaved my country.'

Buying Offices.

Alexander Severus, the Roman emperor, would never suffer any office of trust or power to be sold, remarking that he who bought would also sell. It was one of the maxims of this monarch that the majesty of the empire was to be supported by virtue, and not by the ostentatious display of wealth or power.

Darius.

When Darius, the first of that name, was on his death bed, his son Artaxerxes enquired of him by what policy he had governed the kingdom for nineteen years, as he wished to follow his example. 'My son,' said Darius, 'be assured, that if my reign has been blessed with greater success and peace than those of my predecessors, it is because, in all things, I have honoured the gods, and done justice to every man.'

Earl Spencer.

When the present Earl Spencer was a boy, he called at an inn at St. Albans, where he had frequently stopped; and observing that the landlord looked unusually dejected, enquired the cause. The landlord, after some hesitation, stated that his affairs had become embarrassed, and that his creditors were so severe, that he would be compelled to shut up his house. 'Why,' said the young gentleman, 'how much money will relieve you from all difficulties?' The landlord said, not less than a thousand pounds; and if he could borrow that sum, he did not doubt of his being able, in a short time, to repay it. Young Spencer, said nothing, but ordering his horses, posted off to London, and going instantly to his guardian, told him he wanted £1000. The guardian naturally enquired for what purpose so large a sum was to be applied; and was answered, that it was for no purpose of extravagance, but, on the contrary, to serve a deserving man. The guardian refused to advance the money; when the youth hastened to one of his relations: a consultation was held, and it was agreed to advance the money, and trust to his discretion. He immediately carried it to the distressed landlord, whose business was now conducted with fresh vigour; and in a very few years, when his lordship returned from his travels, and stopped at the same inn, he found his host in a more flourishing condition, and knowing of his expected arrival, had the £1000 ready to return him, with gratitude for having not only saved him from ruin, but raised him to prosperity. The noble lord very generously begged him to keep it as a marriage portion for his daughter.

Louis XVI.

A French bishop owed his saddler 10,000 livres, of which the poor man was not able to obtain a single sous; but was at length turned out of the palace by the servants, when he went to ask for the debt. The saddler, who was ruined for want of his money, was obliged to leave Paris, in order to avoid a gaol; previous to doing this, he called on a relation of his, who was the king's valet-de-chambre, to take his leave of him. In stating his distressed situation, he spoke so loud, that the king, the amiable Louis XVI., who was in the adjoining apartment, called out to ask the cause. The valet made the best apology he could, at the same time hinting the cause of his friend's distress. The king examined the saddler, and immediately paid the bill, taking a receipt for the money.

A few days afterwards, the bishop appeared at court. 'I come, sire,' said he, to pay my duty to your majesty.' 'There is another duty,' said the king: 'you must first pay, the duty of honesty.' Then calling for the saddler's receipt, he ordered him to send the money within two hours, giving him, at the same time, a severe reprimand.

Ministerial Resentment.

A poet of the name of Delah, attracted by the fame of Ograi Chan's munificence, undertook a journey on foot from the remotest part of Tartary, to the prince's court in China, to implore his assistance to discharge a debt of five hundred balisches, which he was unable to pay. The generous prince treated him with great kindness, and finding him a man of extraordinary merit, gave him a thousand balisches. His chief minister remonstrated against such an act of prodigality; and said, 'the poet is unworthy of it, for he has presumed to write a satire against me, since his coming hither, because I was unwilling to allow him access with so impertinent a petition.' 'For which reason,' said the prince, 'you shall present him with another thousand balisches, out of your own private purse, that he may go back and tell his countrymen, that there is a monarch in this part of the world, who will not permit the resentments of his minister to be the measure of his bounty.'

Arthur Murphy.

A lady of the name of Elliot, to whom Mr. Arthur Murphy, the dramatic writer, had once been attracted, possessed at her death, property to the amount of £8000. Without at all considering her relations, some of whom

were necessitous, she left the whole to Mr. Murphy, and made him sole executor to her will. He accordingly took upon him the administration of her affairs, superintended her funeral, discharged every claim, and then, without the smallest reserve in his own favour, sought out her relations, and generously surrendered to them the residue of the property.

Faithful Clerk Rewarded.

A merchant in Glasgow, took a young man into nominal partnership, allowing him only the salary of a clerk. After a faithful service of seven years, he one day called his clerk, saying, 'I find my affairs have prospered so much under your management, and I have had so many proofs of your fidelity and honesty, that I am determined to suffer your merits to remain no longer unrewarded. I, therefore, shall give you one-fourth of the profits of my business for the last seven years, which will make a little bank of your own; and I shall make you a real partner, being fully persuaded that your good sense, honesty, and abilities, will make a proper use of my friendship.'

Chinese Devotion.

A Chinese, justly irritated at the oppressions of the Government, gained access to the emperor, with his complaints. 'I come,' said he, 'to present myself to the punishment to which similar remonstrances have brought six hundred of my fellow creatures; and I give you notice to prepare for new executions, since China possesses ten thousand patriots, who, for the same cause, will follow each other, to ask the same reward.'

The emperor was not proof against such intrepid virtue; he granted the Chinese the reward that pleased him best—the punishment of the guilty, and the suppression of the obnoxious impost.

Value of a Generous Loan.

Mr. Wood, a free merchant of Decca, going to Calcutta, fell in with a poor native wood-cutter, who, in the course of conversation, said, that if he had but fifty rupees, he would make a comfortable settlement on those tracts of uncultivated and marshy woods, which the Ganges overflows. Mr. Wood lent him the fifty rupees; and after remaining some time at Calcutta, he set out on his return to Decca. He saw the effect of his bounty, in an advanced settlement on a small eminence, which pleased him so much, that he lent him fifty rupees more. In his next journey, he beheld the rapid progress of the settlement, and the wood-cutter offered to pay half the small but generous loan. Mr. Wood refused to receive it, but lent him one hundred rupees more. Eighteen months after the commencement of the settlement, the industrious wood-cutter was at the head of five populous villages, and a spacious tract of fine land under cultivation. He now repaid the whole of the money he had borrowed, and tendered the interest, but the latter Mr. Wood declined to accept.

Abraham Newland.

Mr. Abraham Newland, who was upwards of fifty years in the Bank of England, and rose from the office of junior clerk, to that of cashier, in this immense establishment, was so regular and attentive in his habits, and so anxious to watch over the interests of the great charge entrusted to his care, that he resided constantly in a suite of apartments in the Bank, near his own office. And it is remarkable, that during a period of nearly forty years, he was never a single day absent from the Bank, except during a week's illness. Though rich, he was not avaricious; and when a sum of money was wanted for rebuilding the Church of St. Peter le Poor, in Broad Street, he instantly advanced the money to the parish, at the usual interest, although he had the means of employing his money to much better advantage.

The Praborgnese.

In the valley of Praborgne, in the Valois, which is only nine leagues in length, there resided, previous to the revolution, a virtuous society of people, who lived like our first parents, free and equal. Not having the use of letters, all their contracts were made by means of little pieces of notched wood, like bakers' tallies. They were of the strictest probity, and had no locks or bolts to their doors, and yet thievery was unkown among them. Honesty was there a common virtue.

Chevalier de Courten had a large demand on the inhabitants of Praborgne, for land which his father had sold them; but when the old gentleman died, there was no other evidence of the debt, than the notched wood; this bond was, however, acknowledged by the debtors, and punctually discharged; for although a number of peasants had joined in the purchase, yet not one denied this wooden covenant.

Prince Jacob Dolgoroucki.

When Peter the Great began the canal of Ladoga, he ordered the landholders of Novogorod and Petersburg, to send their peasants to work at it, and signed an imperial ukase to that effect, in full senate.

Prince Jacob Dolgoroucki, one of the principal senators, was absent when this ukase was registered, but he attended the next day, when the senate was proceeding to its publication: he enquired what new law had been passed during his absence, and was shown the register, ordering the peasants of Novogorod

and Petersburg to dig the canal of Ladoga. 'No,' said he, 'this is not possible; representation must be made to the emperor, or these provinces, which have already suffered so much, will be ruined without resource.' He then, urged by patriotic zeal for the poor peasants, was on the point of tearing the imperial decree, but was told that the emperor had signed it. 'The emperor,' said he, 'knows not its import, or its injustice, or he would do with it as I now do,' tearing it to pieces. The senate were much alarmed, and asked if he was aware of the consequences which threatened him? 'Yes,' said he, 'and will answer for it before God, the emperor, and my country,'

At this moment the emperor entered the senate, and surprised at the exclamations he had heard, and at seeing the whole senate standing, he enquired the cause. The Attorney-General trembled, while he told him, that the ordinance he had signed the day before, had been torn to pieces by Dolgoroucki. Peter asked what had induced him thus to oppose his authority? 'My zeal for your honour, and the good of your subjects,' answered the intrepid senator. 'Do not be angry, Peter Alexiowitz,' said Dolgoroucki, respectfully, but frankly, 'I have too much confidence in your wisdom, to think you wish, like Charles of Sweden, to desolate your country. Your ordinance is inconsiderate; and you have not reflected on the situation of the two governments it regards. Do you not know that they have suffered more in the war than all the provinces of your empire together; and many of their inhabitants have perished? and are you acquainted with the present miserable state of the people? What is there to hinder you from taking a small number of men from each province, to dig this canal, which is certainly necessary? The other provinces are more populous than the two in question, and can easily furnish you with labourers, or at least without suffering the same difficulties as the provinces of Novogorod and Petersburg.'

The Czar listened patiently to this remonstrance, and turning to his senators, said, 'And was there not one of my senators honest enough to tell me this?' then turning to Dolgoroucki, said, 'You are right; the ukase shall be suspended.'

Earl of Charlemont.

When this patriotic nobleman, then Viscount Charlemont, was offered an earldom as a reward for his zeal and talents in suppressing the rebellion in 1763, he hesitated for some days whether or not he should accept it, and then would only receive the honour, on the condition that the advancement of his rank was in no way to influence his parliamentary conduct. His lordship soon proved his sincerity in the condition on which he accepted the earldom; for while his patent was passing through the offices, he voted against the address of thanks for the treaty of peace, then recently concluded, and afterwards entered his protest against it in the Lords' Journals.

Marshal Fabert.

When Marshal Fabert, a celebrated general in the reign of Louis XIV., was applied to by Cardinal Mazarine to serve him as a spy in the army, he replied, 'A great minister like your eminence, ought to have all sorts of persons in your service; some to serve you by their valour, and others by their subtlety and address; permit me to appear in the first class.'

Notwithstanding the system of plunder which the civil wars of France had introduced among the soldiery, Fabert preserved the most rigid discipline in the troops that were in garrison in his government of Sedan. The inhabitants of this place were frequently, though unavailingly, anxious to prevail on him to receive some mark of their gratitude, which he always refused. The marshal being once obliged to take a journey to the court, the grateful citizens seized that opportunity of offering to their governor's lady, a beautiful hanging of tapestry, which they had procured from Flanders. This present was very acceptable to Madame de Fabert; but she refused it, under the apprehension that her accepting of it, might displease her husband. Some time after his return, Fabert understood that this noble piece of furniture was to be sold, and that no person would give the price which it had cost the citizens. Unwilling that they should lose by a purchase what was intended to evince their gratitude to him, the generous marshal sent the money that had been disbursed, both for the purchase of the tapestry, and the expense of its carriage. Two days afterwards, Fabert caused it to be re-sold, and ordered the produce to be employed on the fortifications.

Archbishop Secker.

When Dr. Secker was Archbishop of Canterbury, a living in Kent, which was in the metropolitan's gift, fell vacant. The curate, who had been employed nearly twenty years under the last incumbent, proceeded to Lambeth Palace, with testimonials from some of the principal inhabitants, stating the time of his servitude, that he had a wife and five children, whom he had respectably maintained on a very limited stipend, and that his character and behaviour had endeared him to his parishioners, who now entreated his lordship that he might be continued in the curacy. The good archbishop received the poor parson with great affability, and appointed him to call again in a fortnight, during which term his grace made every inquiry into the validity of the testimonials, and found everything to his entire satisfaction. In the meantime, a person who had been on terms of intimacy with Dr. Secker, while pastor of a

dissenting congregation, came to request that he might have the living. The archbishop said he certainly had not disposed of it; but in case he should confer it upon him, he must beg that the curate, who had been there for a great number of years, might be continued with the next incumbent. The applicant told his grace, that he was sorry he could not agree to such a proposition, because having no doubt of his grace's appointment to the living, he had that very morning engaged with a clergyman to fill the cure. 'How, sir,' says Dr. Secker, 'have you then disposed of the curacy, before you was inducted to the living? Well, I assure you, for your word's sake, you shall not be disappointed;' he then appointed him to call on the very day that the curate was ordered to attend.

When the parties were all met, the archbishop told the curate that he had not interest enough to procure his request. 'But, sir,' said he, 'I have made full inquiry into your character, and although I cannot get the curacy for you, yet the living is at your service. Then turning to his friend, he said, 'And now, sir, perhaps I may have interest enough with this incumbent, to prevail on his accepting of a curate of your appointing.'

Dr. Johnson.

It is said of Dr. Johnson, that he was so accustomed to say always the truth, that he never condescended to give an equivocal answer to any question. A lady of his acquaintance once asked the doctor how it happened that he was never invited to dine at the table of the great? 'I do not know any cause,' said Johnson, 'unless it is that lords and ladies do not always like to hear the truth, which, thank God, I am in the habit of speaking.'

The Tempted Barber.

A short time previous to the French Revolution, a peruquier attending a banker in Paris, had dressed his hair, and was proceeding to shave him, when he suddenly quitted the room in great haste, and apparent embarrassment. After waiting some time, the gentleman sent to the house of the hair-dresser, to inquire why he had left him without finishing his dressing. The poor fellow was with much difficulty induced to go back, when at last he consented; and was interrogated as to the cause of his quitting the room so suddenly: 'Why, sir,' said the poor fellow, much agitated, 'the sight of those rouleaus of louis d'ors on your table, and the recollection of my starving family, so affected me, that I was strongly tempted to murder you; but I thank God that I had resolution to quit the room instantly, or I fear I should have committed the horrid crime.' The banker, sensible of the danger he had escaped, inquired into the circumstances of the peruquier's family, and finding them embarrassed, settled an annuity on him of 1000 livres.

Henry the Fourth.

Henry IV. of France, in one of his speeches to his parliament, exhibited his own sincerity and integrity, and a fine model for future kings: 'As I have not,' said he, 'imitated the kings, my predecessors, by intermeddling with the late elections; and interposing my authority to procure such men as would be directed by my wishes, whether good or bad; but have entirely left the nomination of deputies to those who are concerned; so I shall not prescribe any rules, forms, or limitations, to be observed in your assembly; but leave you to a full liberty of giving your opinions, votes, and suffrages, in all your deliberations; and shall only desire that the restitution of good order in the kingdom, the ancient glory and splendour of the crown, the peace and tranquillity of the public, and the relief of all my people, may be the chief object of your care. And though my grey hairs and long experience, together with the toils and dangers I have gone through to save the state from ruin, might deserve some exceptions; yet I am contented to submit to the general rule, being firmly persuaded that there is no mark more certain of the decay and desolation of kingdoms, than when kings despise the laws, and think they may dispense with them; when they confer their favours and gratifications, as well as the public honours, offices, benefices, and dignities, for any other reasons, regards, or considerations, than those of integrity, courage, understanding, and fidelity.'

Good Rule in Retrenching.

Elizabeth of Bavaria, the widow of Monsieur the brother of Louis XIV., gave up the whole of her jewels to her son, the Duke of Orleans, when he was Regent, and in want of money. 'Without this sacrifice,' says she, in one of her letters, 'I should not have enough to keep my household, which is numerous and expensive. I thought it more rational and more humane not to deprive so many people of their daily necessary subsistence than to adorn my old and ugly figure with diamonds.'

Humanity and Integrity.

The cashier to a country bank, in the north of England, was a man of the strictest integrity, but of a remarkably humane disposition. It is customary with the country bankers to exchange every fortnight such of each other's notes as they may have taken in that time, and the cashier or a confidential clerk generally makes the transfer. In the winter of 1799 several robberies were committed in this part of England; and the cashier to whom we have alluded was requested by the proprietors to carry a brace of pistols for his protection; he consented, but stated, at the same time, that he would rather suffer himself to be robbed than discharge one of his pistols, as he did not consider any circumstance but the actual danger of his own life would justify him in tak-

ing that of another person. In the course of one of his journeys a highwayman stopped him, and demanded his money; the conscientious cashier first gave all his own money that he possessed; his watch was next demanded, and he gave it. The robber then demanded the bags; these the cashier refused to give up, and struggled hard to preserve them, but the highwayman carried them off, and a brace of loaded pistols in the holsters. When he got home he did not relate his loss, until he had procured the money, which was upwards of a thousand pounds, to replace it; he then stated the circumstance to the bankers, concluding, 'But, gentlemen, you shall not suffer by my humanity, or timidity, as you perhaps may term it, as I have here the money to make up for all I have lost, with the exception of the pair of pistols, for the proper use of which you know I never promised to be answerable.' The bankers were so delighted with this noble instance of integrity, that they refused to take the money, but afterwards employed a less scrupulous, though not more conscientious, messenger.

Debasing the Coin.

King Theodoric being advised by his courtiers to debase the coin of the realm, answered, that nothing which bore his image should ever countenance a falsehood.

Sir John Fineux.

In the reign of Henry VII. Sir John Fineux, the patriot, opposed the tax of the tenthpenny, and stoutly observed on this occasion, 'Before we pay anything, let us see whether we have anything we can call our own to pay.' Morton, both Cardinal and Chancellor, was against the preferment of this lion-hearted lawyer—he being, in the words of the biographer, 'an encouragement to the factious (whose hydra heads grow the faster by being taken off by preferment, and not by the axe); but the wiser king thought that so able a patriot would be an useful courtier, and that he who could do so well at the bar, might do more at the bench.' He accordingly was made a judge, and knighted, after which, we learn that no one 'was so firm to the prince's prerogative.'

Charles IV.

Soon after the accession of Charles IV. to the crown of Spain, complaints were made of numerous and extensive frauds in the management or misapplication of the funds appropriated for the maintenance of the principal hospital in Madrid, with a charge of confederacy between the contractors who had furnished the hospital with provisions, necessaries, &c., and some of the governors. A nobleman, who had a principal share in the direction, had influence at a board of the directors to cause these just complaints to be declared false and frivolous. The king, however, caused the strictest scrutiny to be made into the charge; the result of it was, that the accusation was fully proved. The contractors were fined and discharged, and the nobleman sentenced to forfeit the whole of his personal estate to the crown, while his real estate was given to the next heir, and he was banished the kingdom.

Bacon.

Ryley, the artist, had amassed considerable money by his profession. He used to make designs for book prints, and made several drawings of monuments for Mr. Bacon, the sculptor. Hearing that Mr. Bacon was once pressed for a sum of money, although not applied to, he immediately tendered him two hundred guineas. Mr. Bacon blamed him for keeping so much cash in his house; and afterwards, having observed him to appear anxious and melancholy, he spoke to him about arranging his affairs, and, as he knew he had considerable property, he urged him to make his will. Ryley replied that he did not know how, on which Mr. Bacon proposed to write it for him. This offer was accepted. After naming a few legacies to relations, he appointed Bacon his executor and residuary legatee. Bacon, however, positively refused this, insisting that his property should go entirely to his own relations, or, at least, that nothing should come to himself. The event of Ryley's death proved that the property thus honourably refused was very considerable.

Hebridean Honesty

The Highlanders are as remarkable for their integrity as for their hospitality, and a stranger may travel through their country without being insulted. On these coasts shipwrecks are frequent; and in all cases when this happens every effort is not only made to save the mariners, but their property is secured and preserved with a degree of care that reflects the highest honour upon the natives.

During the American war, a ship from Liverpool, which had received considerable damage at sea, put into the harbour of Loch Tarbet, in Harris. As the master found it was not safe to put to sea without considerable repairs, which could not there be executed, he deemed it necessary to leave the ship and cargo, and proceed to Liverpool to receive instructions from the owners. All the hands went with him, except one, who was prevailed on to stay in the ship, to take care of her cargo; there she lay for several days, under the care of this single man, without sustaining the smallest loss, either by violence or pilfering.

In the winter of 1785, a vessel, navigated by Danish seamen, who were strangers to the coast, having touched on a rock, west of Icolmkil, they were afraid of sinking, and took to their boat; they made for the island,

leaving their vessel, with sails set, to drive with the wind and tide. Some of the natives seeing the vessel rolling, without being under proper management, put off to the ship, and finding no person on board, took possession of her, and carried her safe into Loch Scridan in Mull. The mariners seeing their vessel safely moored, went and claimed her, and without hesitation or dispute, obtained full possession, without any salvage or other charge being made for taking care of the vessel. The ship and cargo were then entrusted to the farmer of the land adjoining to the port she lay in, who, for a very trifling consideration, insured the whole cargo to the owners, and delivered it over to their order several months afterwards, entirely complete, and in good order.

About the same time, two large American vessels went ashore, on the island of Islay, one of which contained on board £1000 in specie. As these vessels were not under management, because of the great sickness and lassitude of the crews, the cargoes were taken out, and placed along the shore, in the best way they could; the vessels were then got off, and when the articles of the two cargoes were collected together, nothing was missing, except a barrel of tar, which had dropped overboard.

A more singular instance of Hebridean honesty, occurred in the case of a vessel from Ireland laden with linen yarn, which was stranded in Islay. The weather becoming calm, the cargo was got out; but as it was drenched in salt water, it became necessary to have the whole well washed in fresh water, to take out the salt. This was done in the river that was close by, and the yarn was spread abroad for many days, along extensive grounds, to dry. Several hundred persons were employed in this work for many weeks, every one of whom had linen yarn at home, so that the prospect of embezzlement without detection, was very great; as a discovery, in these circumstances, would be extremely difficult; yet when the whole was collected together, to the utter astonishment of the master and seamen, a very few hanks only of the yarn were wanting.

The Marquess of Hastings.

Although the Marquess of Hastings was always fond of the public service, it was never for the sake of private gain; on the contrary, his sacrifices to the public interest often injured his fortune. When in the early period of the French revolution, he had a nominal command of English troops and French emigrants at Southampton, his private expenditure exceeded £30,000; yet such was his delicacy and disinterestedness, that he would not accept either pay, emolument, or even patronage.

In the government of India, to which the Marquess of Hastings has since been appointed, the same zeal for the public service, and the same disregard of all personal advantages, has distinguished his government; as a proof of this, it is only necessary to state, that he relinquished, for the public good, the sum of about £100,000, to which he was entitled as prize money during one of his successful military campaigns in India.

Earl of Liverpool.

It was the candid remark of one of the greatest opponents of the distinguished nobleman to whom these *Anecdotes of Integrity* are dedicated, that of all the statesmen who have filled the Premiership of England, no one has maintained that station by less of the usual arts of statesmanship, than his lordship. Deception, evasion, finesse, artifice, are all equally strangers to Lord Liverpool's manner of acting; a circumstance the more remarkable, considering that it is avowedly through court favour that his lordship's family has risen to its present eminence; his course is, in all cases, that which is the most straightforward; and his language as uniformly that which no one can misunderstand, or plausibly misinterpret. He seems to decide and act invariably as his best judgment impels him; and to allow no consideration of what may be lost or gained to certain political interests, by softening a refusal, or qualifying an opinion, to interfere with the distinct and clear expressions of what he feels to be his duty. He is as slow to encourage a fallacious hope, as to escape a hostile threat; while the one with amenity he extinguishes, the other he calmly defies. A baronet, who promises to attain a high rank among the *girouettes* of his age, once solicited from his lordship the privilege of nominating to an office of some importance, hinting, at the same time, how necessary it was, at that particular juncture, to strengthen the hands of government. His lordship coolly answered, that had the baronet recommended to him any person as *worthy* of filling the office, his recommendation would have had every attention paid to it; but that he was greatly mistaken, if he thought the government was to be supported by entrusting the nomination of its officers to speculating politicians, or needy adventurers. The baronet, in his hours of conviviality, protests, that he could forgive the refusal; but the manner of it, he never will.

ANECDOTES OF THE PULPIT.

I say the PULPIT, (in the sober use
Of its legitimate, peculiar pow'rs,)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support, and ornament of Virtue's cause.'—COWPER.

What is Truth?

FATHER FULGENTIO, the friend and biographer of the celebrated Paul Sarpi, both of them secret friends to the progress of religious reformation, was once preaching upon Pilate's question, 'What is truth?' He told the audience that he had at last, after many searches, found it out, and holding forth a New Testament, said, 'Here it is, my friends;' but added sorrowfully, as he returned it to his pocket, '*It is a sealed book.*' It has been since the glory of the reformation to break the seal which priestly craft had imposed upon it, and to lay its blessed treasures open to the universal participation of mankind.

Reading Sermons.

'Behold the picture! Is it like?—Like whom?
The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry—Hem! and reading what they never wrote
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene.'
COWPER.

The practice of reading sermons from the pulpit is now so common, that were a minister of the Established Church to preach extemporaneously, he would subject himself to the imputation of being a Sectarian, and would be regarded in the diocese with almost as much jealousy as if he had violated the whole of the articles in the rubric. This custom, now so prevalent, was well reproved by Charles II. who issued the following ordinance on the subject, to the University of Cambridge.

'VICE-CHANCELLOR AND GENTLEMEN—Whereas his majesty is informed, that the practice of *reading* sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, *by memory without book;* as being a way of preaching which his majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise. And that his majesty's command in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present *supine and slothful way of preaching*, be, from time to time, signified to me by the Vice-Chancellor for the time being, on pain of his majesty's displeasure. October 8, 1674.

'MONMOUTH.'

The practice of reading sermons must not, however, be too unreservedly condemned. It is often more a matter of necessity than choice. Dr. Sanderson, so well known for his 'Cases of Conscience,' had an extraordinary memory, but was so bashful and timorous withal, that it was of no use in the delivery of his sermons, which he was in a manner compelled to read. Dr. Hammond being once on a visit to him, laboured to persuade him to trust to his excellent memory, and to give up the habit of reading. Dr. Sanderson promised to make the experiment; and as he went to church on the Sunday following, put into Dr. Hammond's hands the manuscript of the sermon he intended to deliver. The sermon was a very short one; but before the doctor had gone through a third part of it, he became disordered, incoherent, and almost incapable of finishing. On his return, he said, with much earnestness, to Dr. H., 'Good doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without book.' Hammond replied, 'Good doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all those that I am master of.'

Aubrey says, that when he was a freshman at college, and heard Dr. S. read his first lecture, he was out in the Lord's Prayer!

It was remarked, when his sermons were

printed, in 1632, that 'the best sermons that were ever read, were never preached.'

Even the great Masillon once stopped short in the middle of a sermon from defect of memory; and the same thing happened through excess of apprehension, to two other preachers, whom Masillon went in different parts of the same day to hear.

Hour-Glasses.

Prolixity is one of the very common arts for obtaining popularity. The ignorant are too apt to estimate the value of preaching like that of more worldly matter, by the quantity rather than the quality; and by a fondness for large doses, get more often intoxicated than refreshed. 'Immoderate length, in all kinds of religious offices,' says Dr. Campbell, in his 'Lectures on the Pastoral Character,' 'has ever had an influence on weak and superstitious minds; and for this reason, those who have hypocritically affected the religious character, have ever chosen to distinguish themselves by this circumstance. The Pharisees, who made use of religion as a cover to their pride and extortion, "for a pretence," as our Lord tells us, "made long prayers." He who never spoke a word in vain, did not add the epithet, "*long*," unmeaningly; the length of their devotions, as well as the breadth of their phylacteries, and the largeness of the fringes at the corners of their garments, were all so many engines of their craft.'

Dr. South, speaking of some popular leaders who rivalled one another in respect of their influence on the multitude, takes notice of a new sort of gymnastic exercise in which they engaged, unheard of among the ancients, which he denominates, emphatically enough, '*preaching prizes*;' that is, as it would seem, vieing with one another who shall hold forth longest.

'Can anything,' as Dr. Campbell asks truly, 'of the nature, use, and end of preaching be understood or regarded, where such a pharisaic trick is put in practice?' It may be said, that the appetite of some persons is here insatiable. Depend on it, wherever that is the case, it is a false appetite, and followed by no digestion. The whole significancy of those exercises to such, is the time spent in them, and the transient emotions they feel when thus employed.'

For the purpose of restraining preachers in the length of their sermons, hour-glasses were introduced nearly about the same period as the reformation.

In the frontispiece prefixed to the Holy Bible of the bishop's translation, *imprinted by John Day*, 1569, 4to. Archbishop Parker is represented with an hour-glass standing on his right hand. Clocks and watches being then but rarely in use, the hour-glass was had recourse to, as the only convenient remembrancer which the state of the arts could supply. The practice of using them became generally prevalent, and continued to the time of the revolution in 1688; the hour-glass was placed either on a side of the pulpit, or on a stand in front of it. 'One whole houre-glasse,' 'One halfe houre-glasse,' occur in an inventory taken about 1632, of the goods and implements belonging to the church of All Saints, Newcastle-upon-Tyne. (Brand's 'History of Newcastle,' vol. ii. p. 370, notes.)

Daniel Burgess, a nonconformist preacher at the beginning of the last century, alike famous for the length of his pulpit harangues and for the quaintness of his illustrations, was once declaiming with great vehemence against the sin of drunkenness. Having exhausted the usual time, he turned the hour-glass, and said, 'Brethren, I have somewhat more to say on the nature and consequences of drunkenness, *so let's have the other glass, and then.*'

The witticism seems to have been borrowed from the frontispiece of a small book, entitled 'England's Shame, or a Relation of the Life and Death of Hugh Peters, by Dr. William Young, 1663.' Hugh Peters is here represented preaching, and holding an hour-glass in his left hand, in the act of saying, 'I know you are good fellows, so let's have another glass.'

Preaching, before Cranmer's Time.

In the reign of Henry the Eighth, pulpit eloquence was little more than a gross attempt to exalt the power of the Church, until Bishop Cranmer saw its abuse, and endeavoured to make it the vehicle of instruction. How much a reformation in preaching was wanting may be judged of from the printed sermons of the times. In one of these discourses, the priest, inveighing against irreverence to the ministers of religion, relates the following story:—'St. Austin,' says he, 'saw two women prating together in the Pope's chapel, and the fiend sitting on their necks writing a long roll of what the women said. Presently, letting it fall, St. Austin took it up, and asking the women what they had said, they answered only a few paternosters. Then St. Austin read the bill, and there was never a good word in it.' In another sermon we are told—'That four men had stolen an abbot's ox. The abbot gave sentence and cursed them. Three of them were shriven, and asked mercy. The fourth died without being absolved, so that when he was dead his spirit walked by night, and scared all who stirred from their houses after sunset. It happened that once, as a priest went in the night with God's body to a sick man, the spirit met him, and told him who he was, and why he walked, and prayed the priest to tell his wife to make amends to the abbot, that he might absolve him, for he could have no rest till then. So this was done, and the poor soul at length went to rest.' In a sermon upon the mass, a priest told his hearers, among other benefits arising from it, that 'On the day they hear it all idle oaths and forgotten sins shall be forgiven.

On that day they shall not lose their sight, nor die a sudden death, nor wax aged, and every step thitherward and homeward an angel shall reckon.'

Holy Maid of Kent's Conspiracy.

At the time of the noted imposture of the 'Holy Maid of Kent,' who pretended that God had revealed that in case Henry VIII. should divorce Queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month's duration, but he should die the death of a villain; one Peto, who appears to have been an accomplice in the imposture, was preaching before Henry, at Greenwich, and in the same strain with the nun, did not scruple to tell his Majesty to his face that he had been deceived by many lying prophets, while himself, as a true Micaiah, warned him that the dogs should lick his blood as they had licked the blood of Ahab. Henry bore this outrageous insult with a moderation not very usual to him; but to undeceive the people he appointed Dr. Curwin to preach before him on the Sunday following, who justified the king's proceedings, and branded Peto with the epithets of 'rebel, slanderer, dog, and traitor.' Curwin, however, was interrupted by a friar, who called him 'a lying prophet, who sought to alter the succession of the crown,' and proceeded so virulently to abuse him that the king was obliged to interpose, and command him to be silent. Peto and the friar were afterwards summoned before the king and council, but were only reprimanded for their insolence.

Unpreaching Prelates.

The appointment of bishops and other ecclesiastics to lay offices, and more especially to places in the mint, during the reign of Edward VI., was severely censured by the intrepid and venerable Bishop Latimer, who denounced it boldly from the pulpit. In one of his sermons on the number of unpreaching prelates, he said, 'But they are otherwise occupied, some in king's matters, some are ambassadors, some of the privy council, some to furnish the court, some are lords of parliament, some are presidents, and some comptrollers of mints. Well, well! Is this their duty? Is this their office? Is this their calling? Should we have ministers of the church to be comptrollers of mints? Is this a meet office for a priest that hath the cure of souls? Is this his charge? I would here ask one question: I would fain know who comptrolleth the devil at home in his parish while he comptrolleth the mint? If the apostles might not leave the office of preaching to be deacons, shall one leave it for minting? I cannot tell you; but the saying is that since priests have been minters, money hath been worse than it was before.'

In another part of his discourse, the good bishop proceeds to ask, 'Is there never a nobleman to be Lord President, but it must be a prelate? Is there never a wise man in the realm to be a comptroller of the mint? I speak it to your shame, I speak it to your shame. If there be never a wise man, make a water-bearer, a tinker, a cobbler, a slave, a page, the comptrollers of the mint. Make a mean gentleman, a groom, a yeoman, make a poor beggar, Lord President. Thus I speak, not that I would have it so, but to your shame, if there be never a gentleman meet nor able to be Lord President. For why are not the noblemen and young gentlemen of England so brought up in knowledge of God and in learning, that they might be able to execute offices in the commonweal? Yea, and there be already noblemen enough, though not so many as I could wish, to be Lord Presidents, and wise men enough for the mint. And as unmeet a thing it is for bishops to be Lord Presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before judges.'

Lay Preacher.

In the year 1555, a Mr. Tavernier, of Bresley, in Norfolk, had a special license signed by King Edward the Sixth, authorising him to preach in any place of his Majesty's dominions, though he was a layman, and he is said to have preached before the king at court, wearing a velvet bonnet or round cap, a damask gown, and a gold chain about his neck. In the reign of Mary, he appeared in the pulpit at St. Mary's, Oxford, with a sword by his side, and a gold chain about his neck, and preached to the scholars, beginning his sermon in these words:—'Arriving at the mount of St. Mary's, in the Stony Stage where I now Stand, I have brought you some fine biscuits, baked in the oven of Charity, Carefully Conserved for the Chickens of the Church.' This sort of style, especially the alliterative part of it, was much admired in those days, even by the most accomplished of scholars, and was long after in great favour both with speakers and hearers.

At the time that Mr. Tavernier first received commission as a preacher, good preaching was so very scarce that not only the king's chaplains were obliged to make circuits round the country to instruct the people, and to fortify them against popery, but even laymen, who were scholars, were employed for that purpose.

Reign of Mary.

On the accession of Queen Mary to the throne, all the Protestant pulpits were shut up; the most eminent preachers in London were put in confinement, and all the married clergy throughout the kingdom were deprived of their benefices. Dr. Parker calculates, that out of sixteen thousand clergymen, not less than twelve thousand were turned out. A few days after the queen had been proclaimed, there was a tumult at St. Paul's, in

consequence of Dr. Bourne, one of the canons of that church, preaching against the reformation. He spoke in praise of Bishop Bonner, and was making some severe reflections on the late King Edward, when the whole audience rose in confusion. Some called out, 'Pull down the preacher;' others threw stones; and one person aimed a dagger at the doctor, which stuck in the pulpit. Had it not been for the exertions of Mr. Bradford and Mr. Rogers, two popular preachers for the reformation, he had certainly been sacrificed. These men, at the hazard of their lives, rescued him. and conveyed him in safety to a neighbouring house. This act of kindness was afterwards repaid by their imprisonment and death at the stake.

Sincerity.

La Bruyère is strong in his commendation of Father Seraphin, an apostolical preacher. The first time (he says) that he preached before Louis XIV., he said to this monarch, 'Sire, I am not ignorant of the custom according to the prescription of which I should pay you a compliment. This I hope your majesty will dispense with; for I have been searching for a compliment in the Scriptures, and unhappily, I have not found one.'

Contrast.

Carracciolo, a celebrated Italian preacher, once exercised his talents before the Pope, on the luxury and licentiousness which then prevailed at court. 'Fie on St. Peter! fie on St. Paul!' exclaimed he, 'who having it in their power to live as voluptuously as the Pope and the cardinals, chose rather to mortify their lives with fasts, with watchings, and labours.'

Novelty.

When M. le Tourneau preached the Lent sermons at St. Benoit, in Paris, in the room of Father Quesnel, who had been obliged to abscond, Louis XIV. enquired of Boileau if he knew anything of a preacher called Le Tourneau, whom everybody was running after? 'Sire,' replied the poet, 'your majesty knows that people always run after novelties; *this man preaches the gospel.*' The king then pressing him to give his opinion seriously, Boileau added, 'When M. le Tourneau first ascends the pulpit, his ugliness so disgusts the congregation, that they wish he would go down again; but when he begins to speak, they dread the time of his descending.'

It is a singular fact, that this very successful preacher, after he had entered into orders, thought himself so ill-qualified for the pulpit, that he actually went and renounced all the duties of the priesthood; but was afterwards, by the earnest persuasions of M. de Sacy, induced to resume them.

Boileau's remark, as to the novelty of 'preaching the gospel' at that period, brings to remembrance the candid confession of a preacher at Mols, near Antwerp, who in a sermon delivered to an audience wholly of his own order, observed, 'We are worse than Judas; he sold and delivered his master; we sell him to you, but deliver him not.'

Queen Elizabeth.

With all the strength of mind which Queen Elizabeth possessed, she had the weakness of her sex as far as related to her age and her personal attractions. 'The majesty and gravity of a sceptre,' says a contemporary of this great princess, 'could not alter that nature of a woman in her. When Bishop Rudd was appointed to preach before her, he wishing in a godly zeal, as well became him, that she should think some time of mortality, being then sixty-three years of age, he took his text fit for that purpose out of the Psalms, 90, v. 12.——"O teach us to NUMBER our days, that we may incline our hearts unto wisdom;" which text he handled most learnedly. But when he spoke of some sacred mystical numbers, as *three* for the Trinity, *three times three* for the heavenly hierarchy, *seven* for the sabbath, and *seven times seven* for a jubilee; and, lastly, *nine times seven* for the grand climacterical year (her age), she perceiving whereto it tended, began to be troubled with it. The bishop discovering all was not well, for the pulpit stood opposite her majesty, he fell to treat of some plausible numbers, as of the number 666, making Latinus, with which, he said, he could prove Pope to be Antichrist, &c. He still, however, interlarded his sermon with Scripture passages, touching the infirmities of age, as that in Ecclesiasticus, "When the grinders shall be few in number, and they wax dark that look out of the windows, &c. and the daughters of singing shall be abased;" and more to that purpose. The queen, as the manner was, opened the window; but she was so far from giving him thanks or good countenance, that she said plainly, "He might have kept his arithmetic for himself; but I see the greatest clerks are not the wisest men;" and so she went away discontented.'

Royal Wit.

Fuller has enrolled among his Worthies, Dr. Field, Dean of Gloucester, a learned divine, 'whose memory,' he says, 'dwelleth like a *field* which the Lord hath blessed.' He was an excellent preacher, and used often to preach before James I., especially in his progress through Hampshire in 1609. The first time his majesty heard him, he observed in the same punning spirit with Fuller, and which was indeed characteristic of the age, 'This is a field for the Lord to dwell in.' His majesty gave him a promise of a bishopric, but never fulfilled it. When he heard of the

doctor's death, his conscience appears to have smote him. He expressed his regret, and said, 'I should have done more for that man.'

Another divine, whom his majesty used to style 'the *King* of preachers,' was John King, who became Bishop of London in 1611; and was so great a preacher, that even after his elevation to the mitre, he never missed delivering a sermon on Sunday when his health permitted. Lord Chief Justice Coke used to say of Bishop King, that 'he was the best preacher in the Star Chamber in his time.'

Bernard Gilpin.

The great northern apostle, Bernard Gilpin, who refused a bishopric, did not confine his Christian labours to the church of Houghton, of which he was minister, but at his own expense visited the then desolate churches of Northumberland, once every year, to preach the gospel. Once when he was setting out on his annual visitation, Barnes, Bishop of Durham, summoned him to preach before him; but he excused himself, and went on his mission. On his return, he found himself suspended from all ecclesiastical employments for contempt. The bishop afterwards sent for him suddenly, and commanded him to preach; but he pleaded his suspension, which however the bishop immediately took off. Gilpin then went into the pulpit, and selected for his subject the important charge of a Christian bishop. Having exposed the corruption of the clergy, he boldly addressed himself to his lordship, who was present. 'Let not your lordship,' said he, 'say these crimes have been committed without your knowledge; for whatsoever you yourself do in person, or suffer through your connivance to be done by others, is wholly your own; therefore in the presence of God, angels, and men, I pronounce your *fatherhood* to be the author of all these evils; and I, and this whole congregation, will be a witness in the day of judgment, that these things have come to your ears.' It was expected that the bishop would have resented this boldness; but on the contrary, he thanked Mr. Gilpin for his faithful reproof, and suffered him to go his annual visitations in future without molestation.

About this period, the Northumbrians retained so much of the custom of our Saxon ancestors, as to decide every dispute by the sword: they even went beyond them; and not content with a duel, each contending party used to muster what adherents he could, and commenced a kind of petty war, so that a private grudge would often occasion much bloodshed.

In one of Mr. Gilpin's annual visitations, there was a quarrel of this kind at Rothbury. During the first two or three days of his preaching, the contending parties observed some decorum, and never appeared at church together. At length, however, they met. One party had been early to church, and just as Mr. Gilpin began his sermon, the other entered. They did not stand long quiet, but mutually inflamed at the sight of each other, began to clash their weapons. Awed, however, by the sacredness of the place, the tumult in some degree ceased, and Mr. Gilpin proceeded with his sermon. In a short time, the combatants again brandished their weapons, and approached each other. Mr. Gilpin then descended from the pulpit, went between the combatants, and addressing their leaders, put an end to their quarrels for the time, although he could not effect an entire reconciliation. They promised, however, that until the sermon was over, they would not disturb the congregation. He then returned to the pulpit, and devoted the rest of his time in endeavouring to make the combatants ashamed of their conduct. His behaviour and discourse affected them so much, that at his further entreaty, they agreed to abstain from all acts of hostility, while he continued in the country.

On another occasion, Mr. Gilpin going into the church, observed a glove hanging up, which he was told was a challenge to anyone that should take it down. He ordered the sexton to give it to him, but he refused. Mr. Gilpin then reached it himself, and put it in his breast. When the congregation was assembled, he went into the pulpit, and in the course of his sermon severely censured these inhuman challenges. 'I hear,' said he, 'that one among you has hung up a glove, even in this sacred place, threatening to fight anyone who should take it down. See, I have done this,' holding up the glove to the congregation, and again inveighing in strong terms against such unchristian practices.

Resolute Nonconformist.

About the year 1644, a party of the Parliament horse came to the village of Laugharn, and enquired whether its popish vicar, Mr. Thomas, was still there, and whether he continued reading the liturgy and praying for the queen? One of them added, that he would go to church next Sunday, and if Mr. Thomas dared to pray for that ——, he would certainly pistol him. Information of the threat having been conveyed to Mr. Thomas, his friends earnestly pressed him to absent himself; but thinking this would be a cowardly departure from his duty, he resolutely refused. He had no sooner began the service, than the soldiers came, and placed themselves in the pew next to him; and when he prayed for the queen, one of them snatched the book out of his hand, and threw it at his head, saying, 'What do you mean by praying for a ——?' The preacher bore the insult with so much Christian meekness and composure, that the soldier who had been guilty of it immediately slunk away ashamed and confused. Mr. Thomas continued the service, and delivered an admirable sermon with great spirit and animation. On his return home, he found the soldiers wait-

ing to beg his pardon, and desire his prayers to God in their behalf. The parliamentary committee soon after deprived this resolute pastor of his living: but on the restoration of Charles II. he was rewarded for his loyalty by the bishopric of Worcester, which he enjoyed till the revolution; when refusing to take the oath of allegiance to King William, he would have been turned out of his see, had not death intervened to spare him this indignity. His objections to the oath were conscientious, and not to be overcome. In a letter to a friend, he says, 'If my heart do not deceive me, and God's grace do not fail me, I think I could suffer at a stake, rather than take this oath.'

A letter from Archbishop Sancroft to this prelate, written in 1683, complains of a custom which was at that time, and for many years after, continued, of preaching the sermon in the body of the cathedral, while the prayers were read in the choir. The origin of the custom was, that as there used to be no sermon in the parish churches, the several parishioners might, after their own prayers, attend the sermon of some eminent preacher in the cathedral.

Barrow.

The celebrated Dr. Barrow was not only remarkable for the excellence, but for the extraordinary length of his sermons. In preaching the Spital sermon before the Lord Mayor and the corporation, he spent three hours and a half. Being asked, after he came down from the pulpit, if he was not tired, he replied, 'Yes, indeed, I begin to be weary in standing so long.'

He was once requested by the Bishop of Rochester, then Dean of Westminster, to preach at the abbey, and requested not to make a long sermon, for that the auditory loved short ones, and were accustomed to them. He replied, 'My lord, I will show you my sermon,' and immediately gave it to the bishop. The text was, 'He that uttereth a slander is a liar;' and the sermon was divided into two parts, one treating on slander and the other on lies. The dean desired him to preach the first part of it only; and to this he consented, though not without some reluctance. This half sermon took him an hour and a half in the delivery.

At another time, Dr. Barrow preached in the abbey on a holiday. It was then customary for the servants of the church, upon all holidays, except Sundays, betwixt the sermon and evening prayer, to show the tombs and monuments in the abbey to such strangers or other persons as would purchase the privilege for twopence. Perceiving Dr. Barrow in the pulpit after the hour was past, and fearing to lose time in *hearing*, which they thought they could more profitably employ in *receiving*, the servants of the church became impatient, and most indecently caused the organ to be struck up against him, nor would they cease playing until the doctor was silenced, which was not until he despaired of being heard, or of exhausting the organ blower.

It is scarcely necessary to observe that the length of Dr. Barrow's sermons was their only fault. 'In him,' says that excellent critic, Dr. Blair, 'one admires more the prodigious fecundity of his invention, and the uncommon strength of his conceptions, than the felicity of his execution, or his talent in composition. We see a genius far surpassing the common, peculiar indeed almost to himself; but that genius often shooting wild, and unchastised by any discipline or study of eloquence. On every subject he multiplies words with an overflowing copiousness, but it is always a torrent of strong ideas and significant expressions which he pours forth.' Of the truth of the last remark, the following definition of wit, in a sermon against foolish talking and jesting, will furnish a pleasing specimen. 'Wit,' says he, 'is a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in pat allusions to a known story, or in seasonable application of a trivial saying, or in forging an opposite tale; sometimes it playeth on words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound; sometimes it is wrapped up in a dress of humorous expression; sometimes it lurketh under an odd similitude: sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting, or smartly retorting an objection; sometimes it is couched in a bold scheme of speech, in a tart irony, or in a lusty hyperbole; in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it; sometimes an affected simplicity, sometimes a presumptuous bluntness, gives it being; sometimes it riseth only from a lucky hitting upon what is strange; sometimes from a crafty wresting obvious matter to the purpose. Often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language. It raiseth admiration, as signifying a nimble sagacity of apprehension, a special felicity of invention, a vivacity of spirit, and reach of wit more than vulgar; it seemeth to argue a rare quickness of parts, that one can fetch in remote conceits applicable; a notable skill that can dexterously accommodate them to the purpose before him, together with a lively briskness of humour not apt to damp those sportful flashes of imagination. It also procureth delight by gratifying curiosity with its rareness, or semblance of difficulty; by diverting the mind from its road of serious thoughts; by instilling gaiety and airiness of

spirits: by provoking to such dispositions of gaiety in way of emulation or complaisance; and by seasoning matters otherwise distasteful or insipid with an unusual and thence grateful savour.'

Daniel Burgess.

The noted Daniel Burgess, the Nonconformist minister, was by no means of Puritan strictness, for he was the most facetious person of his day, and carried his wit so far as to retail it from the pulpit with more levity than decency. Speaking of Job's 'robe of righteousness,' he once said, 'If any of you would have a suit for a twelvemonth, let him repair to Monmouth-street; if for his lifetime, let him apply to the Court of Chancery; but if for all eternity, let him put on the robe of righteousness.' The sermons of Burgess were artfully adapted to the prejudices as well as the opinions of his hearers: wit and Whigism went hand in hand with Scripture. He was strongly attached to the House of Brunswick, and would not uphold the Pretender's cause from the pulpit. He once preached a sermon, about that time, on the reason why the Jews were called Jacobites, in which he said, 'God ever hated Jacobites, and therefore Jacob's sons were not so called, but Israelites.' The preacher's love of a joke here triumphed over the truth and his knowledge of chronology.

Elegant Compliment.

Dr. Balguy, a preacher of great celebrity, after having delivered an excellent sermon at Winchester Cathedral, the text of which was, 'All wisdom is sorrow,' received the following extempore, but elegant compliment from Dr. Watson, then at Winchester School:

If what you advance, dear doctor, be true,
That wisdom is SORROW, how WRETCHED
are you.

Precept and Practice.

The Rev. Mr. Kelly, curate of the English chapel in the town of Ayr, once preached an excellent sermon from the beautiful parable of the man who fell among thieves. He was particularly severe upon the conduct of the priest who saw him, and ministered not unto him, but passed on the opposite side, and in an animated and pathetic flow of eloquence he exclaimed, 'What! not even the servant of the Almighty! he whose tongue was engaged in the word of charity, whose bosom was appointed the seat of brotherly love, whose heart the emblem of pity, whose soul the frozen serpent of disease! did he refuse to stretch forth his hand, and to take the mantle from his shoulders to cover the nakedness of woe? if he refused, if the shepherd himself went astray, was it to be wondered that the flock followed?' Such were the precepts of the preacher, and he 'practised what he preached.' The next day, when the river was much increased, a boy in a small boat was swept overboard by the force of the current. A great concourse of people were assembled, but none of them attempted to save the boy; when Mr. Kelly, who was dressed in his canonicals, threw himself from his chamber window into the current, and at the hazard of his own life saved that of the boy.

Mr. Kelly became afterwards tutor to the present Marquess of Huntley, by whose interest he was made Vicar of Ardleigh, near Colchester, and then Rector of Copford, in the same neighbourhood, where he died in 1809.

Steadfastness.

Dr. Harris, the minister of Hanwell, during the civil wars, frequently had military officers quartered at his house. A party of them being unmindful of the respect due to the minister of religion, indulged themselves in swearing. The doctor noticed this, and on the following Sunday preached from these words: 'Above all things, my brethren, swear not.' This so enraged the soldiers, who judged the sermon was intended for them, that they swore they would shoot him if he preached on the subject again. He was not however to be intimidated; and on the following Sunday he not only preached from the same text, but inveighed in still stronger terms against the vice of swearing. As he was preaching, a soldier levelled his carbine at him, but he went on to the conclusion of his sermon without the slightest fear or hesitation.

Late Repentance.

Doctor, afterwards Bishop Kennet, preached the funeral sermon of the first Duke of Devonshire, September 5, 1707. The sentiments of this sermon gave great offence, and made some persons say that 'the preacher had built a bridge for heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it.' This charge was grounded on the following passage. Speaking of a late repentance, he says: 'This rarely happens but in men of distinguished sense and judgment. Ordinary abilities may be altogether sunk by a long vicious course of life; the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived, while the nobler and brighter parts have an advantage of understanding the worth of their souls before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an infinite being; they feel their own immortal part; they recollect and relish the holy Scriptures; they call for the elders of the church; they think what to answer at a judgment seat. Not that God is a respecter of persons; but the difference is in men; and

the more intelligent nature is the more susceptible of the Divine grace.' Whatever offence this sermon might give to others, it did not displease the succeeding Duke of Devonshire, who recommended the doctor to the Deanery of Peterborough, which he obtained in 1707.

Sea Captain made Bishop.

Dr. Lyons, who was preferred to the Bishopric of Cork, Cloyne, and Ross, during the latter part of the reign of Queen Elizabeth, held the benefice for twenty years, but never preached but once, which was on the death of the queen. On that melancholy occasion he thought it his duty to pay the last honours to his royal mistress, and accordingly ascended the pulpit in Christ Church, Cork, where he delivered a good discourse on the uncertainty of life, and the great and amiable qualities of her majesty. He concluded in the following warm but whimsical manner:—'Let those who feel this loss deplore with me on this melancholy occasion: but if there be any that hear me who have secretly wished for this event (as perhaps there may be) they have now got their wish, and may it do them all the good they deserve.'

The bishop's aversion to preaching is supposed to have arisen from his not having been intended for the church. His promotion is very singular; he was captain of a ship, and distinguished himself so gallantly in several actions with the Spaniards, that, on being introduced to the queen, she told him that he should have the *first vacancy that offered.* The honest captain, who understood the queen *literally*, soon after hearing of a vacancy in the *See* of Cork, immediately set out for court, and claimed the royal promise. The queen, astonished at the request, for a time remonstrated against the impropriety of it, and said that she could never think it a suitable office for him. It was, however, in vain; he pleaded the royal promise, and relied on it. The queen then said she would take a few days to consider of the matter, when, examining into his character, and finding that he was a sober, moral man, as well as an intrepid commander, she sent for him, and gave him the bishopric, saying, she 'hoped he would take as good care of the church as he had done of the state.'

Tolerance.

The charitable society for the relief of the widows and children of clergymen, since known by the name of the 'Corporation for the Sons of the Clergy,' was first commenced in the year 1655. The first sermon was preached at St. Paul's on the 5th of November that year by the Rev. George Hall, afterwards Bishop of Chester, from the following text, 'The rod of Aaron budded, and bloomed blossoms, and yielded almonds.' The preacher enforced the necessity and usefulness of a settled ministry, but his sermon breathed great moderation, considering the rancorous feuds then existing in the church. These he noticed. 'Let these ill-invented terms,' said he, 'whereby we have been distinguished from each other, be swallowed up in that name, which will lead us hand in hand to heaven—the name of Christians. If my stomach, or any of yours, rise against the name of brotherly communion, which may consist with our several principles retained, not differing in substantials, God take down that stomach, and make us see how much we are concerned to keep the unity of the spirit in the bond of peace. Why should some, in the height of their zeal for the liturgy, suppose there can be no service of God but where that is used? Why should others, again, think their piety concerned and trespassed upon, if I prefer, and think fit to use a set form? There must be abatements and allowances of each other; a coming down of our punctilios, or we shall never give up a good account to God.'

South.

The celebrated Dr. South, one of the chaplains of Charles the Second, preaching on a certain day before court, which was composed of the most profligate and dissipated men in the nation, perceived in the middle of his discourse that sleep had gradually taken possession of his hearers. The doctor immediately stopped short, and changing his tone of voice, called out to Lord Lauderdale three times. His lordship standing up, 'My lord,' said South, with great composure, 'I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud lest you awaken his majesty.'

On another occasion, when preaching before the king, he chose for his text these words: 'The lot is cast into the lap, but the disposing of it is of the Lord.' In this sermon he introduced three remarkable instances of unexpected advancement, those of Agathocles, Massaniello, and Oliver Cromwell. Of the latter he said, 'And who, that beheld such a bankrupt beggarly fellow as Cromwell, first entering the parliament house with a threadbare torn cloak, greasy hat (perhaps neither of them paid for), could have suspected that, in the space of so few years, he should, by the murder of one king, and the banishment of another, ascend the throne!' At this the king is said to have fallen into a violent fit of laughter; and turning to Dr. South's patron, Mr. Lawrence Hyde, now created Lord Rochester, said, 'Odds fish, Lory, your chaplain must be a bishop; therefore put me in mind of him at the next death.'

Bishop Kennet says of South, that 'he laboured very much to compose his sermons; and in the pulpit worked up his body when he came to a piece of wit, or any notable saying.'

His wit was certainly the least of his recommendations; he indulged in it to an excess

which often violated the sanctity of the pulpit. When Sherlock accused him of employing wit in a controversy on the Trinity, South made but a sorry reply: 'Had it pleased God to have made you a wit, what would you have done?'

Fénélon.

When Fénélon was almoner to the king, and attending Louis XIV. to a sermon preached by a Capuchin, he fell asleep. The Capuchin perceived it, and breaking off his discourse, said, 'Awake that sleeping Abbé, who comes here only to pay his court to the king;' a reproof which Fénélon often related with pleasure after he became Archbishop of Cambray.

At another time the king was astonished to find only Fénélon and the priest at the chapel, instead of a numerous congregation as usual. 'What is the reason of all this?' said the king. 'Why,' replied Fénélon, 'I caused it to be given out, sire, that your majesty did not attend chapel to-day, that you might know who came to worship God, and who to flatter the king.'

When Louis appointed Fénélon chief of the missionaries, to convert the Protestants of Sausonge, his majesty insisted that a regiment of guards should accompany him. 'The ministers of religion,' said Fénélon, 'are the evangelists of peace; and the military might frighten all, but would not persuade a single individual. It was by the force of their morals that the apostles converted mankind; permit us, then, sire, to follow their example.' 'But, alas!' said the king, 'have you nothing to fear from the fanaticism of those heretics?' 'I am no stranger to it, sire, but a priest must not let fears like these enter into his calculation; and I take the liberty of mentioning again to you, sire, that if we would draw to us our diffident brethren, we must go to them like true apostles. For my own part, I had rather become their victim, than see one of their ministers exposed to the vexations, the insult, and the almost necessary violence of our military men.'

Not long before he died, Fénélon ascended the pulpit of his cathedral, and excommunicated in person such of his own works as the Pope had interdicted. He placed on the altar a piece of sacred plate, on which were embossed some books, with the titles of the alleged heretical ones struck with the fire of heaven.

William Whately.

Mr. Whately, who was Vicar of Banbury, in Oxfordshire, and died in 1639, had such great reputation as a preacher, that persons of different persuasions went from Oxford and other distant places to hear him. As he always appeared to speak from his heart, his sermons were felt as well as heard, and were often attended with suitable effects. A neighbouring clergyman was once so deeply affected with a sermon preached by Mr. Whately, on bounty to the poor, that he went to him as he came out of the pulpit, and asked what proportion of his income he ought in conscience to give. Whately advised him not to be sparing, and intimated that when he was far from being in easy circumstances, he resolved himself to set aside a larger sum than ever for charitable uses; the consequence of which was, that God blessed and increased the slender heap from which it was taken, so that he was then able to lend ten times as much as he had formerly been forced to borrow. This good man's death was much lamented by his parishioners, and the following lines are part of his epitaph:

'It's William Whately that here lies,
Who swam to 's tomb in 's people's eyes.'

Sherlock.

When Dr. Nicholls waited upon Lord Chancellor Hardwicke with the first volume of Sherlock, the late Bishop of London's sermons, in November, 1753, his lordship asked him whether there was not a sermon on John xx. 30, 31. Dr. N—— having replied in the affirmative, the Lord Chancellor desired him to turn to the conclusion, and repeated, *verbatim*, the animated contrast between the Christian and Mahomedan religion, beginning, 'Go to your natural religion,' &c., to the end.

The same sermon had indeed been published singly, but not less than thirty years before; and the chief circumstance which serves to account for Lord Hardwicke's vivid recollection of it (notwithstanding its great excellence), was the situation which Sherlock held as Master of the Temple from 1704 until 1753. In Sherlock's farewell letter to the treasurer and masters of the Bench, he declares that he esteemed 'his relation to the two societies of the Temple to have been the greatest happiness of his life, as it introduced him to some of the greatest men of the age, and afforded him the opportunities of living and conversing with gentlemen of a liberal education, and of great learning and experience.' It seems extremely probable that the sermon of which Lord Hardwicke took such notice had been heard by him when first delivered by Sherlock.

Dr. Blair, in his 'Lectures on Rhetoric,' points out the very passage which Lord Hardwicke so much admired, as an instance of personification carried as far as prose, even in its highest elevation, will admit. After transcribing it, this elegant critic remarks, 'this is more than elegant, it is truly sublime.'

When Sherlock was promoted to the mastership of the Temple, he was only in the twenty-sixth year of his age. So early an elevation gave some offence; yet it took place at a time when preferments were not lightly bestowed; and Mr. Sherlock in a short time exhibited such talents as removed all prejudices against him. He exerted the utmost diligence in the cultivation of his talents, and

the display of his learning and eloquence; and in the course of a few years became one of the most celebrated preachers of his time. Notwithstanding some degree of natural impediment (what is called a thickness of speech), he delivered his sermons with such propriety and energy as to rivet the attention of his hearers and command their admiration.

Sterne.

Sterne being in company with three or four clergymen, was relating a circumstance which happened to him at York. After preaching at the cathedral, an old woman, whom he observed sitting on the pulpit stairs, stopped him as he came down, and begged to know where she should have the honour of hearing him preach the next Sunday. Sterne having mentioned the place where he was to exhibit, found her situated in the same manner on that day, when she put the same question to him as before. The following Sunday he was to preach four miles out of York, which he told her; and, to his great surprise, he found her there too, and that the same question was put to him as he descended from the pulpit. 'On which,' added he, 'I took for my text these words, expecting to find my old woman as before: "I will grant the request of this poor widow, lest by her often coming she weary me."' One of the company immediately replied, 'Why, Sterne, you omitted the most applicable part of the passage, which is, "Though I neither fear God nor regard man."'

When Mrs. F. was in England, she attended York races, where she met with Sterne. He rode up to the side of the coach, and accosted her with, 'Well, madam, on which horse do you bet?' 'Sir,' she replied, 'if you can tell me which is the worst horse, I will bet upon that.' 'But why, madam,' asked Sterne, 'do you make so strange a choice?' 'Because,' said the lady, 'you know the race is not always to the swift, nor the battle to the strong.' Sterne was so much pleased with this reply, that he went home and wrote from that text his much-admired sermon, entitled, 'Time and Chance.'

Whitfield.

Few preachers possessed eloquence so well adapted to an auditory, as the Rev. George Whitfield, the able coadjutor of Mr. Wesley in the foundation of Methodism. His metaphors were drawn from sources easily understood by his hearers, and frequently from the circumstances of the moment. The application was generally happy, and sometimes rose to the true sublime; for he was a man of a warm imagination, and by no means devoid of taste.

When Mr. Whitfield first went to Scotland, he was received in Edinburgh with a kind of frantic joy by a large body of the citizens. It so happened, that the day after his arrival, an unhappy man who had forfeited his life to the offended laws of his country, was to be executed. Mr. Whitfield mingled in the crowd that was collected on the occasion, and seemed highly pleased with the solemnity and decorum with which so awful a scene was conducted. His appearance however drew the eyes of all around him, and raised a variety of opinions as to the motives which led him to join in the crowd. The next day being Sunday, he preached to a very large congregation in a field near the city. In the course of his sermon, he adverted to the execution which had taken place on the preceding day. 'I know,' said he, 'that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say, that my moments would have been better employed in praying for the unhappy man, than in attending him to the fatal tree; and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me, are under a mistake. I went as an observer of human nature, and to see the effect that such an example would have on those who witnessed it. I watched the conduct of almost every one present on that awful occasion, and I was highly pleased with their demeanour, which has given me a very favourable opinion of the Scottish nation. Your sympathy was visible on your countenances, and reflected the goodness of your hearts, particularly when the moment arrived that your unhappy fellow creature was to close his eyes on this world for ever; then you all, as if moved by one impulse, turned your heads aside, and wept. Those tears were precious, and will be held in remembrance. How different was it when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink. Not one of all that witnessed his pains turned his head aside, even in the last pang. Yes, my friends, there was one; that glorious luminary (pointing to the sun) veiled his brightness, and travelled on his course in tenfold night.'

A Popular Preacher.

A reverend doctor in the metropolis was what is usually denominated a popular preacher. His reputation, however, had not been acquired by his drawing largely on his own stores of knowledge and eloquence, but by the skill with which he appropriated the thoughts and language of the great divines who had gone before him. Those who compose a fashionable audience, are not deeply read in pulpit lore; and, accordingly, with such hearers, he passed for a wonder of erudition and pathos. It did nevertheless happen, that the doctor was once detected in his larcenies. One Sunday, as he was beginning to delight the belles of his quarter of

the metropolis, a grave old gentleman seated himself close to the pulpit, and listened with profound attention. The doctor had scarcely finished his third sentence, before the old gentleman muttered loud enough to be heard by those near, 'That's Sherlock!' The doctor frowned, but went on. He had not proceeded much farther, when his tormenting interrupter broke out with, 'That's Tillotson!' The doctor bit his lips and paused, but again thought it better to pursue the thread of his discourse. A third exclamation of 'That's Blair!' was, however, too much, and completely deprived him of his patience. Leaning over the pulpit, 'Fellow,' he cried, 'if you do not hold your tongue, you shall be turned out.' Without altering a muscle of his countenance, the grave old gentleman lifted up his head, and looking the doctor in the face, retorted, '*That's his own!*'

A Reproof to Sleepers.

It is related of John Lassenius, the chaplain to the Danish Court, who died at Copenhagen in 1692, that having for a long time perceived to his vexation, that during his sermon, the greatest part of his congregation fell asleep, he suddenly stopped, pulled a shuttlecock from his pocket, and began to play with it in the pulpit. A circumstance so extraordinary, naturally attracted the attention of that part of the congregation who were still awake. They jogged those who were sleeping, and in a short time everybody was lively, and looking to the pulpit with the greatest astonishment. This was just what Lassenius wished; for he immediately began a most severe castigatory discourse, saying, 'When I announce to you sacred and important truths, you are not ashamed to go to sleep; but when I play the fool, you are all eye and all ear.'

Another curious circumstance is recorded of the pulpit displays of Lassenius. He used always to stop in the middle of his sermon, to take a glass of wine, or some other cordial, in the presence of the congregation! An inviting example to preachers of long sermons.

Orkney Curate.

The late Sir Hugh Dalrymple, a worthy Scotch baronet, on once paying a visit to the Orkneys, was much struck with the eloquence of a poor assistant preacher, whom he had accidentally the pleasure of hearing; and wrote to the late Sir Lawrence Dundas (father of the first Lord Dundas), in whose gift was the church where the curate officiated, requesting the reversion of it for the assistant. The letter, which blends humour and benevolence together in a very pleasing manner, was in the following terms:—

'Dear Sir,—

'Having spent a long time in pursuit of pleasure and health, I am now retired with the gout; so joining with Solomon, that "all is vanity and vexation of spirit," I go to church and say my prayers. I assure you, that most of us religious people reap some little satisfaction in hoping that you wealthy voluptuaries have a fair chance of being lost to all eternity, and that Dives shall call on Lazarus for a drop of water; which he seldom tasted, when he had the Twelve Apostles in his cellar.

'Now, sir, that this doctrine is laid down, I wish to give you a loop-hole to escape through. Going to church last Sunday, I saw an unknown man in the pulpit; and rising up to prayers, I began, as others do on the like occasion, to look round the church to see if there were any pretty girls in it, when my attention was roused by the foreign accent of the parson. I gave him my ear, and had my devotion awakened by the most pathetic prayer I ever heard. This made me more and more attentive to the sermon. A finer discourse never came from the lips of man. I returned in the afternoon, and heard the same preacher exceed his morning work, by the finest chain of reasoning, conveyed by the most elegant expressions. I immediately thought on what Felix said to Paul, "Almost thou persuadest me to be a Christian." I sent to ask the Man of God to honour my roof, and dine with me. I inquired of him his country, and what not. I even asked him if his sermons were of his own composition, which he affirmed they were. I assure you, I believed they were; never man had spoken or written better.

'"My name is Dishington," said he; "I am assistant to a mad minister in the Orkneys, who enjoys a rich benefice of fifty pounds a year, of which I have twenty-eight pounds yearly, for preaching to and instructing twelve hundred people, who live in separate islands, of which I pay one pound five shillings to the boatmen who transport me from the one island to the other, by turns. I should be happy if I could continue in this terrestrial Paradise, but we have a great lord, who has a great many little people about him, soliciting a great many little things, that he can do, and that he cannot do; and if my minister was to die, his succession is too great a prize, not to raise up too many rivals to baulk the hopes of my perferment."

'I asked him if he possessed any other wealth? "Yes," said he, "I married the prettiest girl in the island, and she has blessed me with three children; and as we are both young, we may expect more. Besides," said he, "I am so beloved in the parish, that I have all my peats led carriage free." This is my story; now to the prayer of the petition.

'I never before envied you your possession of the Orkneys, which I now do, to provide for this innocent, eloquent apostle. The sun has refused your barren isles his kindly influence, do not deprive them of so pleasant a preacher; let not so great a treasure be lost to that inhospitable country; for I assure you, were the Archbishop of Canterbury to hear him preach, he could do no less than make him an archdeacon. The man has but one

weakness, that of *preferring the Orkneys to all the earth.* This way, and no other, you have a chance for salvation; do this man good, and he will pray for you. This will be a better purchase than your Irish estate, or the Orkneys, and I think will help me forward too, since I am the man who told you of the man so worthy, so eloquent, so deserving, and so pious, and whose prayers may do so much good. Till I hear from you on this head, I am yours in all meekness, love, and benevolence, 'H. D.'

A Large Parish.

Dr. Horneck, who was preacher at the Savoy from 1671 to 1696, enjoyed so much popularity for the eloquent and pathetic style of his sermons, that the church used to be crowded by auditors from the most remote parts, which occasioned Dean Freeman to say, that Dr. H.'s parish was much the largest in town, for it reached from Whitehall to Whitechapel. It is singular notwithstanding, that when he was recommended to the living of Covent Garden, the inhabitants of that parish were so averse to him, that Tillotson says, 'that if the Earl of Bedford had liked him (which it would seem he did not) he could not have thought it fit to bestow the living on him, knowing how necessary it is to the good effect of a man's ministry, that he do not lie under any great prejudice with the people.' Dr. Birch remarks, that the grounds of the great aversion in the parish of Covent Garden to Dr. H. are not easy to be assigned at this distance of time. Bishop Kidder, his biographer, sets him forth as one of the brightest examples that ever adorned the pastoral office. 'He had,' he says, 'the zeal, the spirit, the courage of John the Baptist, and durst reprove a great man; perhaps that man lived not, that was more conscientious in this matter.'

Trope for Trope.

A clergyman preaching in the neighbourhood of Wapping, observing that most part of his audience were in the sea-faring way, very naturally embellished his discourse with several nautical tropes and figures. Amongst other things, he advised them to be ever on *the watch, so that, on whatsoever tack the evil one should bear down upon them, he might be crippled in action.* 'Aye, master,' muttered a jolly son of Neptune; 'but let me tell you, that will depend upon your having the *weather gauge of him.*' A just, though whimsical remark.

Maillard.

The French doctor of divinity, Oliver Maillard, who died in the year 1502, was one of the best scholars and ablest preachers of his day. He reproved the vices of the times with uncommon boldness, without any respect of persons; and depicted the sinners he had in view with such a masterly hand, that the likeness was immediately known. As his portraits were drawn from real life, his sermons may be compared to a picture gallery, in which the reigning vices of that age are exhibited in the most faithful colours. There never was a preacher, perhaps, that waged a more successful war with hypocrites and profligates, with which all the departments of the church and state were at that time filled. He spoke with the same felicity that he wrote, and was never known to sully his tongue or his pen with flattery, or to disguise the truth, so that he was called 'the scourge of sinners.'

This zealous divine one day preaching before the parliament at Thoulouse, drew so finished a portrait of a corrupt judge, and his application to many of the members of that body was so pointed, that they deliberated for some time whether it would not be proper to arrest him. The result of their deliberations was transmitted to the archbishop; who, in order to soothe the resentment of those who felt themselves hurt, commanded Maillard that he should not preach for two years. The good man received this mandate in all the spirit of humility. He waited on the offended magistrates, and stated his duty as a preacher of the divine word, in such impressive language, that they threw themselves alternately on his bosom, confessed their crimes, and became true penitents.

Maillard even took liberties with the king himself, when he happened to preach before his majesty. When one of the courtiers told him, that the king had threatened to throw him into the river, 'the king,' replied he, 'is my master; but you may tell him, that I shall get sooner to heaven by *water*, than he will with his *post-horses.*' The king (Louis XI.) happened to be the first who established posting on the roads of France. When this bon-mot was repeated to him, he wisely resolved to allow Maillard to preach what he would. The saying, by the way, appears to have been a current jest among the wits of the time; for it is to be found in Badius's 'Navis Stultifera.'

In the Latin edition of 'Maillard's Sermons,' published at Paris, the words, 'hem, hem,' are written in the margin, to mark the places where, according to the custom of those days, the preacher was at liberty to stop to cough.

Reading the Athanasian Creed.

The Rev. Mr. Wright, a curate in the West of England, refused to read the Athanasian Creed, though repeatedly desired to do so by his parishioners. They complained to the Bishop of the diocese, who ordered it to be read. The Creed is appointed to be *said or sung;* and the curate accordingly on the following Sunday thus addressed his congregation. "Next follows St. Athanasius's Creed, either to be said or sung, and with God's

leave I'll sing it. Now, clerk, mind what you are about.' They immediately commenced singing it in a fox-hunting tune, which having previously practised, was correctly performed. The parishioners again met, and informed their curate that they would dispense with the Creed in future.

Witty Perversion.

Dr. Williamson, vicar of Moulton in Lincolnshire, had a violent quarrel with one of his parishioners of the name of Hardy, who showed considerable resentment. On the succeeding Sunday the doctor preached from the following text, which he pronounced with much emphasis, and with a significant look at Mr. Hardy, who was present: "There is no fool like the fool HARDY."

Singular Distinction.

Mr. Mossman, a Scotch minister, preaching on the sin of taking God's name in vain, made this singular distinction: "O! sirs, this is a very great sin; for my own part, I would rather steal all the horned cattle in the parish, than once take God's name in vain."

Sublime Incident.

When the well-known Dr. Barth preached for the first time in his native city of Leipsic, he disdained the usual precaution of having his sermon placed in the Bible before him, to refer to in case of need. A violent thunderstorm suddenly arising, just as he was in the middle of his discourse, and a tremendous peal of thunder causing him to lose the thread of his argument, with great composure and dignity he shut the Bible, saying, with great emphasis, '*When God speaks, man must hold his peace.*' He then descended from the pulpit, while the whole congregation looked on him with admiration and wonder.

Truth will Out.

Aubrey says, that Dr. Babington, who was chaplain to the celebrated Robert, Earl of Leicester, being employed by that nobleman to preach the sermon at the funeral of his first wife, whose death it is now almost historically certain was foully accomplished by the earl's desire, in order to promote his ambitious hopes of an alliance with Queen Elizabeth, the honest parson 'tripped once or twice in his speech, by recommending to their memories that virtuous lady so pitifully—murdered, instead of saying so pitifully slain.'

Sermon by Sir Joshua Reynolds.

A clergyman, a friend of Mr. Opie's, declared to him, that he once delivered one of Sir Joshua's discourses from the pulpit, as a sermon, with no other alteration, but in such words as made it applicable to *morals*, instead of the *fine arts*. 'Which,' says the relater, 'is a proof of the depth of his reasoning, and of its foundation being formed on the principles of general nature.'

Kirwan.

The celebrated Dean of Killala, at the commencement of his ministry became so popular, that on every Sunday that he preached at St. Peter's Church, the collection for the poor rose to four or five times its usual amount Before the expiration of his first year, he was wholly reserved for the distinguished and difficult task of preaching charity sermons; and in November, 1788, the governors of the general daily schools of several parishes entered into a resolution, 'That, from the effects which the discourses of the Rev. Walter Blake Kirwan from the pulpit have had, his officiating in the metropolis was considered a peculiar national advantage; and that vestries should be called to consider the most effectual method to secure to the city an instrument under Providence, of so much public benefit.'

Of the extraordinary effects of his eloquence, some interesting particulars will be found in '*Anecdotes of Eloquence.*'

Mr. Grattan pronounced a beautiful panegyric on this great preacher in the Irish parliament, in 1792. Speaking of the neglect of Dr. Kirwan, he said, 'This man preferred our country, and our religion, and brought to both genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover in themselves a mine of charity, of which the proprietors had been unconscious. In feeding the lamp of charity, he has almost exhausted the lamp of life. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light. Round him a train, not such as crouch and swagger at the levees of princes; not such as attend the procession of the viceroy, horse and foot, and dragoons; but that wherewith a great genius peoples his own state—charity in ecstasy, and vice in humiliation;—vanity, arrogance, and saucy empty pride, appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence.'

The ardour of Dean Kirwan was not abated by promotion, nor his meekness corrupted by admiration. In one of his sermons for the schools of St. Peter's, he complains of his insufficiency. 'I tell you,' says he, 'that the utmost effort of the ministry can do comparatively nothing. To be roused to the height of mercy, you should have personal experience of what passes around you; you will then carry the impression to your graves. Sermons and preachers are rapidly forgotten. One single morning devoted to explore the recesses of misery in this metropolis, would preach to you through life; would stamp you merciful

for ever. While I press you to an increase of your institution, full well do you know the necessity for it. But, alas! I want the power of determining you, of melting you down to the extent of my wishes. God has not given it to me; if he had, be assured I would use it; I would encircle you with my little clients, hang them on your garments, teach their fatherless arms to entwine about your knees, their innocent eyes to fasten upon yours, their untainted lips to cry, "Mercy, for we perish!" Do you think you could resist?'

In the same sermon, congratulating his auditory on their benevolence to the poor during the rigours of the preceding winter, when upwards of seven hundred pounds were collected from door to door, he has the following beautiful passages:

'No pressing entreaty was used with you; no obstinate (or as I fear you now find it) presuming length of solicitation. The claims of your petitioners were written on the face of nature, on the hoary mantle of the earth, and conveyed in the bitterness of the breeze. In looking through your casements, you naturally reflected on the special comforts and blessings you enjoyed, and raised your eyes to heaven in fervent thanksgiving, while your imaginations tenderly depicted the horrible reverse of cold, nakedness, and famine. The case was clear, and you were men. The delegates of misery had but to come, and see, and conquer. You gave cheerfully, and gave greatly. And is it from such hearts I can dread a repulse on this occasion? Is it only in the temple of the eternal God, where he himself conjures you through the lips of his minister, that I can suppose you to exist with impoverished feelings and inferior souls? But I know your hearts are with me, and though the wretched prudence of the world whispers you to beware of entailing on yourselves an additional burden, spurn the inglorious thought, and let the godlike cause of humanity triumph.'

The neglect of Kirwan, of which Mr. Grattan complained, was repaired, not only by his appointment to the deanery of Killala, but by a pension of £300, which the king on his death conferred on his widow, with reversion to two daughters.

Whimsical Interruption.

When Dr. Beadon was rector of Eltham, in Kent, the text he one day undertook to preach from was, 'Who art thou?' After reading the text, he made (as was his custom) a pause, for the congregation to reflect upon the words; when a gentleman, in a military dress, who at the instant was marching very sedately up the middle aisle of the church, supposing it a question addressed to him, to the surprise of all present, replied, 'I am, sir, an officer of the sixteenth regiment of foot, on a recruiting party here: and having brought my wife and family with me, I wish to be acquainted with the neighbouring clergy and gentry.' This so deranged the divine, and astonished the congregation, that though they attempted to listen with decorum, the discourse was not proceeded in without considerable difficulty.

Dr. Kennicott.

After Dr. Kennicott had taken orders, he went to officiate in his clerical capacity at Totness, his native town, where his father filled the humble situation of parish clerk. When his father, as clerk, proceeded to place the surplice on his shoulders, a struggle ensued between the modesty of the son, and the honest pride of the parent, who insisted on paying that respect to his son which he had been accustomed to show to other clergymen. Nor was this the only affecting circumstance which occurred on this occasion. His mother had often declared, she should never be able to support the joy of hearing her son preach; and she was now actually so overcome, as to be taken out in a state of temporary insensibility.

Blair.

The celebrated Dr. Blair had been for twenty-three years a preacher in the Scottish metropolis, before he could be induced to favour the world with a volume of the sermons which had so long furnished instruction and delight to his own congregation. He transmitted the manuscript of his first volume to Mr. Strahan, the king's printer, who, after keeping it for some time, wrote a letter to him, discouraging the publication. Mr. Strahan, however, had sent one of the sermons to Dr. Johnson for his opinion; and after his unfavourable letter to Dr. Blair had been sent off, he received from Johnson, on Christmas-eve, 1776, a note, in which was the following paragraph: 'I have read over Dr. Blair's first sermon with more than approbation; to say it is good, is too little.' Mr. Strahan had, very soon after this time, a conversation with Dr. Johnson concerning them; and then he very candidly wrote to Dr. Blair, enclosing Johnson's note, and agreeing to purchase the volume, for which, in conjuction with Mr. Cadell, he offered £100. The offer being accepted, the volume was published. The sale was so rapid and extensive, that the proprietors spontaneously doubled the sum which they had agreed to give Dr. Blair for the copyright. Encouraged by the public approbation, Dr. Blair produced three additional volumes at different intervals; for the first of which, or second of the series, the same liberal publishers gave £300, and for the two others, £600 each.

The whole of these volumes experienced a degree of success which exceeds all that we read of in the history of pulpit literature. 'They circulated,' says Dr. Finlayson, 'rapidly and widely wherever the English tongue extends; they were soon translated into almost all the languages of Europe; and his present majesty (late majesty, George III.)

with that wise attention to the interests of religion and literature which distinguishes his reign, was graciously pleased to judge them worthy of a public reward, By a royal mandate to the Exchequer in Scotland, dated July 25th, 1780, a pension of £200 was conferred on their author, which continued unaltered till his death.'

Late Attendance at Public Worship.

A want of punctual attention to the hour of commencing divine service, is a fault but too prevalent in worshipping assemblies. A worthy clergyman whose congregation had given him much vexation in this respect, began his discourse one Sunday in these terms: 'When I came here to begin to worship last Sabbath morning, I believe there were not twenty people in the chapel; at the weekly lecture it was the same; and again this morning; my heart is pained. What can you mean by this conduct? Do you mean to worship God? then I must tell you plainly, and with the authority of a Christian minister, that this is no worship; deceive not yourselves, God will not accept it at your hands.' He proceeded to enforce this point with great earnestness and feeling, and produced such an impression on the minds of his hearers, that next Sabbath, almost every person had assembled by the time he ascended the pulpit.

A very common cause of late attendance, especially with the fair sex, is the time employed in dressing. Herbert has some lines so applicable to this sort of apology, that every lady would do well to have them written in letters of gold, and suspended over her toilet, that they might be ever present to her eyes.

'————To be dressed!
Stay not for the other pin. Why thou hast lost
A joy for it worth worlds!'

Garrick's Precepts to Preachers.

The celebrated Garrick having been requested by Dr. Stonehouse to favour him with his opinion as to the manner in which a sermon ought to be delivered, the English Roscius sent him the following judicious answer.

MY DEAR PUPIL,

'You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphases, cadences, and gestures; you would be yourself; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit; and you will not fail to please, to effect, and to profit. Adieu, my dear friend.

Archbishop Usher.

Usher, afterwards Archbishop of Armagh, was very zealous against the Roman Catholics, and averse to their toleration. He once preached before the officers of the Irish government, from the text in Ezekiel, 'And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.' In the course of his sermon, he made an application of the text which was remarkable. 'From this year (1601),' said he, 'I reckon forty years; and then those whom you now embrace shall be your ruin, and you shall bear their iniquity.' The apparent accomplishment of this prediction in the Irish rebellion of 1641, was a singular concurrence, and in the opinion of many, perhaps in his own, was regarded as an indication of his prophetic spirit.

When this eminent prelate was deprived of his benefices, he sought leave to preach publicly in London. Through the friendship of Mr. Selden, he became preacher to the Society of Lincoln's Inn, which afforded him a maintenance; but being obliged to relinquish it on account of the loss of his sight, his salary was curtailed, and he lived in poverty the remainder of his life.

Apology for Flattery.

James II. once asked a preacher, how he could justify the commending of princes when they did not deserve it? He answered, that princes were so high in station, that preachers could not use the same liberty in reproving them as other men, and therefore by praising them for what they were not, taught them what they ought to be. The king was pleased with the ingenuity of the answer, but observed that, for himself, he did not desire to be complimented into his duty; they had his full permission to tell him plainly of his faults; he desired their prayers, and not their praises.

Puritan Court Preachers.

Edward Dering, a puritan divine of the sixteenth century, was much celebrated for his eloquence in the pulpit. He appears to have carried his resistance to the established religion to a greater height than most of his brethren, and did not spare even the queen herself (Elizabeth). On one occasion, when preaching before her majesty, he told her that when she was persecuted by Queen Mary, her motto was *tanquam ovis* (like a sheep); but now it might be *tanquam indomita juvenca*

(like an untamed heifer). The queen, with a mildness not usual with her, took no other notice of his rudeness, than merely to order that he should not preach at court again.

Striking Appeal.

Mr. Doolittle, a nonconformist minister, who lived towards the close of the seventeenth century, once discovered among his congregation a young man, who, being shut out of the pews, discovered much uneasiness, and seemed anxious to quit the chapel. Mr. Doolittle feeling a peculiar desire to detain him, effected it by the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him aloud, 'Brother, do you repent of your coming to Christ?' 'No, sir,' he replied, 'I never was happy till then: I only regret that I did not come to him sooner.' Mr. Doolittle then turned towards the opposite gallery, and addressed himself to an aged member in the same manner, 'Brother, do you repent that you came to Christ?' 'No, sir,' said he, 'I have known the Lord from my youth up.' He then looked down upon the young man, whose attention was fully roused, and fixing his eyes upon him, said, 'Young man, are *you* willing to come to Christ?' This unexpected address from the pulpit exciting the observation of all the people, so affected him, that he sat down and hid his face. Mr. Doolittle repeated his question, 'Young man, are *you* willing to come to Christ?' Being urged by a person near him to answer, he replied, with a tremulous voice, 'Yes, sir.' 'But when, sir?' added the minister in a solemn and loud tone. He mildly answered, 'Now, sir.' 'Then stay,' said Mr. Doolittle, 'and hear the word of God, which you will find in 2 Cor. vi. 2. "Behold, now is the accepted time; now is the day of salvation."' He then made so impressive a discourse, that the young man dissolved in tears, and from that time became a member of his congregation.

Nonconformity.

When Oliver Heywood was about to quit the living of Coley Chapel, in the parish of Halifax, Yorkshire, on account of the laws of conformity, one of his hearers was very earnest in expressing his desire that he would still continue their preacher. Mr. Heywood said he would as gladly preach, as they could desire it, if he could conform with a safe conscience. 'Oh! sir,' replied the man, 'many a man now-a-days makes a great gash in his conscience, cannot you make a little nick in yours?'

'Love One Another.'

A Welsh parson preaching from this text, 'Love one another,' told his congregation, that in kind and respectful treatment to our fellow creatures, we were inferior to the brute creation. As an illustration of the truth of this remark, he quoted an instance of two goats in his own parish, that once met upon a bridge so very narrow, that they could not pass by without one thrusting the other off into the river. 'And,' continued he, 'how do you think they acted? Why, I will tell you. One goat laid himself down, and let the other leap over him. Ah! beloved, let us live like goats.'

Arresting Attention.

A party of clergymen were one day in conversation pleasantly talking of their success in preaching. One of them said, 'Gentlemen, I once converted a man with my *eyes*.' When requested to explain, he added, 'a straggler once entered my church, and casting his looks towards me, he thought I was staring him in the face. To avoid my observation, he removed from door to door, but to no purpose. At last he resolved to stare me out of countenance; his attention was thus fixed upon what was said, and his sentiments and conduct from that day underwent a complete change.'

Absence of Mind.

A very absent divine finding his sight begin to fail, purchased a pair of spectacles, and on the first day of using them, preached for a brother clergyman, but was observed to have them at the top of his forehead during the whole sermon. 'So you have, at last, taken to spectacles, doctor?' said a friend after the service. 'Yes,' returned the unconscious absentee, 'I found I could not do without them, and I wonder now I never used them till to-day!'

Scorners Rebuked.

Whitfield being informed that some lawyers had come to hear him by way of sport, took for his text these words: 'And there came a *certain lawyer* to our Lord.' Designedly he read, 'And there came certain lawyers to our—I am wrong, "a *certain* lawyer," I was almost certain that I was wrong. It is a wonder to see *one* lawyer; but what a wonder if there had been more than one?' The theme of the sermon corresponded with its commencement, and those who came to laugh, went away edified.

Burnet and Sprat.

Bishop Burnet and Bishop Sprat were old rivals. On some public occasion, they both preached before the House of Commons. There prevailed in those days an indecent custom, when the preacher touched any favourable topic in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued in proportion to their zeal or pleasure. When Burnet preached,

part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he was also honoured with the like animated *hum;* but he stretched out his hand to the congregation, and cried, 'Peace, peace, I pray you peace.'

Burnet's sermon says Salmon) was remarkable for sedition; and Sprat's for loyalty. Burnet had the thanks of the House; Sprat had no thanks, but a good living from the king, which he said was of as much value as the thanks of the Commons.

A Scottish Covenanter.

In the year 1666, when the Whiggamores, alias Covenanters of Scotland, were in arms, a Master of Arts of the College of Aberdeen, preached at Aberdeen a sermon from these words in Jeremiah; 'Sion is wounded.' In this sermon, a copy of which is preserved in the British Museum, (Bibl. Birch, 4459) we have an amusing specimen of the style of preaching which prevailed in those days. He sets out with showing, that by the Sion in the text was meant 'the puir Kirk o' Scotland;' and then asks 'Wha has wounded her, trow ye?' 'To this purpose,' he says, 'I'se tell you a tale; but I'll no say 'tis true; but be it true, or be it fause, tak it as I tak it, a God's benison. When I was a young lad, there was a winsome man Student o' Theology at the College o' Aberdeen; and he was to mak a preachment before the Maisters, Regents o' the College, and out o' a' the Holy Scripture o' God he wailed this text; "What will ye gi me, and I'll betray him ta ye?" (and he could ha' said it in Latin, *Quid dabitas!*) And there was an honest auld man in a blew cap sitting at the feet o' the powpit, and he says till him, "Sir, gin ye betray him, I'se gie ye a good fat bishopric." Now ye may learn by this, wha' it is that betrays and wounds the peace o' the Kirk o' Scotland.' Having thus fixed the sin of wounding Sion or the Kirk of Scotland on the prelates, he proceeds to show *how* she was wounded; first, in her head; second, in her hand; third, in her heart; and fourthly, in her feet. Of the first head there are three sub-divisions, showing how the prelates had wounded the Kirk. 1st. 'With the sword o' their pride;' 2nd. 'With the sword o' their gluttony;' and 3rd. 'With the sword o' their covetousness.' In illustrating the fourth head, or wounding the feet, he says, 'I can remember weel since the Kirk o' Scotland might hae been likened to a bonny nag, that could have ambled and paced it fu' sweetly; but the bishops, these gallaping swingers, they gat o' the back o' the nag, an' they quite jaded him up to ruin, for they laid upon his back the Book o' Common Prayer, the Book o' Canons, and since they cam frae Lonon, the Aith o' Supremacy, and the Kirk law books. I wonder what errand they had there; but, beluved, what here and what there, they ha sae used him, that they hae no left him a fast nail in his feet.' Having discussed the four sorts of wounds, the preacher proceeds. 'And now, beluved, we may tell a tale without laughter; we can liken her to nane but Balaam's ass, for in that story there is four things to be heeded: 1st. The ass, that we may compare to the Kirk o' Scotland. 2ndly. The riders, that's e'en the proud bishops. 3rdly. The angel that stopt the ass by the way; and wha trow ye that is? I'se sure ye wad fain hear that. It's e'en my gude Lord Eglinton, God's benison light on his bonny face There he sits, the trimmest sight that e'er the puir Kirk o' Scotland saw. 4thly. There was a portmanteau behind that nag, an' what trow ye was in it? E'en the Book of Common Prayer, and the Book of Canons, an' the Aith o' Supremacy, an' the Kirk law books: but I hope the good angel will tak him (episcopacy) out o' the saddle, for he hings by the hough hauf in and hauf out; fain wad he keep in; an' tells ye, let him but stay in, and he'll na' trouble ye wi' a portmanteau any more; but the de'el's a wily pow; let him but get in his little finger, an' he'll soon get in his whole hand; let but the loon get in the saddle, and we may a' pow till we are weary before we get him out again. But a word or two o' use; and first a word o' encouragement to a' the gude people that ha' already set their hearts an' hands to the reading an' avowing the solemn league an' covenant. Well, I say, nae mare but this, as ye hae begun this gude work, e'en sa perfect it, an' ye shall nae want your reward in heaven.'

Latimer.

The first remarkable occasion on which Latimer, one of that glorious army of martyrs who introduced the reformation into England, publicly avowed his opinion respecting the corruptions of the Romish Church, was in a course of sermons, which he delivered during the Christmas holidays before the University of Cambridge, to which he belonged. He insisted particularly on the great abuse of locking up the Scriptures in an unknown tongue; and endeavoured to show, that in comparison with the religion of the heart, external observances were of no manner of value. The orthodox part of the clergy, as they were then called, could not allow such heresies to pass without some attempt at a public confutation of them. The task was undertaken by Dr. Buckingham, Prior of the Black Friars, who appeared in the same pulpit a few Sundays after; and with great pomp and prolixity, declared against the dangerous tendency of Latimer's opinions, particularly the dreadful notion of having the Scriptures in English. 'If that heresy,' said he, 'were to prevail, we should soon see an end of everything useful among us. The ploughman reading, that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of heaven, would soon lay aside his labour; the baker likewise reading that a little leaven

will corrupt his lump, would give us very insipid bread; the simple man also finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars.' Latimer could not help listening with secret pleasure to this ingenious reasoning; and longed till an opportunity came round for exposing it. When it came again to his turn to preach, the whole University crowded to hear him. Among the rest, Prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself with an air of importance before the pulpit. Latimer with great gravity recapitulated the learned doctor's arguments, placed them in the strongest light, and then assailed them with so much good humour, that without exciting one unfavourable sentiment against himself, he made his adversary in the highest degree ridiculous. He then with great address appealed to the people; descanted upon the low esteem in which their guides had always held their understandings; expressed his indignation at their being treated with such contempt; and wished that his honest countrymen might only have the use of the Scriptures, till they were guilty of so absurd an interpretation of them, as that apprehended by the learned friar.

Latimer was afterwards interdicted from preaching by his Diocesan, the Bishop of Ely; but there, fortunately, happened at this time to be a Protestant Prior in Cambridge, Dr. Barnes, of the Austin Friars, who having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. The late opposition having greatly excited the curiosity of the people, the friar's chapel was soon incapable of containing the crowds that solicited admission. It is not a little remarkable, that the same Bishop of Ely who had interdicted Latimer, was now often one of his hearers; and had the ingenuousness to declare, that he was among the best preachers he had ever heard.

After Latimer's promotion to the See of Worcester, in the time of Henry VIII., he preached before the court. The sermon which he delivered on the occasion, was at a subsequent convocation of the bishops, at which the king was present, denounced to his majesty as seditious, by the Bishop of Winchester. Latimer being called upon by Henry with some sternness to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it; and turning to the king with that noble unconcern which a good conscience inspires, made this answer: 'I never thought myself worthy, and I never sued to be a preacher before your Grace; but I was called to it; and would be willing, if you mislike it, to give place to my betters, for I grant there may be a great many more worthy of the room than I am. And if it be your Grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your Grace.' This answer baffled the malice of his accuser. The severity of the king's countenance relaxed into a gracious smile; and Latimer was dismissed with that obliging freedom which this monarch never used but to those he esteemed.

During the three first years of the succeeding reign of Edward VI., Latimer preached the Lent sermons before his majesty; and such were the crowds which then resorted to hear him, that Heylin tells us, the pulpit was removed out of the Royal Chapel into the Privy Garden.

His style of preaching is said to have been extremely captivating; simple and familiar, often enlivened with anecdote, irony, and humour; and still oftener swelling into strains of the most impassioned and awakening eloquence. Of the earnestness of his manner, we have the following striking specimen in one of his sermons delivered at court against the corruptions of the age. 'Take heed, and beware of covetousness; take heed, and beware of covetousness; take heed, and beware of covetousness; and what if I should say nothing else these three or four hours but these words? Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root; out with your swords, ye preachers, and strike at the root. Stand not ticking and toying at the branches, for new branches will spring out again; but strike at the root, and fear not these great men, these men of power, these oppressors of the needy; fear them not, but strike at the root.'

Peter Martyr.

The celebrated Dr. Peter Martyr was governor of the monastery of St. Peter *ad aram* in Naples, when he first became acquainted with the writings of Zuinglius and Bucer, and was led by them to think favourably of the Protestant faith. A conversation which he had subsequently with Valdes, a Spanish lawyer, so confirmed him in his inclination to the new doctrines, that he made no scruple to preach them privately to many persons of distinction, and sometimes even publicly. Thus, when preaching on 1 Cor. iii. 13, he boldly affirmed, that it had no reference, as had always before been contended, to the existence of a purgatory. 'Because,' said he, 'the fire there spoken of, is such a fire as both good and bad must pass through; and the fire shall try every man's work of what sort it is.' 'And this,' says Fuller, in his quaint manner, 'seeming to shake a main pillar of purgatory, the Pope's furnace, the fire whereof, like the philosopher's stone, melteth all his leaden balls into pure gold; some of his under-

chemists, like Demetrius and the craftsmen, began to bestir themselves, and caused him to be silenced.'

Bishop Jewel.

Few sermons ever attracted so much attention at the period, or has been productive of such effects, as that of Bishop Jewel, which he preached at Paul's Cross from these words: 'For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread,' &c. This sermon is said to have given a fatal blow to the Roman Catholic religion in England; but the challenge which he then made, and afterwards several times, and in several places repeated, was the most stinging part of his discourse. In this sermon he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident testimony out of any father or famous writer who flourished within six hundred years after Christ, of the existence of any one of the articles which the Catholics maintain against the Church of England.

'This challenge,' says Dr. Heylin, 'being thus published in so great an auditory, startled the English Papists both at home and abroad;' and a long and able controversy, in which the challenger was the most powerful combatant, succeeded.

Tributes to the Faith.

When Bishop Otto introduced Christianity into Pomerania, and among other towns visited Gützkow, he found there a magnificent heathen temple; he had it pulled down, and a Christian church erected. When the new church was to be consecrated, Count Mtizlaff, the lord of the town and district, appeared at the ceremony. The bishop spoke to him, saying, 'O, sir! this consecration is nothing, unless thou and thy whole people consecrate yourselves to God.' The Count replied, 'What shall I do more? I have been baptized at Usedom. What do you require further of me?' Otto spoke: 'Thou hast many prisoners taken in war, whom thou detainest for their ransom, and there are Christians among them. Release them, and rejoice them this day in honour of Christ, and the consecration of this church.' Mtizlaff hereupon ordered all the Christians among the prisoners to be brought forth, and set at liberty. The bishop then, encouraged by this concession, continued: 'The Heathen, too, are our brethren; release them also at my entreaty; I will baptize them, and lead them to our Saviour.' The Count ordered the Heathens also to be brought; and the bishop baptized them, and every eye was bedewed with tears.

When it was now thought that all the prisoners were released, and they were going to proceed with the consecration of the church, the servants were to bring salt, wine, and ashes, which were wanted for the ceremony. But there were no ashes, and the servants ran to fetch some. They went into the first and into the second house in the neighbourhood, and found nothing. While they were seeking in the third house, they heard underground a man lamenting and groaning; and on asking learned that it was a Dane of high rank, who was kept as a hostage for five hundred marks of silver, which his father owed to the Count for injury done him. They informed the bishop, who would willingly have begged for him, but dared not, on account of the magnitude of the injury. How could he still farther trouble the noble Count? But Mtizlaff heard the whispering, and enquired: then the servants said softly, 'Sir, the Dane!' At this the Count started, and it cost him a great effort; yet he exclaimed, 'He is my worst enemy, and should make me ample atonement; but to-day I will regard no loss. Be it so: release the Dane also, and may God be gracious to me.' Then they fetched the prisoner, and placed him in his chains by the altar, and Otto pronounced the benediction.

Calamy's Reproof to General Monk.

The Rev. Edmund Calamy was once preaching before General Monk, and having occasion to speak of *filthy lucre*, he said, 'And why is it called *filthy*, but because it makes men do base and *filthy* things?' 'Some men,' added he, 'will betray three kingdoms for filthy lucre's sake.' Saying which, he threw his handkerchief, which he usually waved in his hand, at the pew in which General Monk sat. The allusion was doubtless applicable in the sense in which the reverend preacher spoke; but the three kingdoms appear themselves to have thought differently.

Exemplary Prelate.

Tobias Matthew, Archbishop of York at the beginning of the seventeenth century, was particularly distinguished for his zeal and industry as a preacher, even after his preferment to a mitre. From September, 1583, when he was Dean of Durham, to the twenty-third Sunday after Trinity, in 1622, a few years before his death, he kept an account of all the sermons he preached, the place where, the time when, and the distinguished persons, if any, before whom they were delivered. It appears from this record, that he preached, while Dean of Durham, seven hundred and twenty-one; while Bishop of Durham, five hundred and fifty; and while Archbishop of York, to the time above mentioned, seven hundred and twenty-one; in all, one thousand nine hundred and ninety-two sermons! At the end of each year, he set down how many sermons he had preached; and usually adds a lamentation that the number is not greater. Thus, at the end of 1619, he writes, '*Sum. Ser.*

32, *eheu!*' at the end of 1620, *Sum. Ser.* 35, *eheu!*' The state of the account for 1621, appears to have grieved him still more. 'An. 1621, sore afflicted with a rheume and coughe diverse months, so that I never could preach until Easter daye. The Lord foregive me!' It is supposed that there was scarcely a pulpit in the wide dioceses of Durham and York, in which he had not appeared.

Archbishop Herring.

Herring, Archbishop of Canterbury, while preacher at Lincoln's Inn, took occasion, in one of his sermons, to condemn Gay's celebrated drama, the 'Beggar's Opera,' as of pernicious consequence to morals; and much clamour and ridicule was excited against him on this account. He had the suffrages, however, of nearly all the reflecting part of the public. Swift, in No. 3 of his *Intelligencer*, has spoken of Herring's interference in terms which do the writer little credit. 'I should be very sorry,' he says, 'that any of them [the clergy] should be so weak as to imitate a court chaplain in England, who preached against the "Beggar's Opera," which probably will do more good, than a thousand sermons of so stupid, so injudicious, and so prostitute a divine.' The sermons of Archbishop Herring, a volume of which have been published, contain a sufficient answer to this abusive tirade; they bear the strongest marks of unaffected piety and benevolence; and cannot be read without profit, by any who are open to the influences of genuine Christianity.

The Two Abbots.

George Abbot, Archbishop of Canterbury, and Robert, his brother, Bishop of Salisbury, were two of the most distinguished preachers of their day. 'George,' says one of their biographers, 'was the more plausible preacher; Robert, the greater scholar; George, the abler statesman; Robert the deeper divine; gravity did frown in George, and smile in Robert.'

John Stanhope, Esq., happening to hear Robert once preach at St. Paul's Cross, was so pleased with him, that he immediately presented him to the rich living of Bingham, in Nottinghamshire.

It appears that the claims to preferment which Robert had established, by his successful exertions as a preacher, were somewhat impeded by several works which he wrote against Dr. William Bishop, then a secular priest, but afterwards titular Bishop of Chalcedon. In allusion to this circumstance, the king, on his presenting himself at court to do homage for the Bishopric of Salisbury, observed, 'Abbot, I have had very much to do to make thee a bishop, but I know no reason for it, unless it were, because thou hast written against one (Dr. Bishop).'

Both the brothers were noted for their enmity to the celebrated Laud. Robert, in one of his sermons, made a violent attack on him, of which the following account is given by Wood, in his 'Annals.'

'On Shrove Sunday, towards the latter end of this year (1614), it happened that Dr. Laud preached at St. Mary's, and in his sermon insisted on some points which might indifferently be imputed either to Popery or Arminianism (as about this time they began to call it), though, in themselves, they were by some thought to be no other than the true docrines of the Church of England. And having occasion in that sermon to touch upon the Presbyterians and their proceedings, he used some words to this effect, viz., 'that the Presbyterians were as bad as the Papists.' Which being directly contrary to the judgment and opinion of Dr. Robert Abbot, the King's Professor of Divinity; and knowing how much Dr. Laud had been distasted by his brother when he lived in Oxford, conceived he could not better satisfy himself and oblige his brother, now Archbishop of Canterbury, than by exposing him (on the next occasion), both to shame and censure, which he did accordingly. For preaching at St. Peter's in the East, upon Easter Day (1615), in the afternoon, in the turn of the Vice-Chancellor he pointed at him so directly, that none of the auditors were so ignorant as not to know at whom he aimed. Dr. Laud being not present at the first preaching of the sermon, was, by his friends, persuaded to show himself at St. Mary's the Sunday after, when it should come to be repeated (according to the ancient custom in this University), to whose persuasions giving an unwilling consent, he heard himself sufficiently abused for almost an hour together, and that so palpably and grossly, that he was pointed to as he sate.' It appears that Laud consulted his patron, Dr. Neal, Bishop of Lincoln, on the subject of his attack; but was probably dissuaded by Neal from taking any notice of it, as we do not find that he wrote any answer or vindication.

Massillon.

This distinguished preacher raised himself by his talents from a state of obscurity, to be the highest ornament of the age in which he lived, both for eloquence and piety. His most celebrated sermon is that on the small number of the elect, which occasioned many of his audience to rise from their seats, struck with the horror of not being of the number. [See *Anecdotes of Eloquence*, *p.* 101.] The following are a few of the most striking passages of this admirable discourse.

'If you know to what obligations the title of Christian, which you bear, binds you; if you understand the holiness of your state; how much it prescribes to you a faithful life, a continual vigilance, precaution against the temptations of sensual gratifications; in a word, conformity to Jesus Christ crucified; if you could comprehend it; if you would

consider, that before loving God with all your heart and all your strength, a single desire which does not relate to him would defile you; if you could comprehend this, you would find yourself a monster before his eyes. What would you say of obligations so holy, and manners so profane? a vigilance so continual, and a life so careless and dissipated? a love of God so pure, so full, so universal, and a heart always a prey to a thousand affections, either strange or criminal? If it be thus, O my God! who can then be saved? Few people, my dear audience; it will not be you, unless you are changed! it will not be those who resemble you; it will not be the multitude.

'Who then can be saved? Do you wish to know? It will be those who work out their salvation with fear; who live amidst the world, but who live not as the world.

'Who can be saved? That Christian woman, who, confined to the circle of her domestic affairs, educates her children in faith and piety, leaving to the Almighty the decision of their destiny; who is adorned with chastity and modesty; who does not sit in the assembly of the vain; who does not make for herself a law of the foolish customs of the world, but corrects those customs by the law of God, and gives credit to virtue by her rank and example.

'Who can be saved? That faithful man, who, in these degenerate days, imitates the manners of the primitive Christians, whose hands are innocent and body pure; that vigilant man, who has not received his soul in vain, but who, even amidst the dangers of high life, continually applies himself to purify it; that just man who does not use deception towards his neighbour, and who owes not to doubtful means the innocent increase of his fortune; that generous man who loads with benefits the enemy who wishes to destroy him, and injures not his rivals, except by superior merit; that sincere man who does not sacrifice truth to a contemptible interest, and who knows not how to please in betraying his conscience; that charitable man who makes of his house and credit the asylum of his brethren, and of his person the consolation of the afflicted; that man who uses his wealth for the benefit of the poor; who is submissive in afflictions, a Christian in injuries, penitent even in prosperity.

'Who can be saved? You, my dear hearers, if you will follow these examples. Behold! these are the people who will be saved; but these certainly do not constitute the greatest number.

'There is perhaps no person here, who cannot say to himself, "I live as the majority, as those of my rank, of my age, and of my condition." I am lost if I die in this state. But what is more calculated to frighten a soul, to whom there remains still something to be done for its salvation? Nevertheless, it is the multitude who tremble not. Only a small number of pious persons work out their salvation with fear; all the rest are calm. One knows in general, that the majority of mankind are lost, but he flatters himself that after having lived with the multitude, he will be distinguished from them in *death;* each one puts himself in the case of chimerical exception, each augurs favourably for himself. And it is on this account that I address myself to you, my brethren, who are here assembled. I speak no more of the rest of men; I regard you as if you alone were upon the earth; and behold the thoughts which occupy and terrify me. I suppose that this is your last moment, and the end of the universe: that the heavens are going to open over your heads, Jesus Christ to appear in his glory in the middle of this temple; and that you are assembled here only to expect him, and as trembling criminals, to whom he is going to pronounce a sentence of pardon, or a decree of eternal death; because it is in vain for you to flatter yourselves, that you shall die better than you are at this time. All those designs of change which amuse you now, will amuse you even to the bed of death; it is the experience of all ages; everything that you will then find new in yourselves, will be perhaps an account, a little greater than that which you would have to render on this day; and from what you would be, if He should come to judge you in the present moment, you can almost with certainty decide what you will be at departing from this life. But I demand of you, and I demand it of you struck with horror, not separating in this point my lot from yours, and putting myself in the same state in which I wish that I should be. I ask you, then, if Jesus Christ should appear in this temple, in the midst of this assembly, the most august in the world, for the purpose of judging us, in order to make the just discrimination between the good and the bad, do you believe that the majority of us, who are here assembled, would be placed on the right? Do you believe that the number would be equal? Do you believe that He would find here even ten pious men, which the Almighty could not formerly find in five populous cities? I demand it of you; you are *ignorant* of it; and I am ignorant of it myself. Thou alone, O my God! knowest those who belong to thee. But if we know not those who belong to him, we know at least that *sinners* do not belong to Him. But who are the faithful ones here assembled? Titles and dignities ought to be counted as nothing: you will be deprived of them before Jesus Christ. Who are they? Many *sinners* who do not wish to be converted; still more who wish it, but who defer their conversion; many others who are converted only to fall again into sin. In fine, a great number, who believe they have no need of conversion; these are the reproved. Retrench these four *sorts of sinners* from this holy assembly; for they will be retrenched from it on that great day.

'Appear now, ye just; where are you? Remains of Israel, pass to the right; wheat of Jesus Christ, separate from this straw destined to the fire; O God! where are thy elect! And what remain for thy lot?'

Jeremy Taylor.

Bishop Jeremy Taylor was one of the most eloquent pulpit orators that his country can boast. There was such a loftiness in his style, and such touching and heartfelt appeals to familiar life, that it has been well said of him, that 'the dancing light he throws upon objects, is like an aurora borealis playing betwixt heaven and earth.' Dr. Rust, who preached the bishop's funeral sermon, passes the following splendid panegyric on him. 'He had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world.'

Turning out a Congregation.

In the commencement of the civil wars, Cromwell, who had begun to rise in the army, wrote a letter to Mr. Hitch, one of the vicars of Ely, stating, that 'lest the soldiers should in any tumultuous or disorderly way attempt the reformation of the Cathedral church, he required him to forbear altogether the choir service; as he must answer for it, if any disorder should arise thereupon.' He also advised him to have more frequent preaching than had been hitherto usual in the cathedral, till he should have further directions from the parliament. Notwithstanding this letter, Mr. Hitch continued to officiate as before; upon which Cromwell, with his hat on, attended by a party of soldiers, followed by the rabble, entered the church while Mr. Hitch was preaching, and addressing himself to Mr. Hitch, said, 'I am a man under authority, and am commanded to dismiss this assembly.' Mr. Hitch paused in his sermon; but Cromwell and the rabble passing on towards the communion table, he proceeded in his discourse. Cromwell immediately returned, and laying his hand upon his sword in a great passion, bade Mr. Hitch 'leave off his fooling, and come down;' and then drove out the congregation.

Stillingfleet and Charles II.

Charles the Second once demanded of Dr. Stillingfleet, who was a preacher to the court, 'why he read his sermons before him, when on every other occasion his sermons were delivered extempore?' The doctor answered, that overawed by so many great and noble personages, and in the presence of his sovereign, he dared not to trust his powers. 'And now,' said the divine, 'will your majesty permit me to ask a question?' 'Certainly,' said the condescending monarch. 'Why, then, does your majesty read your speeches, when it may be presumed that *you* can have no such reason?' 'Why, truly,' said the king, 'I have asked my subjects so often for money, that I am ashamed to look them in the face.'

Extemporaneous Preaching.

A late chaplain to the garrison of Quebec, possessed in an extraordinary degree the gift of extemporaneous preaching; and the officers, in order to put it to the test, used frequently to send him anonymous letters, which they contrived to have delivered to him as he was on the point of entering the pulpit, challenging him to preach, on the instant, on some out of the way text or other of their selection; which he never failed to do with considerable success. On one of these occasions overstepping the limits which a just respect should have prescribed to their levity, they requested him to give them a sermon on the *eleventh* commandment. The worthy preacher, not in the least disconcerted or displeased, began by announcing that he had received such a letter, and would cheerfully comply with it. 'The subject, then, my beloved brethren,' proceeded he, 'of the discourse which is to follow, you will find in the Second Epistle of John, v. 5, 6. And now I beseech thee, lady, not as though I wrote a *new commandment* unto thee, but that which we had from the beginning; that we love one another. And this love is, that we walk after his commandments. This is the commandment—That as ye have heard from the beginning, ye should walk in it.'

Timidity.

Dr. Westfield, the Bishop of Bristol in the reign of Charles the First, was so excellent a preacher, that Bishop King said he was 'born an orator;' and yet he was of such extreme modesty, that he never ascended the pulpit, even when he had been fifty years a preacher, but he trembled. Preaching once before the king at Oxford, he fainted away; but his majesty awaited his recovery, and then had from him such a sermon, as abundantly rewarded the royal condescension.

Bishop Bull.

Bishop Bull's first appointment in the church, was the small benefice of St. George's, near Bristol. A little occurrence, soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, after he had begun his sermon, as he was turning over his Bible to explain some texts of Scripture which he had quoted, his notes, which were written on several small pieces of paper, flew out of the Bible into the middle of the church. Many of the congregation fell into laughter, concluding that their young preacher would be at a stand for the want, or, at least, the derangement of his materials; but some of the more grave and better natured sort, gathered up the scattered

notes, and carried them to him in the pulpit. Mr. Bull perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to take delight in his mischance, replaced the leaves in the Bible, and shutting it, went on with the discourse to the end, without once referring to them. Having by this ready effort secured the good opinion of his flock, it was not long till he gained their affections; of which, on another occasion, they gave a striking proof. While Mr. Bull was preaching, a Quaker came into the church, and in the middle of the sermon cried out, 'George, come down, thou art a false prophet and a hireling!' The people incensed at this indignity to their pastor, fell upon the poor Quaker with such fury, that Mr. Bull was obliged to come down from the pulpit to rescue him out of their hands; having done so, he went up again, and finished his sermon.

The spirit which prevailed at this period, would not admit of the open and public use of the 'Book of Common Prayer;' but Mr. Bull formed all his public devotions out of it, and was commended as a person who prayed by the spirit, by many who condemned the Common Prayer as a 'beggarly element,' and 'a carnal performance.' A singular instance of this occurred to him on being sent for to baptize the child of a dissenter in his parish. On this occasion, he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart, and which he went through with so much seraphic devotion, that the whole company were much affected. After the ceremony, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification those prayed, who entirely depended on the Spirit of God for assistance in their extemporary effusions, than others did, who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, the badge of popery, as he called it, nobody could have found the least objection to his excellent prayers. Mr. Bull on this showed him the office of baptism in the Liturgy, containing every prayer he had used on that occasion; this, with other arguments offered by Mr. Bull in favour of the Common Prayer, wrought so effectually upon the good man and his whole family, that from that time they became constant attendants on the public service of the church.

Dr. Hammond.

In 1633, Robert Sidney, Earl of Leicester, happening to be present at a sermon delivered at court by Dr. Henry Hammond, was so deeply affected by it, and conceived so high an opinion of the preacher's merit, that he spontaneously conferred upon him the rectory of Penshurst in Kent, which was then vacant, and in his lordship's gift. King Charles I. used to say of Dr. Hammond, that he was the most natural orator he ever heard. He had a free, graceful, and commanding elocution. He had not, however, a good memory; and was wont to complain, that it was harder for him to get one sermon by heart, than to pen twenty.

A Secret.

Mr. Jones, in his 'Life of Bishop Horne,' speaking of Dr. Hinchcliffe, Bishop of Peterborough, says, that in the pulpit he 'spoke with the accent of a man of sense (such as he really was in a superior degree); but it was remarkable, and to those who did not know the cause, mysterious, that there was not a corner of the church in which he could not be heard distinctly.' The reason which Mr. Jones assigns was, that he made it an invariable rule, 'to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers; his elocution was perfect, and never disappointed his audience.'

Praying for our Enemies.

The minister of a corporate town in the North of England having been affronted by the mayor, who was a butcher, determined on resenting it, and that too (most improperly) in the way of his profession. On the following Sunday, when preaching before the corporation, he introduced the following sentence in one of the occasional prayers: 'And since, O Lord! thou has commanded us to pray for our enemies, herein we beseech thee for the right worshipful the mayor; give him the strength of Samson, and the courage of David, that he may knock down sin like an ox, and sacrifice iniquity like a lamb, and may his horn be exalted above his brethren.'

Rival Candidates.

Two candidates of the name of Adam and Low, preached probation sermons for a lectureship, which was in the gift of the congregation. Mr. Low preached in the morning, taking for his text, '*Adam*, where art thou?' and made a very excellent sermon, with which the congregation appeared much edified. Mr. Adam, who was present, preached in the evening, taking for his text the passage immediately following that of his rival, '*Lo*, here am I.' This impromptu, and his sermon, gained Mr. A. the lectureship.

Charity Sermon.

A dissenting minister at Liverpool preaching a sermon for the Infirmary, among other arguments to effect his purpose, pleasantly observed, 'Such was the importance and excellence of the institution, that no man

could possibly be prevented from bestowing liberally, according to his ability, but by some distress of circumstances. Whoever, therefore,' he added, 'shrinks from his duty on this occasion, must be inevitably concluded to be in debt.' The consequence was, a plentiful contribution.

Swift.

Dean Swift always performed the duties of religion with punctuality and devotion; but he could not forbear indulging the peculiarity of his humour when an opportunity offered, whatever might be the impropriety of the time and place. Upon his being appointed to the living of Loracor, in the diocese of Meath, he gave public notice that he would read prayers on Wednesdays and Fridays, which had not been the custom; and, accordingly, the bell was rung, and he went to church. On the first day he remained some time with no other auditor than his clerk, Roger, when he at length began; 'Dearly beloved Roger, the scripture moveth you and me in sundry places,' and so proceeded to the end of the service.

Foster.

'Let modest Foster, if he will, excel
Ten metropolitans in preaching well.'
POPE.

Few preachers in London have enjoyed a greater share of popularity than Dr. James Foster, who delivered the Sunday Evening Lectures at the old Jewry, for upwards of twenty years. Hither resorted persons of every rank, station, and quality; clergy, wits, free-thinkers; and hither curiosity probably drew Pope himself, before he was induced to hand the preacher down to fame as 'the modest Foster.' His talent for preaching is universally allowed to have been eminent and extraordinary. His voice was naturally sweet, strong, distinct, harmonious; and a good ear enabled him to manage it exactly. His action was grave, expressive, natural, free from all violence or distortion: in short, such as became the pulpit, and was necessary to give force and energy to the truths there delivered.

He began to preach at the age of twenty, at Exeter; he afterwards removed to Ashwich, under the mountains of Mendip. Here he preached to two poor plain congregations at Colesford and Wookey, near Wells, which, together, brought him in fifteen pounds yearly; yet in the midst of this poverty and fatigue, he retained great cheerfulness, and applied himself to his studies very intently. His sermon on the resurrection, and his celebrated essay on fundamentals, instead of allaying the ferment of party, raised him many enemies, and forced him to Trowbridge, where his congregation did not consist of more than twenty or thirty persons of the presbyterian persuasion. His fame as a preacher becoming at length known, he was invited to London.

The private character of Dr. Foster has been spoken of, by his friends, in the highest terms. They dwell with peculiar emphasis on his humanity, as a man perfectly free from everything gross and worldly. His benevolence and charities were so extraordinary, that he never reserved anything for his own future use; and had it not been for two thousand subscribers to his 'Discourses on Natural Religion and Social Virtue,' he would have died extremely poor.

Dr. Hoadly.

Dr. Hoadly, who had the fortune to produce more controversies by his sermons from the pulpit, than almost any divine that ever lived, was at the same time far from being a popular preacher. His first preferment was to the lectureship of St. Mildred in the Poultry, London, which he held for ten years; and, as he informs us himself, *preached down* to £30 a year, when he thought it high time to resign it. When made Bishop of Bangor, in 1715, he still remained in the metropolis, preaching against what he considered as certain inveterate errors of the clergy. Among other discourses which he made at this period, was one upon these words, 'My kingdom is not of this world,' which producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which Hoadly explained the text was, that the clergy had no pretensions to any temporal jurisdiction; but in the course of the debate, the argument insensibly changed from the rights of the clergy, to that of princes in the government of the church.

Fuller.

Thomas Fuller, so well known as the author of the 'Worthies of England,' and other works, on first coming to London, soon distinguished himself so much in the pulpits there, that he was invited by the master and brotherhood of the Savoy to be their lecturer. On the breaking out of the rebellion, and when the king left London in 1641 to raise an army, Mr. Fuller continued at the Savoy, and laboured all the while, both in public and private, to promote the cause of the king. On the anniversary of his inauguration, when the king had left London with a view to commence hostilities against the rebels, March 27, 1642, Fuller preached at Westminister Abbey, a sermon from 2 Sam. xix. 30. 'Yea, let them take all, so that my lord the king return in peace.' The sermon, as may well be supposed, gave great offence; and the preacher was soon afterwards forced to withdraw from London; on which, he proceeded to Oxford, to share the fortunes of the king.

As Charles had heard much of his abilities in the pulpit, he was now desirous of witnessing them personally; and accordingly, Fuller

preached before his majesty at St. Mary's Church. The impression which this sermon made, was singular enough. In London, Fuller had been censured for being too hot a royalist; and now he was thought to show lukewarmness to the royal cause. So far was this however from being the case, that he afterwards joined the royal army, and attended it from place to place, constantly exercising the duty of a chaplain; and after the battle of Chereton-Down, March 29, 1644, being left at Basing-house, he animated the garrison to so vigorous a defence of that place, that Sir William Waller was obliged to raise the siege with considerable loss.

Mascaron.

When Julius Mascaron preached before the French court in 1666 and 1667, some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to King Louis XIV. His majesty very spiritedly rebuked them, saying, 'He has done his duty; it remains for us to do ours.' Preaching again before the king twenty-seven years afterwards, Louis was so much pleased, that he paid him this elegant compliment: 'Your eloquence alone neither wears out nor grows old.' Mascaron is chiefly known to posterity by his funeral orations, among which those on Turenne and Seguier are particularly admired.

Orator Henley.

'Imbrown'd with native bronze, lo! Henley stands.'
POPE.

In the 'Oratory Transactions' of that eccentric character, John Henley, better known by the appellation of 'Orator Henley,' he tells us that, on his first coming to London, he preached more charity sermons about town, was more numerously followed, and raised more for the poor, than any other preacher, however dignified or distinguished. One of his special merits, according to his own account, consisted in his being the first to introduce regular action into the pulpit; but this probably deserves to be ranked with the many other things peculiar to Orator Henley, 'which no mortal ever thought of.' His popularity, and the novelty of his style, were 'the true causes,' he says, 'why some obstructed his rising in town, from envy, jealousy, and a disrelish of those who are not qualified to be complete spaniels. For there was no objection to his being tossed into a country benefice by the way of the sea, as far as Galilee of the Gentiles (like a pendulum swinging one way as far as the other).' Not being able to obtain preferment in the church, he struck out the plan of his lectures or orations, discoursing on Sundays on theological matters, and on the Wednesdays on all other sciences. Every Saturday he used to publish an advertisement in the *Daily Advertiser*, containing an account of the subjects on which he intended to discourse on the ensuing evening at his oratory, which was situated near Lincoln's Inn Fields. The advertisement had a sort of motto before it, which was generally a sneer at some public transaction of the preceding week. For example: Dr. Cobden, one of the chaplains to George II. having, in 1748, preached a sermon at St. James's from these words, 'Take away the wicked from before the king, and his throne shall be established in righteousness;' it gave so much displeasure, that the doctor was struck out of the list of royal chaplains; and the next Saturday the following parody of his text appeared as a motto to Henley's advertisement:

'Away with the wicked before the king,
And away with the wicked behind him;
His throne it will bless
With righteousness,
And we shall know where to find him.'

Dr. Watts.

Dr. Watts was one of the first preachers that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, either of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. In the pulpit, though his low stature graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very pleasing. Such was his flow of thoughts, and such his facility of language, that in the latter part of his life he did not write his sermons, but having sketched some notes, trusted for success to his extemporary powers. He never sought to assist his eloquence by any gesticulations, but showed his auditors that zeal and purity might be expressed and enforced by polished diction, independent of any corporeal attitudes, which have no necessary connexion with theological truth. When the infirmities of age disabled him from the more laborious part of his ministerial duties, and he was no longer capable of performing public duty, he offered to remit the salary attached to it; but his congregation would not accept the resignation.

Samuel Wesley.

Samuel Wesley, the father of the celebrated John Wesley, being strongly importuned by the friends of James the Second, to support the measures of the court in favour of popery, with promises of preferment, absolutely refused to read even the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from these words: 'If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

The Methodists.

Although John Wesley is generally considered as the founder of the Methodists, yet the basis was laid by Mr. Whitefield, who was preaching to large assemblies in London, Bristol, Gloucester, and other places, while Mr. Wesley was unsuccessfully attempting to convert the heathen in Georgia. It is, therefore, apparent that though the Wesleys had never existed, Whitefield would have given birth to Methodism. When Whitefield, however, having excited this powerful sensation in England, had departed for Georgia, to the joy of those who dreaded the excesses of his zeal, no sooner had he left the metropolis than Wesley arrived there, to deepen and widen the impression which Whitefield had made. Had their measures been concerted, they could not more entirely have accorded.

The first sermon which Wesley preached in London was upon these strong words:—'If any man be in Christ he is a new creature;' and though he himself had not yet reached the same stage in his progress as his more ardent coadjutor, the discourse was so high-strained that he was informed that he was not to preach again in that pulpit from which it was delivered.

On the next Sunday he preached at St. Andrew's, Holborn, but in a style to which the pulpit of that church was so unused, and so contrary to the passive and compatible views which then so generally regulated the practice of the clergymen of the establishment, that he was in like manner informed that he must preach there no more.

Wesley, thus driven from the pulpits of the church, was led to form that separate yet kindred establishment which has since been productive of such great results.

Even at this period, however, Wesley appears to have had doubts as to his call to preach the gospel. We learn this from the account he gives of his conversations with Peter Boehler, a Moravian, who accompanied him on a visit of some days to Oxford. During these days he conversed much with the Moravian, but says that he understood him not; and least of all when he said, *Mi frater, mi frater, execoquenda est ista tua Philosophia.* Boehler possessed one kind of philosophy in a higher degree than his friend; the singularity of their appearance and manner excited some mockery from the undergraduates, and the German, who perceived that Wesley was annoyed by it, chiefly on his account, said with a smile, '*Mi frater, non adhæret vestibus*'—'it does not even stick to our clothes.' This man, a person of no extraordinary powers of mind, became Wesley's teacher; it is no slight proof of his commanding intellect, that he was listened to as such, and by him. 'In the hands of the great God,' says Wesley, 'I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved.' A scruple immediately occurred to him whether he should leave off preaching, and Boehler answered 'By no means.' 'But what can I preach?' said Wesley. The Moravian replied, 'Preach faith *till* you have it; and then *because* you have it, you *will* preach faith.' Accordingly he began to preach this doctrine, though, he says, his soul started back from the work.

John Wesley had a great aversion to *lay*-preaching at first, and his brother Charles called it a pestilent error, but the adopting it was forced upon him by circumstances, and in the selection zeal was the principal qualification which he required. If the preacher possessed no other requisite for the work, and failed to produce an effect upon his hearers, his ardour was soon cooled, and he withdrew quietly from the field, but such cases were not frequent. The gift of speaking is an ordinary one, and when the audience are in sympathy with the speaker, they are easily pleased or affected; the understanding makes no demand, provided the passions find their food. But, on the other hand, when enthusiasm was united with strength of talents and of character, Wesley was a skilful preceptor, who knew how to discipline the untutored mind, and to imbue it thoroughly with the system. No founder of a monastic order ever more entirely possessed the respect, as well as the love and admiration, of his disciples, nor better understood their individual characters, and how to deal with each according to the measure of his capacity. Where strength of mind and steadiness were united with warmth of heart, he made the preacher his counsellor as well as his friend. When only simple zeal was to be found, he used it for his instrument as long as it lasted. An itinerant, who was troubled with doubts respecting his call, wrote to him in fit of low spirits, requesting that he would send a preacher to supersede him in his circuit, because he believed he was out of his place. Mr. Wesley replied, in one short sentence;—'Dear brother, you are indeed *out of your place;* for you are *reasoning* when you ought to be *praying.*'

The compensation to the preachers among the Wesleyan Methodists, has always been very inconsiderable. On the first establishment of circuits, the wives of itinerant preachers were allowed four shillings per week during the absence of their husbands, and one pound per quarter for each child. When the husband was at home eighteenpence a day was allowed for his board, at the rate of sixpence for dinner and fourpence for breakfast, tea, and supper, but when invited out the allowance was deducted.

There is a letter of advice from Mr. Wesley to one of his Irish preachers, written in the year 1769, which gives a curious picture of the people for whom such advice could be useful.

'Dear brother,' he says, 'I shall now tell you the things which have been, more or less, upon my mind ever since I was in the north of Ireland. If you forget them you will be a sufferer, and so will the people; if you observe them it will be good for both. Be

steadily serious. There is no country upon earth where this is more necessary than in Ireland, as you are generally encompassed with those who, with a little encouragement, would laugh or trifle from morning till night. In every town visit all you can, from house to house, but on this and every other occasion avoid all familiarity with women; this is deadly poison, both to them and to you. You cannot be too wary in this respect. Be active, be diligent; avoid all laziness, sloth, and indolence; fly from every degree, every appearance of it, else you will never be more than half a Christian. Be cleanly; in this let the Methodists take pattern by the Quakers.

* * * * * *

'Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation.'

Whatever clothes you have, let them be whole, no rents, no tatters, no rags; these are a scandal to either man or woman, being another fruit of wild laziness. Mend your clothes, or I shall never expect to see you mend your lives. Let none ever see a ragged Methodist. Do not cut off your hair, but clean it, and keep it clean.

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Use no snuff, unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. Touch no dram; it is liquid fire; it is a sure though slow poison; it saps the very springs of life. In Ireland, above all countries in the world, I would sacredly abstain from this, because the evil is so general; and to this, and snuff, and smoky cabins, I impute the blindness which is so exceeding common throughout the nation.'

American Methodists.

A recent traveller in the United States gives a singular account of the fanatical preaching of one of the numerous sects in that country. He says, 'Having heard that American Methodists were distinguished for an extreme degree of fanatical violence in their religious exercises, I visited the African church (all houses of religious assembly being denominated churches), in which were none but blacks; and in the evening, "Ebenezer Church," in which were only whites. As the latter possessed all the characteristics of the former, with considerable additions of its own, to that only is it necessary that I should call your attention. I went at eight o'clock in the evening. The door was locked; but the windows being open, I placed myself at one of them, and saw that the church within was crowded almost to suffocation. The preacher indulged in long pauses, and occasional loud elevations of voice, which were always answered by the audience with deep groans. A gentleman informed me that he was at "Ebenezer" a few days before, when the preacher stopped in the midst of his discourse, and directed those among his audience who were for King Jesus to stand up. Numbers of men and women immediately rose, shouting, "I am for Jesus!" "I am for Jesus!" "I am for King Jesus!" "Oh, that I could press him to my bosom!" "There he comes!" "I am for King Jesus!" I am informed that these exhibitions are neither singular in occurrence, nor partial in extent; and feel at a loss to account for such fanatical enthusiasm in this country. It is by no means an essential part of the creed of either Wesley or Whitefield; and, in Great Britain, few bodies of men conduct their meetings with more order than the Methodists.'

'Loyal Men of Kendal.'

Mr. Whitefield was remarkably happy in adapting his sermons to the condition of his hearers, or the peculiar circumstances of the times. When he went to Kendal, in Westmoreland, during the time of the Scotch rebellion in 1745, he learnt that the loyalty of the town had been strongly manifested in the number of recruits it had sent to the royal army. Mr. Whitefield, in his first sermon in the market-place, turned this to advantage, and thus commenced his sermon:—'O yez, O yez, O yez, ye loyal men of Kendal, having heard with what readiness you have enlisted under the banners of his majesty King George to defend him and his throne against all its enemies, I am proud to come among you, since I hold a commission, not from any earthly potentate, but from the King of kings, with power to enlist you under the banners of the cross, and lead you to triumph over the world, the flesh, and the devil.' Such a commencement did not fail to attract attention, nor did Mr. Whitefield fail to profit by it, to enforce the great truths of Christianity on his auditors.

Bishop of Cloyne.

When Dr. Bennet, the Bishop of Cloyne, first entered on a curacy near Cambridge, the town was overrun with Methodists. His discernment readily pointed out the cause of the emptiness of the church, whilst the neighbouring barn teemed with hearers; it arose from the custom of reading the sermon, when the eyes of the preacher being immovably fixed on the book, and his voice almost lost in the pulpit, there is nothing to distinguish him from a statue, save the droning whine, or the mumbling lip. Dr. Bennet instantly adopted the extemporaneous mode of preaching, and soon transferred the swarm into his own hive.

Nautical Sermon.

When Whitefield preached before the seamen at New York, he had the following bold apostrophe in his sermon:—

'Well, my boys, we have a clear sky, and are making fine headway over a smooth sea,

before a light breeze, and we shall soon lose sight of land.—But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise, and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?'

It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed *Take to the long-boat.*

Dr. Delany.

In the reign of George II. Dr. Delany, the friend of Swift, being desirous of the honour of preaching before his majesty, he obtained from the Lord Chamberlain, or Dean of the Chapel, the favour of being appointed to the office on the fifth Sunday of some month, being an extra day not supplied *ex officio* by the chaplains. Not being informed of the *etiquette*, the doctor entered the royal chapel after the prayers began; and not knowing whither to go, glided into the desk by the side of the reader. The vesturer, soon after, was at a loss for the preacher; till seeing a clergyman kneeling by the reader, he concluded that he was the man. Accordingly, he went to him, and pulled him by the sleeve. The doctor, chagrined at being interrupted in his devotions, resisted, and kicked the intruder, who, in vain, begged him to come out, saying, 'There was no text.' The doctor replied tartly, 'that he had a text.' Nor could he comprehend what was meant, till the reader acquainted him that he must go into the vestry and write down the text (as usual) for the closet. When he went into the vestry, his hand shook so much, that he could not write. Mrs. Delany, therefore, was sent for; but no paper was at hand. At last, on the cover of a letter, the text was transcribed by Mrs. Delany, and then carried up to the king and royal family.

Levity Rebuked.

Father Chatenier, a Dominican, who preached in Paris in the years 1715-17, felt one day much incensed against some young men, who attended his sermons only to laugh. After some severe remarks on the indecency of such conduct, he said, 'Après votre mort, où croyez-vous que vous irez? au bal, à l'opéra, dans des assemblées où il y aura des belles femmes? Non, au feu, au feu!' He pronounced the last words with a voice so strong and so terrible, that he frightened his auditors, many of whom instantly quitted their seats, as if the flames were in the church, and the place of their sin was to be that of their punishment.

Dean Young.

The father of Dr. Young, the poet, when a prebendary of Sarum, preached a Latin sermon at Sprat's visitation of the diocese, which so pleased the bishop, that he told the chapter he was concerned to find the preacher had one of the worst prebends in their church. A short time after, he was preferred to the deanery of Sarum, in consequence of his merit and reputation. On his decease, Bishop Burnet preached his funeral sermon at the cathedral, which he thus commenced: 'Death has been of late walking round us, and making breach upon breach upon us, and has now carried away the head of this body with a stroke; so that he whom you saw a week ago distributing the holy mysteries, is now laid in the dust. But he still lives in the many excellent directions he has left us, both how to live and how to die.'

A Long Sermon.

A preacher who had divided his sermon into numerous divisions and sub-divisions, quite exhausted the patience of his auditors, who finding night approaching, quitted the church one after another. The preacher not perceiving this rapid desertion, continued to dispute with himself in the pulpit; until a singing-boy who remained, said, 'Sir, here are the keys of the church; when you have finished, will you be careful to shut the door.'

'The Practice of Piety.'

The popular work entitled, 'The Practice of Piety,' by Bishop Bayly, is stated to have been the substance of several sermons which the bishop preached when he was minister of Evesham, in Worcestershire. So great was, at one time, the popularity of this work, that John d'Espagne, a French preacher at Somerset Chapel in 1656, complained in the pulpit, that the generality of the common people paid too great a regard to it, and considered the authority of it as almost equal to that of the Scriptures. The work went through a prodigious number of editions, in 12mo and 18mo, and was translated into the Welsh and French in 1653.

Field Preaching

The crowds that attended the preaching of Whitefield, first suggested to him the thought of preaching in the open air. When he mentioned this to some of his friends, they judged it was mere madness; nor did he begin to practice it until he went to Bristol, when finding the churches denied to him, he preached on a hill at Kingswood to the colliers; and, after he had done this three or four times, his congregation is said to have amounted to twenty thousand persons. That any human voice could be heard by such a number, is improbable; but that he effected a

great moral reform among these colliers, by his preaching, cannot be denied. 'The first discovery,' he tells us, 'of their being effected, was the white gutters made by their tears, which plentifully fell down their black cheeks, as they same out of their coal pits.' After this, he preached frequently in the open air in the vicinity of London, and in other parts of the country, to assembled thousands.

Dr. Pococke.

Dr. Edward Pococke, the celebrated Orientalist, always avoided in his sermons the least show of ostentation of learning. His care not to amuse his hearers with things which they could not understand, gave some of them occasion to entertain a very contemptible opinion of his learning, and to speak of him accordingly. One of his Oxford friends travelling through Childry, enquired, for amusement, who was their minister, and how they liked him? He was answered, 'Our parson is one Mr. Pococke, a plain honest man; but, master, he is no Latiner.'

The Priestleys.

Dr. Priestley, and his brother, the Rev. Timothy Priestley, many years minister of an independent chapel in London, entertained very different religious opinions. The lecture at Oldbury, in Lancashire, on St. Bartholomew's day, instituted in commemoration of the two thousand ejected ministers, had been many years in the hands of the Unitarians. Two ministers were appointed to preach annually; and it was usual for each to appoint his successor for the year ensuing. It so happened, that upon one of these occasions, the two brothers Priestley were fixed upon for that purpose. This was a great mortification to the doctor, who wished his brother to decline, and wrote to him for that purpose. Mr. Priestley replied, that his honour was at stake, it was known in so many places; and he particularly wished to let the world see, that though they differed so widely, they could upon such an occasion preach together. He further promised that nothing angry should escape his lips: but the doctor being sensible that his brother would not conceal his sentiments, declined being there at all.

Richard Baxter.

After Cromwell had seized on the reins of government, Richard Baxter, the celebrated Nonconformist divine, once preached before the Protector, when he made use of the following text: 'Now, I beseech you, brethren, by the name of our Lord Jesus the Christ, that ye all speak the same thing, and that there be no division amongst you; but that ye be perfectly joined together in the same mind, and in the same judgment.' The discourse on these words was levelled against the divisions and distractions which then prevailed, especially in the church. After the sermon, Cromwell sent for Mr. Baxter, and made a long and serious speech to him, about God's providence in the change of the government, and the great things which had been done at home and abroad. Mr. Baxter answered that it was too condescending in his highness to acquaint him so fully with all these matters, which were above his understanding; but that the honest people of the land took their ancient monarchy to be a blessing, and not an evil; and humbly craved his patience, that he might ask him how they had forfeited that blessing? At this question Cromwell became angry; he said 'There was no forfeiture, but God had changed things as it pleased him;' and after reviling the parliament which thwarted him, and especially by name, four or five members, who were particular friends of Mr. Baxter, he dismissed the worthy divine with signs of great displeasure.

Mr. Baxter came to London a little before the deposition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. On the king's restoration, he was appointed one of his chaplains in ordinary, preached once before him, had frequent access to his majesty, and was always treated by him with peculiar respect.

Preaching one Sunday, soon after the restoration, in St. Dunstan's Church, which was very old, something in the steeple fell down. The noise struck such terror into the people, that, in wild disorder, they began to run out of the church. In the midst of the confusion, Mr. Baxter, without any visible emotion, sat down in the pulpit. When the hurry was over, and the congregation was in some degree tranquillized, he resumed his discourse, and said, 'We are in the service of God, to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away, and the elements melt with fervent heat, the earth also, and the works therein shall be burnt up.'

Extraordinary Wrangle.

At the time that the subject of the veto excited so much interest among the Roman Catholics in Ireland, a curious dialogue took place in Skibbereen chapel between the Rev. Michael Collins and a Mr. O'Driscoll, between whom great animosities existed respecting the veto. Mr. Collins was preaching a sermon, when he was addressed by Mr. O'Driscoll. The following are the priest's own remarks:

'While I was preaching, a voice from the opposite gallery said something about the Pope; it was Mr. O'Driscoll's. It struck me that he said the Pope had sanctioned the veto. I denied the fact, and begged not to be interrupted.' Mr. O'D. 'I will interrupt you as often as you allude to me or my friends.' Mr. C. 'I have disclaimed personal

allusions.' Mr. O'D. 'You are deluding the blind multitude; the poor creatures; a thousand millions have declared for the veto.' Mr. C. 'A thousand millions! puh!' Mr. O'D. 'Here is Lord Trimblestone's petition; read it.' Mr. C. 'Sir, I shall use my own discretion, and choose my own topics: do not interrupt me. I am here in the discharge of my lawful duties; no man has a *legal* right to obstruct me. If any man disapproves of what I say, let him withdraw; but let him not interrupt me.' Mr. O'D. 'You have no right to introduce *politics* here.' Mr. C. 'You are a magistrate?' Mr. O'D. 'Yes.' Mr. C. 'If I say anything illegal, prosecute me according to law.' Mr. O'D. 'If I saw you acting against the law, I would wink at it.' Mr. C. 'I don't want your winking, nor would I trust to it; but now I warn you, that in thus persisting to interrupt me, you are acting against law, and breaking the peace. The Catholic clergy have been charged with a design to subvert the Constitution.' Mr. O'D. 'I did not charge them with that; I said, that in *meddling* with politics they must have *other* intentions.' Mr. C. 'This is not a political question; I have not discussed it as such. I have treated it as regards religion; I have a *right* to treat it in that view.' Mr. O'D. 'You have no right to talk *politics*.' Mr. C. 'Sir, I must tell you that you are very presumptuous.' Mr. O'D. 'I am not presumptuous; in any other place I would say something else.' Mr. C. 'I would tell you so here, or elsewhere. Strange doctrines have been introduced by persons retaining the name of Catholics, and renouncing the principles of that religion. It has been said that Lords Fingal and Trimblestone are as competent judges of ecclesiastical subjects as the bishops or Pope. According to the principles of the Catholic church, no individual has a right to interpret the Scriptures, save in the sense of that church; nor to act or decide in matters of religious concern, otherwise than according to ecclesiastical laws and discipline. This is the doctrine of the church; any individual denying this doctrine ceases to be a Catholic.' Mr. O'D. 'I differ with you; it is no such thing.' Mr. C. 'Sir, I have taken some pains to acquire a competent knowledge of the religion, which, as a pastor, I am bound to teach; I have taken more pains in that way than you have, and I believe I am not overrating my slender powers by saying that I am as capable of acquiring knowledge as you are. You will therefore allow me to state those principles. If you dissent from the tenets of the Catholic church, you have a right to separate from her communion. But you have no right to impugn those tenets in the face of a Catholic congregation, and to the obstruction of their pastor.' Here the dialogue ceased.

Disgraceful Outrage.

During the Commonwealth, the Rev. Mr. Harrison, of Sandwich, was summoned before the Sequestrators, but refused to attend. On the Sunday following, while he was engaged in the prayer before sermon, an officer entered the church with a file of soldiers, and commanded him to descend from the pulpit, which he did not regard, but continued to pray quite unconcerned. The officer then gave the word of command to the soldiers to make ready and present; when perceiving the minister still unmoved, he did not venture to give the last word of command, but ordered the soldiers to go and drag him out of the pulpit, which was done immediately, and he was carried in triumph to prison, where he was confined some time.

Chesterfield and Bolingbroke at Church.

The Earl of Chesterfield was induced by the extraordinary accounts which he heard of Whitefield's eloquence to go and hear him preach, taking some friends of the same rank along with him. They were all so much pleased that they expressed to the worthy divine a wish to hear him again the same day. Whitefield says, 'I therefore preached again in the evening, and went home never more surprised at any incident in my life. All behaved quite well, and were in some degree affected. The Earl of Chesterfield thanked me, and said, "Sir, I will not tell you what I shall tell others, how I approve of you."'

At another time, the celebrated Bolingbroke come to hear Mr. Whitefield; sat like an archbishop, and said, the preacher 'had done great justice to the divine attributes in his discourse.'

Casuistical Doctrine.

A strain of preaching prevailed in the seventeenth century, which was called casuistical doctrine, consisting in the solution of particular cases of conscience. Sometimes great acuteness and accuracy were displayed on these occasions; and the principal defect of this system seems to have been that preachers formed their discourses upon ideas of abstract reason, instead of the suggestions of sentiment. Yet so much good effect was produced in this way, that serious and thoughtful men imagined they saw their own cases described in these discourses, and thought—and often justly thought—themselves greatly edified. Dr. Sanderson, a learned and worthy man, and one of the chaplains to Charles the First, was an able divine of this sort. The king used to say that 'he carried his ears to hear the preachers; but he carried his conscience to hear Dr. Sanderson.'

Borrowing a Sermon.

Dr. Adam Ferguson, formerly Professor of Moral Philosophy in the college of Edinburgh, was of a benevolent disposition, and not only assisted his friends with his purse as far as it went, but also with his genius, which was infi-

nitely more extensive. Sometimes he lent or presented sermons to his friends. One of these happened to preach a very profound discourse on the superiority of mental qualifications over external accomplishments, that showed thorough acquaintance with the doctrines of Plato and Aristotle. The clergyman in whose church the divine had delivered the sermon was at first greatly surprised at hearing such observations and arguments from a worthy neighbour, whom he well knew to be totally unacquainted with the philosophy of Plato, or any other ancient or modern. When service was over he paid the young man many high compliments on his discourse, and added, that it really much exceeded the highest expectations he had ever entertained from the talents of the preacher. The gentleman in reply told him honestly that he knew very little about those matters himself, but that he had borrowed the sermon from his friend Adam Ferguson.

A Hit at Metaphysics.

Dr. Stebbing of Gray's Inn, speaking in one of his sermons of Hume, and some other metaphysical writers, said sarcastically: 'Our thoughts are naturally carried back, on this occasion, to the author of the first philosophy, who likewise engaged to open the eyes of the public. He did so; but the only discovery they found themselves able to make was that they were naked.'

Vincent de Paul.

Vincent de Paul, a French Catholic priest, who was born in 1576, early distinguished himself for pulpit oratory, and for his zeal in founding charitable institutions. He successively established a mission for the reformation of galley slaves, a foundling hospital for forsaken children, and a nunnery of nurses, bound by vow to visit and attend the sick poor gratis. He also preached sermons, and obtained collections in behalf of the lunatic asylums at Bicêtre and at the Salpêtrière; and to the local infirmaries at Marseilles and at Santreine his eloquence rendered repeated and lasting services. Such men are the saints of humanity, whose memory should be cherished.

John Calvin.

Jerome Bolsec, who distinguished himself at Geneva for his opposition to the tenets of Calvin, delivered on one occasion a violent discourse against the doctrine of predestination. Calvin was among his auditors; but hiding himself in the crowd, was not noticed by Bolsec, which probably made him the bolder. As soon as Bolsec had ended his discourse, Calvin stood up, and confuted all he had been saying. 'He answered, overset, and confounded him,' says Beza, 'with so many testimonies from the word of God; with so many passages, chiefly from St. Augustine; in short, with so many solid arguments, that every person was miserably ashamed for him, except the brazen-faced monk himself.' A magistrate who was present, not content with the triumph which Calvin had achieved over Bolsec in argument, was pleased to send the monk to prison. His sentiments were made the subject of a serious judicial inquiry; and at last, with the advice of the Swiss churches, the senate of Geneva declared Bolsec convicted of sedition and Pelagianism, and as such, banished him from the territory of the republic, on pain of being whipped if he should return thither.

George Fox.

George Fox, the founder of Quakerism, attending divine service at Nottingham, and hearing the preacher observe that all doctrine must be from the Holy Scriptures, exclaimed, 'No; doctrine comes not merely from the Scriptures, but also from the Holy Ghost, who is the light that enlightens man.' He was about to continue, but he was stopped and conveyed to prison. The confusion which this circumstance occasioned prevented the magistrates from repressing the multitude, who attacked Fox with stones and sticks all the way.

Bishop Forbes.

Patrick Forbes, the Lord of Corse and Bishop of Aberdeen, did not enter the ministry until he was forty-eight years of age. He had long before made himself conspicuous, by the encouragement which he held out to able and pious ministers, and the instructions which, notwithstanding his being a layman, he personally delivered to the people in occasional discourses, as well as by the conferences which he held for the conversion of Roman Catholics, who would hear nothing from the pulpit. When he became Bishop of Aberdeen, he was not only careful to fix worthy clergymen in his diocese, but used to make frequent visitations to inquire into their conduct and manners. 'When he was told of the negligence or weakness of any of his clergy, he would,' says Burnet, 'go and lodge near his church upon Saturday in the evening, without making himself known, and the next day, when he was in the pulpit, he would go and hear him, that by this he might be able to judge what his common sermons were, and as they appeared to him he encouraged or admonished them.'

Pluralities.

Bishop Burnet, in his charges to the clergy of his diocese, used to be extremely vehement in his exclamations against pluralities. In his first visitation to Salisbury, he urged the authority of St. Bernard; who being consulted by one of his followers whether he might

accept of two benefices, replied, 'And how will you be able to serve them both?' 'I intend,' answered the priest, 'to officiate in one of them by a deputy.' 'Will your deputy suffer eternal punishment for you too?' asked the saint. 'Believe me, you may serve your cure by proxy, but you must suffer the penalty in person.' This anecdote made such an impression on Mr. Kelsey, a pious and worthy clergyman then present, that he immediately resigned the rectory of Bemerton, in Berkshire, worth two hundred a year, which he then held with one of great value.

Claude.

The celebrated French preacher, Claude, though elegant and impressive, had not a pleasing voice; whence Morris wittily observed that 'all voices were for him, except his own.' The last sermon which Claude preached was at the Hague on Christmas Day, 1686, before the Princess of Orange, who is said to have been greatly affected. A few days after he was seized with an illness, which carried him off, January 13, 1687.

Sharp, Archbishop of York.

Dr. Sharp, who was afterwards Archbishop of York, when nominal chaplain to James II., preached at London a sermon against Popery in 1686. As he descended from the pulpit, a paper was put into his hand containing an argument for the right of the Church of Rome, to the title of the only visible Catholic Church. This he answered from the pulpit on the following Sunday. The circumstance came to the ears of the king, whose inclination to Popery is well known. His majesty was greatly incensed, and sent a mandate to Dr. Crompton, Bishop of London, for the suspension of Dr. Sharp from preaching in any church or chapel in his diocese, until he had given satisfaction for his offence. This the bishop refused to do; but admonished the doctor to intermit the exercise of his functions for the present, and go down to his deanery at Norwich, which he did accordingly.

Saurin.

The celebrated Saurin, when one of the pastors to the French refugees at the Hague, was so celebrated for his preaching that he was constantly attended by a crowded and brilliant audience. His style was pure, unaffected, and eloquent, sometimes plain, and sometimes flowery, but never improper. 'In the introduction to his sermons,' says Mr. Robinson, 'he used to deliver himself in a tone modest and low; in the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative; pausing at the close of each period, that he might discover by the countenances and motions of his hearers, whether they were convinced by his reasoning. In his addresses to the wicked (and it is a folly to preach as if there were none in our assemblies) M. Saurin was often sonorous, but oftener a weeping suppliant at their feet. In the one he sustained the authoritative dignity of his office; in the other he expressed his master's and his own benevolence to bad men, "praying them in Christ's sake to be reconciled to God." In general, his preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as the dew into the pores of plants, till all the church was dissolved, and all in tears under his sermons.'

Dean Boys.

Dean Boys, the author of the 'Postils,' was what is termed in his days, 'a painful preacher,' one who in preaching was frequent and laborious, as his works testify, which were all delivered originally from the pulpit. The great object against which he directed his preaching, was popery, which he assailed both with argument and ridicule. In a sermon delivered on the Gunpowder Plot, he introduced the following paraphrase on the Lord's Prayer, in Latin, addressed to the Pope. 'Papa noster qui es Romæ, maledicitur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cælo sic et in terra. Potum nostrum in cæna dominica da nobis hodie, et remitte nummos nostros quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin sed libera nos a miseria quoniam tuam est infernum pix et sulphur in sæcula secolorum.' Granger gives this prayer in English, as if Dr. Boys had used it in that language; and conceiving it to be the doctor's own, he adds, 'he gained great applause by turning the Lord's Prayer into an execration.' The fact is, he only *quoted* it, saying, 'I have another prayer, and for as much as it is in Latin,' &c. A copy of this prayer occurs in a MS. of Sir Henry Fines, who says he found it in an old book.

Frederick the Great.

A Prussian divine near Stettin, shocked at the liberty of conscience allowed by Frederick the Great, preached a sermon on Herod, in which he introduced a few hints against his sovereign. The king being informed of it, ordered the preacher to be brought to Potsdam, and summoned him to appear before the consistory, although there was then no such court in existence. The poor man was brought before the king, who had taken the robe and band of a preacher; Baron Polnitz and M. d'Argens being dressed in the same way. The accused was introduced between two grenadiers; when the king addressed him: 'My brother,' said he, 'in the name of the king, I ask you on what Herod you have been preaching?' He answered, 'Upon the Herod who ordered all the little children to be slaughtered.' 'I asked you,' added the king,

'whether it was Herod the first of that name, for you must know there have been several?' The poor priest could not reply. 'How, sir,' said the king, 'dare you preach on Herod, and not know of what family he was? You are unworthy of the functions you discharge. We grant you pardon this time; but know, that we shall excommunicate you if ever you dare in future to preach about a person with whom you are not acquainted.' They then delivered his sentence, and granted his pardon.

Tom Bradbury.

The eccentric Daniel Burgess was succeeded in the pulpit which he filled in London (New Court, Carey Street) by the equally eccentric Thomas Bradbury, or as he was familiarly called, Tom Bradbury. He indulged in the same comic style of preaching as Burgess, carrying it even some degrees higher in extravagance; and had the like fortune of becoming the jest of the town. Mr. N. Neal, in a letter to Dr. Doddridge, says, 'I have seen Mr. Bradbury's sermons, just published, the nonsense and buffoonery of which would make one laugh, if his impious insults over the pious dead did not make one tremble.' It seems generally allowed, that though a sincere and a good man, his fancy gave so whimsical a direction to his zeal, as to be productive of much injury to the interests of religion. Of his fifty-four sermons extant, the greater part are on political subjects; and it was as smartly as justly observed of them at the time of publication, that 'from the great number of sacred texts applied to the occasion, one would imagine the Bible was written only to confirm by divine authority, the benefits accruing to this nation from the accession of William III.'

Bradbury differed on not a few points with his clerical brethren; and among others, used to make it his business to lampoon and satirize the hymns and psalms of Dr. Watts. It is said, that whenever he gave out one of the former, it was in this style: 'Let us sing one of Watts's w-hymns.'

When Bradbury first commenced preacher, he was but a lad, being only eighteen years of age; and on account of his juvenile appearance, was subjected to some ridicule. It did not, however, daunt him; and Tom Bradbury soon convinced his hearers that he was a boy only in appearance. His success in conquering the prejudices excited by his youth, was an era in his life; and ever after he used to 'bless God, that from that hour he had never known the fear of man.'

The Pastor Restored.

Peter du Bosc, who was esteemed the greatest preacher in his time among the Protestants of France, became so famous throughout the whole kingdom, that a deputation was sent from Paris to Caen, the place of his ministry, to invite him to accept of the church of Charenton; but though the application was supported by letters of solicitation from persons of the greatest eminence, nothing could induce Du Bosc to leave his flock at Caen, to whom he had become much endeared. Some years after, in consequence of having preached disrespectfully of auricular confession, an order was procured for his banishment to Chalons. As he passed through Paris on his way to the place of his banishment, he made such an explanation of his offence to M. le Trellier, as, after the lapse of some months, led to a recall of the sentence against him. The joy which his return gave to the people of Caen, was excessive; even those of opposite sentiments concurred in congratulating him; and among others, a Catholic gentleman of some distinction, who was besides pleased to celebrate the event in the following extraordinary manner. 'A gentleman,' says Du Bosc's biographer, 'of distinction in the province, whose life was not very regular, but who made open profession of loving those pastors who had particular talents, and seemed particularly enamoured with the merit of M. du Bosc, having a mind to solemnize the occasion with a feast, took two Cordeliers, whom he knew to be honest fellows, and made them drink so much, that one of them died on the spot. He went to see M. du Bosc the next day, and told him that he thought himself obliged to sacrifice a monk to the public joy; that the sacrifice would have been a Jesuit, but that the offering ought not to displease him, *though it was but of a Cordelier!*'

Religious Quarters.

Mr. Reynolds, a minister in Devonshire, had a great number of Cromwell's soldiers quartered at his house. These one day obliged him to preach before them, when he so happily mingled the wisdom of the serpent, with the innocence of the dove, and preached with so much caution and honesty, that the captain threw up his commission, and quitted the service; and the rest of the soldiers were so pleased, that they released the minister from maintaining them any longer, and sought fresh quarters elsewhere.

The Bastille, or a Bishopric.

The Abbé Beauvais preaching before Louis XV., resolved, if possible, either to get into a bishopric or into the Bastille. He thundered from the pulpit against the scandalous life of the monarch, and alluded, in terms that could not be misunderstood, to his connexion with Madame Du Barry. This lady, knowing her portrait, entreated the king to punish him; but he observed, with his usual mildness of disposition, that a preacher could not always be answerable for the application which his auditors might make. Madame Du Barry, however, the same evening, wrote the following letter to the Abbé:

'Sir,—You have preached a very insolent

discourse to-day. In the room of using charity and moderation in your sermon, you had the audacity to reflect upon his majesty's way of life in the very face of his people. You made your attack upon him only, though you ought to have used gentleness towards him, and have excused his frailties to his subjects. I do not think you were moved by a spirit of Christian charity, but excited by a lust of ambition, and a fondness for grandeur; these were the motives of your conduct. Were I in his majesty's place, you should be banished to some obscure village, and there taught to be more cautious, and not to endeavour to raise the people to rebel against the ruler God has put over them. I cannot say what the king may do, but you have presumed too much on his goodness. You did not expect from me a lesson for your conduct, drawn from the Christian doctrine and morality; but I would advise you, for your own good, to pay attention to it. I am, &c.,

'THE COUNTESS DU BARRY.'

Dr. Layfield.

One of the first ministers who fell under persecution in the reign of Charles the First, was Dr. Layfield, the archdeacon of Essex, and vicar of All Hallows, in London. He was seized while performing divine service, dragged from the pulpit, and out of the church. They then set him on horseback, with his surplice on; tied the Common Prayer Book about his neck; and in this manner forced him to ride through several streets in the City of London, while the mob followed, hooting at him all the time. After being successively confined in most of the jails in London, and enduring twenty years' persecution with great courage and resolution, he was restored to his church benefices with additional preferment.

Interpretation.

Mr. Symmons, an ejected minister in the time of the Commonwealth, gives a singular account of the accusations made against him by Parliament, before whom he was summoned. 'When I preached against treason, rebellion, and disobedience,' says he, 'then they said no question but I meant Parliament; and afterwards, when I preached against lying, slandering, and malice, this, they said, was against the Parliament too; and got me to be sent for up again by a pursuivant about the same. Nay, when I did but quote those words of our Saviour, "Wide is the gate, and broad is the way that leadeth unto death, and many go therein," this, they said, was against the Parliament, because the major part of the people in those parts were for the same. When I quoted that passage in the 120th Psalm, where David says that "he was for peace, but others were for war; when he spake of that, they made them ready for battle;" this, they said, was for the king, and against the Parliament. When I preached against vainglory, upon those words of our Saviour, "I seek not the praise of men," they said I preached against a particular member, when I protest I never thought of him all the while I was upon that subject (that I know of), save only when I prayed for my enemies.'

Contentment.

When Mr. Travers, a Nonconformist minister, had been ejected from his living of Brixham, a gentleman procured him the liberty of preaching at a little place near Brentford, in Middlesex, which he did without receiving any emolument. The gentleman meeting him some time after, inquired what he had for supplying the cure; to which Mr. Travers readily answered that he had *very much*; 'For,' said he, 'I never preached to a more attentive people in my life.' 'But,' said the gentleman, 'what do they pay you?' Mr. Travers said Sir J. Harvey thrice invited him to dinner; and being told that was no maintenance, 'Sir,' said Mr. Travers, 'I thank God and you that I may preach the gospel; I have dined to-day, and God will provide for to-morrow.' Although Mr. Travers is described as at that time very meanly dressed, 'with a few buttons to his doublet, and a blue leather point to keep the sole and the overleather of one of his shoes together,' yet he was always cheerful, and displayed resignation and content both in his countenance and actions.

Abbé d'Espagnac.

Notwithstanding the almost universal servility of the French clergy previous to the French revolution, there were still found men, even among the highest dignitaries of the church, who thundered from the pulpit declamations which shook the very foundations of the court.

In the *Gazette de France*, March 28, 1780, we are told that 'there was no sermon on Holy Thursday before the king; for the Abbé d'Espagnac, who was to have preached that day, found himself suddenly indisposed at the moment he was stepping into the pulpit, and rendered incapable of delivering his discourse.' Such is the account given of the failure of this sermon; but the secret fact is, that at the moment the Abbé was going to ascend the pulpit, an officer came to him, and informed him, that as the king knew that he *was not well*, he excused him from performing his duty. The eloquent orator, who did not at first understand the kind anxiety of the king, assured the messenger that he was very sensible of his majesty's attention, but that he was very well. The officer, perceiving the honest simplicity of our Abbé, was obliged to explain himself in more direct terms; and leading him to a post-chaise, made him return to Paris.

The Abbé was a young man of considerable

talents, who sought celebrity by the boldness of his opinions. Several days before Lent, the king had said, 'We heard last year a very unchristian sermon (the Abbé Rousseau's); but this year we shall not, certainly.' This hint was gently given to the Abbé by the courtiers; but he was resolute, and would not be intimidated. The Archbishop of Paris and the great Almoner were appointed to examine his sermon before it was preached. They found that it did not at all touch on the mystery of that day, but on a matter most irrelevant, on a parallel between royalty and despotism. Fearful that this might produce a disagreeable sensation, they informed the Count de Maurepas, who, to save himself a direct refusal to the orator, fell upon the expedient which we have above related.

Dilemma.

A preacher who had but one sermon, which he had delivered on the Sunday, being praised by the lord of the place, was called upon to preach on the next day, which was a fast day. The preacher ruminated the whole night on what he was to do to rescue himself from the predicament in which he was placed. The dreaded hour arrived, when he mounted the pulpit, and with great solemnity said, 'Brethren, some persons have accused me of advancing propositions to you yesterday, contrary to the faith, and of having misrepresented many passages of Scripture. Now, to convince you how much I have been wronged, and to make known to you the purity of my doctrine, I shall repeat my sermon, so pray be attentive.'

Bishop of Aeth.

Maboul, the Bishop of Aeth, in France, was an eminent preacher, and particularly celebrated for the excellence of his funeral orations. They are distinguished throughout by that sweetness of style, that nobleness of sentiment, that elevation, that unction, and that touching simplicity, which are the characteristics of a good mind, and of true genius. 'The Bishop of Aeth,' says a French critic, 'did not possess the masculine vigour of Bossuet, but he is more correct, and more polished. Less profound and more brilliant than Flechier, he is, at the same time, more impressive and more affectionate. If he introduces antitheses, they are those of things, and not of words. More equal than Mascaron, he has the taste, the graces, the ease, and the interesting manner of father La Rue.'

Snortening a Discourse.

On St. James's day, a monk had to pronounce a panegyric on the saint. As he was rather late, the priests, who feared he would make a long sermon, entreated him to abridge it. The monk then mounted the pulpit, and addressing his congregation, said, 'My brethren, twelve months ago I preached an eulogy on the saint whose festival you this day celebrate. As I doubt not but you were all then very attentive to me, and as I have not learnt that he has done anything new since, I have nothing to add to what I said at that time.' He then pronounced the benediction, and descended from the pulpit.

A Voluminous Preacher.

Archbishop Usher used to call Dr. Manton, a Nonconformist preacher of the seventeenth century, a *voluminous preacher*, meaning, that he had the art of compressing the substance of volumes of divinity into a narrow compass. The expression was certainly more applicable to him in the literal meaning of the words; for his sermons fill five large volumes in folio, one of which contains one hundred and ninety pages on the 119th Psalm. The task of reading these sermons to his aunt, had an unhappy effect on the mind of Lord Bolingbroke. In a letter to Dean Swift, he says, 'My next shall be as long as one of Dr. Manton's sermons, who taught my youth to yawn, and prepared me to be a high Churchman, that I might never hear him read, nor read him more.'

Failure of Memory.

A French preacher, whose memory was very deficient, stopped in the middle of his sermon, and was unable to proceed with the subject. This awkward pause was, however, very ingeniously got over. 'Friends,' said he to his auditors, 'I had forgot to say, that a person much afflicted is recommended to your immediate prayers; let us, therefore, say one *Pater*.' He immediately fell on his knees, and before he got up again, had recovered the thread of his discourse, which he concluded without any one perceiving his want of memory.

John Bunyan.

A student of Cambridge observing a multitude flock to a village church on a working day, enquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a few halfpence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker *prated* to such effect, that, for some time, the scholar wished to hear no other preacher; and through his future life, gave proofs of the advantages he had received from the humble ministry of the author of the 'Pilgrim's Progress.'

Bunyan, with rude, but irresistible zeal, preached throughout the country, and formed the greater part of the Baptist churches in Bedfordshire; until on the Restoration he was thrown into prison, where he remained twelve years. During his confinement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he con-

stantly replied, 'If you let me out to-day, I shall preach again to-morrow.'

Bunyan, on being liberated, became pastor of the Baptist Church at Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. 'At a lecture at seven o'clock in the dark mornings of winter,' says one of Bunyan's contemporaries, 'I have seen about twelve hundred; and I computed about three thousand that came to hear him on a Lord's day, so that one half of them were obliged to return for want of room.'

Dr. Chandler.

It used to be said of Dr. Chandler, that after any illness, he always preached in a more evangelical strain than usual. A gentleman who occasionally heard him, said to one of his constant auditors, 'Pray, has not the doctor been ill lately?' 'Why do you think so?' 'Because the sermon was more evangelical than those he usually preaches when he is in full health.'

Avoiding a Difficulty.

When Mr. Job Orton, a dissenting minister at Shrewsbury, was preaching from Isaiah, ix. 6, his more orthodox hearers, who had doubts concerning his belief of the divinity of Christ, were all attention, in hopes of hearing their pastor's real sentiments. They were, however, disappointed, for when he came to the words, 'the mighty God,' all he said was, 'the meaning of this I cannot tell; and how should I, when his name is called wonderful?'

Dr. Guyse.

Dr. Guyse was blind in the latter part of his life, but he still determined to preach. After the morning service of the first day, an old lady of his congregation, enraptured with his discourse, followed him into the vestry after the service was over, and exclaimed, 'Doctor, I wish you had been blind these twenty years, for you never preached so good a sermon in your life as you have done to-day.' The remark was not wholly without foundation, for the doctor had been accustomed to read his sermons; but when he preached extemporaneously, his delivery was more animated, and more natural.

Vanity Fair.'

The ardent and benevolent zeal which distinguished the whole life of George Whitefield, prompted him to a new and hazardous effort to do good. It had been the custom for many years, to erect booths in Moorfields for mountebanks and puppetshows, which attracted immense crowds, to keep a kind of fair during the Easter and Whitsuntide holidays. Whitefield, who had long viewed this as the 'vanity fair' described by his favourite Bunyan, determined to intrude on the sports by preaching in the midst of the fair. On Whit Monday, at six o'clock in the morning, he marched forth to the assault of this stronghold of Satan, and mounting a pulpit which some of his friends had prepared for him, he took for his text, 'As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life.' His words seemed to fly like pointed arrows from a bow of steel. The gazing crowd was hushed to solemn silence, and many were in tears.

'Being thus encouraged,' says Whitefield, 'I ventured out again at noon, when the fields were quite full, and I could scarcely help smiling, to see thousands, when a Merry Andrew was trumpeting to them, upon observing me to mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. This, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time, in the evening, in the midst of the sermon, a Merry Andrew got up on a man's shoulders, and advancing towards the pulpit, attempted to slash me with a long heavy whip several times. Soon after, they got a recruiting sergeant, with his drum, to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts fail, a large body, quite on the opposite side, assembled together; and having got a great pole for their standard, advanced with sound of drum in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and I was heard. For just as they approached us, with looks full of resentment, I know not by what circumstance, they quarrelled among themselves, threw down their staff, leaving, however, many of their company behind, who, before we had done, were brought over, I trust, to join the besieged party.

'I think I continued praying and preaching, and singing (for the noise was too great at times to preach) above three hours. We then retired to the Tabernacle, where thousands flocked. We had determined to pray down the booths; but, blessed be God, more substantial work was done. At a moderate computation, I received, I believe, a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Numbers that seemed, as it were, to have been bred up for Tyburn, were at that time plucked as brands out of the burning.'

Remorse.

The ardent zeal of the eccentric Mr. Thomas Bradbury exposed him to hatred; and his grandson, Dr. Robert Winter, relates, that a person was once employed to take away his life. To make himself fully acquainted with Mr. Bradbury's person, the man frequently attended places of worship where he preached, placed himself in the front of the gallery, with his countenance steadily fixed on the preacher. It was scarcely possible, under such circumstances, wholly to avoid listening to what was said. Mr. Bradbury's forcible manner of presenting divine truth to view, awakened the man's attention, and became the means, not only of withdrawing him from his purpose, but of reforming him. He came to the preacher with trembling and confusion, told his affecting tale, gave evidence of his conversion, and became a member and ornament of the church.

Funeral Sermon of Dr. Priestley.

On the death of Dr. Priestley, his brother Timothy, of London, a clergyman of very different religious sentiments, preached a funeral sermon for him, in which he said, 'Curiosity has brought numbers to hear what I say of his eternal state. This I say, not one in heaven, nor on the road to that happy world, will be more glad to find him there, than myself. When I consider that the praise of glory, of free grace, is that which God principally designs, and that we find in divine revelation, some of the chiefest offenders have been singled out, and made monuments of mercy, such as Manasseh, Paul, and others; and also that he who can create the world in a moment, and raise the dead in a twinkling of an eye, can make a change in any man in one moment; here, and here alone, are founded my hopes.'

John Knox.

The Scottish reformer, John Knox, in one of his sermons exclaimed, that 'One mass was more frightful to him, than ten thousand enemies landed in any part of the realm.' This gave much offence to Queen Mary: but she was soon afterwards prevailed on to hear him preach, when he took for his text this passage of Isaiah, 'O Lord, other lords than thou have reigned over us.' In the course of his sermon, in speaking of the government of wicked princes, he said, 'that they were sent as tyrants and scourgers to the people for their sins,' adding, that 'God sets occasionally boys and *women* over a nation, to punish them for their crimes and other ingratitude.'

Fordyce.

Dr. Fordyce raised his character very high for talents and eloquence, by a sermon which he preached when a young man, before the general assembly of the church of Scotland, 'On the folly, infamy, and misery of unlawful pleasures.' He was afterwards invited to London; where succeeding to a pastoral charge, his congregation increased very rapidly, and he drew around him a multitude of genteel hearers, particularly young gentlemen and ladies of the first respectability in the city. To these he considered it his business to preach, and he framed his sermons in a manner which he conceived to be particularly adapted to the circumstances.

The eloquence of the pulpit was the doctor's darling study and pursuit; and whatever could give it effect, both in sentiment and composition, he carefully sought. He was not less attentive to the charms of elocution; and whatever the graces of gesture and action could impart, he sought to give his sermons.

Sleeping Preacher.

In the reign of James the First, a person of the name of Richard Haydock, of New College in Oxford, practised physic in the day, and preached in the night in bed, as he pretended, by revelation; for he would take a text in his sleep, and deliver a good sermon from it; and notwithstanding the interruption of his auditors, would pertinaciously persist to the end, and sleep on. The fame of this sleeping preacher coming to the king's knowledge, he sent for him to court, where he sat up one night to hear him; and when the time came that the preacher thought fit to appear asleep, he began with a prayer; then took a text of Scripture, on which he dwelt a short time; and then made a digression to attack the Pope, the cross in baptism, the last canons of the church of England, and so concluded sleeping. The king the next morning, suspecting the imposture, sent for Haydock, and obtained a confession of the cheat, which he said was to bring him into notice, as he considered himself buried in the University. The king, after his public recantations, pardoned him, and gave him preferment in the church.

Funeral Sermon for Cromwell.

On the death of Oliver Cromwell, a funeral sermon was preached at Christ Church, Dublin, before the lord deputy, by his chaplain, Dr. Harrison, from these words:—'And all Judah and Jerusalem mourned for him,' 2 Chron. xx. v. 24. 'This is a lamentation, and shall be for a lamentation,' Ezek. xix. v. 14. The sermon, which was full of the praises of Cromwell, was afterwards published by one Edward Matthews, under the title of 'Threni Hybernici; or, Ireland Sympathizing with England and Scotland, in a Sad Lamentation for Her Josiah.' The sermon was dedicated in the most fulsome language to Richard Cromwell, by Edward Matthews. 'Divine Providence,' he says, 'made it my lot to hear this sermon pathetically delivered by that

pious divine, Dr. Harrison, in a full fluent mannner, extracting tears from the eyes, and sighs from the hearts of the hearers. I moved the doctor for the printing thereof, being so precious a piece, touching so unparalleled a person, that it was more fit to be made public, than perish in oblivion; who in a modest manner termed it a sudden imperfect and unpolished collection of scattered thoughts and notes, which brevity of time, and burthen of spirit, would not permit him more completely to compile. The usefulness of the piece, replete with so many observations, together with the desire of erecting all lasting monuments that might lead to the eternizing of the blessed memory of that thrice-renowned patron and pattern of piety, your royal father (whose pious life is his never-perishing pyramid, every man's heart being his tomb, every good man's tongue an epitaph), hath emboldened me in all humility, to present it to your highness as a lively effigy to mind you of his matchless virtues. And as the learned author intended it not so much for the eye or ear, as for the heart; not for only reading, but practice principally; so may your highness please to make use thereof as a pattern of imitation for piety and reformation in the nations.'

Sacheverell.

Dr. Sacheverell, a man of slender talents, forced himself into popularity and preferment by two political sermons preached at Derby, and St. Paul's, in 1705, and for which he was impeached in the House of Commons. He was sentenced to a suspension from preaching for three years, and his two sermons ordered to be burnt. He afterwards was preferred to a valuable living; and his reputation was so high, that he was enabled to sell the first sermon preached after his sentence expired for £100; and upwards of forty thousand copies of it were soon sold.

Cromwell's Chaplain.

Mr. Howe, the nonconformist minister, previous to his becoming chaplain to Oliver Cromwell, was minister of Great Torrington in Devonshire. His labours here were characteristic of the times. On the public fasts, it was his common way to begin about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day; and afterwards read or expounded a chapter or psalm, in which he spent about three-quarters of an hour; then prayed an hour; preached another hour; and prayed again for half an hour. After this, he retired, and took a little refreshment for a quarter of an hour or more, the people singing all the while. He then returned to the pulpit, prayed for another hour, gave them another sermon of about an hour's length; and so concluded the service of the day, about four o'clock in the evening, with half an hour or more of prayer.

Messrs. Bogue and Bennett, the joint historians of the dissenters, express a very high opinion of Mr. Howe. 'A young minister,' they say, 'who wishes to obtain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed too, and lie on the floor; and if he spends his days in reading them, he will not complain that he lies hard at night.'

Strange Auditor.

'An odd circumstance,' says Wesley in his Journal, 'occurred at Rotherham, during the morning preaching. It was well, only serious people were present. An ass walked gravely in at the gate, came up to the door of the house, lifted up his head, and stood stock still in a posture of deep attention. Might not the dumb beast reprove many, who have far less decency, and not much more understanding?'

St. Francis, who was accustomed to all sorts of congregations, would have preached to the Rotherham ass; and if there is any truth in his historian, the ass would have understood him. Mr. Wesley, perhaps, was not aware that this animal is a lover of eloquence. If we may reason, like Darwin, upon a single case, Ammonianus, the grammarian, Origen's master, had an ass that attended his lectures, *asinum habuit sapientiæ auditorem.*

Bishop Watson.

Mr. (afterwards Bishop) Watson preached the Restoration and Accession Sermons before the University of Cambridge in 1776. He afterwards published them both, and called the first, 'The Principles of the Revolution Vindicated.' 'This sermon,' he says, 'was written with great caution, and at the same time with boldness and respect for truth. In London it was reported, at its first coming out, to be treasonable; and a friend of mine, Mr. Wilson (the late judge), who was anxious for my safety, asked Mr. Dunning, afterwards Lord Ashburton, what he thought of it; who told him that it contained just such treason as ought to be preached once a month at St. James's.

'On the first publication of this sermon, I was much abused by the ministerial writers as a man of republican principles. I did not deign to give any answer to the calumny, except by printing on a blank page, in subsequent editions of it, the following interpretation of the terms from Bishop Hoadly's works:—"Men of republican principles—a sort of dangerous men, who have lately taken heart, and defended the revolution that saved us."'

The bishop was afterwards more successful in pleasing the court, as he relates in a subsequent part of his Memoirs. He says, 'In January, 1793, I published a sermon, entitled,

The Wisdom and Goodness of God in having made both Rich and Poor; with an appendix, respecting the then circumstances of Great Britain and France. A strong spirit of insubordination and discontent was at that time prevalent in Great Britan; the common people were, in every village, talking about liberty and equality, without understanding the terms. I thought it not improper to endeavour to abate this revolutionary ferment, by informing the understandings of those who excited it. The king, at his levee, complimented me in the warmest terms, in the hearing of the then Lord Dartmouth, on, he was pleased to say, the conciseness, clearness, and utility of this little publication: and the then Archbishop of Canterbury afterwards informed me, that his majesty had spoken to him of the publication in the same terms, two months before. On this occasion, when the king was praising what I had written, I said to him, "I love to come forward in a moment of danger." His reply was so quick and proper, that I will put it down:—"I see you do, and it is a mark of a man of high spirit."'

Luther.

Luther was particularly severe against, and denounced, all preachers that aimed 'at sublimity, difficulty, and eloquence; and neglecting the care of the souls of the poor, seek their own praise and honour, and to please one or two persons of consequence.' 'When a man comes into the pulpit for the first time,' says he, 'he is much perplexed at the number of heads that are before him. When I stand in the pulpit, I see no heads, but imagine those that are before me to be all blocks. When I preach, I sink myself deeply down; I regard neither doctors nor master, of which there are in the church about forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them, and direct my discourse to those that have need of it. A preacher should be a logician and a rhetorician; that is, he must be able to teach and to admonish. When he preaches upon any article, he must first distinguish it, then define, describe, and show what it is; thirdly, he must produce sentences from the Scripture to prove and strengthen it; fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes; and lastly, he must admonish and rouse the indolent, correct the disobedient, and reprove the authors of false doctrine.'

Father André.

A French preacher who was called little Father André, was called by his bishop *le petit fallot.* Having to preach before the prelate, André determined to notice this, and took for his text, 'Ye are the light of the world.' Then addressing himself to the bishop, he said, 'Vous etês, monseigneur, le grand fallot de l'église, nous ne sommes que de petits fallots.'

The same Father André preaching before an archbishop, perceived him to be asleep during the sermon, and thought of the following method to awake him. Turning to the beadle of the church, he said in a loud voice, 'Shut the doors, the shepherd is asleep, and the sheep are going out, to whom I am announcing the word of God.' This sally caused a stir in the audience, which awoke the archbishop.

Being once to announce a collection for a young lady to enable her to take the veil, he said, before the commencement of his sermon, 'Friends, I recommend to your charity a young lady, who has not enough to enable her to make a vow of poverty.'

Preaching during the whole of Lent in a town where he was never invited to dine, he said in his farewell sermon, 'I have preached against every vice except that of good living, which, I believe, is not to be found among you, and therefore needed not my reproach.'

Sleeping at Church.

Launcelot Andrewes, afterwards Bishop of Winchester, was a fellow of Pembroke Hall. 'There was then at Cambridge,' says Aubrey, in his MS. notes, 'a good fat alderman, that was wont to sleep at church, which he endeavoured to prevent, but could not. Well, this was preached against, as a mark of reprobation. The good man was exceedingly troubled at it; and went to Mr. Andrewes's chamber to be satisfied in point of conscience. Mr. Andrewes told him it was an ill habit of body, not of mind, and advised him on Sundays to make a sparing meal at dinner, and to make up at supper. The alderman did so; but sleep comes on him again for all that, and he was preached against. He comes again to Mr. Andrewes with tears in his eyes, to be resolved; who then told him, that he would have him make a full hearty meal, as he was used to do, and presently after take out his full sleep. The alderman followed his advice, and came to St. Mary's Church the Sunday afterwards, where the preacher was provided with a sermon to condemn all those who slept at that godly exercise, as a mark of reprobation. The good alderman having taken Mr. Andrewes's advice looks at the preacher all the sermon time, and spoils his design. Mr. Andrewes was extremely spoken of and preached against, for offering to excuse a sleeper in sermon time; but he had learning and wit enough to defend himself.'

Revocation of the Edict of Nantz.

When it became evident that the King of France intended to revoke the edict of Nantz, the ministers of the church of Charenton kept many days of solemn fasting and prayer. On one of these occasions, when they had been

engaged all day in exercises of devotion, an eminent minister ascended the pulpit, and in a lively manner set before the people the danger of the Ark of God. His heart was so full, that he could not go on; and there were floods of tears shed, and an universal outcry throughout the assembly. After a considerable pause, he resumed the discourse, but was again interrupted by excess of sorrow, upon which he turned his discourse into prayer, and with great fervour interceded for the mercy of God, acknowledged his justice in whatever he should bring upon them, and by a very solemn resignation, laid themselves and all their privileges at his feet, begging that if he saw it for his own honour to suffer the bodies of that generation to fall in the wilderness, he would revive his work in the next; to which the whole congregation gave their assent by a loud—Amen.

A Sermon for Cardinals.

Whiston relates, that a learned friar in Italy, famous for his learning and preaching, was commanded to preach before the Pope at a year of jubilee; and in order to suit his sermon better, he repaired to Rome a good while before, to see the fashion of the conclave. When the day that he was to preach arrived, after ending his prayer, he looked for some time silently about, and at last cried out with a loud voice, three times, 'St. Peter was a fool! St. Peter was a fool! St. Peter was a fool!' and without adding a word more, descended from the pulpit. Being afterwards summoned before the Pope, and asked why he had so conducted himself? he answered, 'Surely, holy father, if a priest may go to heaven abounding in wealth, honour, and preferment, and live at ease, seldom or never preaching; then, surely, St. Peter *was* a fool, who took such a hard way in travelling, in fasting, in preaching, to go thither.'

Preaching Patriotism.

Dean Swift is said to have jocularly remarked, that he never preached but twice in his life, and then they were not sermons, but pamphlets. Being asked upon what subject? he replied, they were against Wood's halfpence. One of these sermons has been preserved, and is from this text, 'As we have the opportunity, let us do good to all men.' Its object was to show the great want of public spirit in Ireland, and to enforce the necessity of practising that virtue: 'I confess,' said he, 'it was chiefly the consideration of the great danger we are in, which engaged me to discourse to you on this subject, to exhort you to a love of your country, and a public spirit, when all you have is at stake; to prefer the interest of your prince and your fellow subjects, before that of one destructive impostor, and a few of his adherents.

'Perhaps, it may be thought by some, that this way of discoursing is not so proper from the pulpit; but surely when an open attempt is made, and far carried on, to make a great kingdom one large poor-house; to deprive us of all means to exercise hospitality or charity; to turn our cities and churches into ruins; to make this country a desert for wild beasts and robbers; to destroy all arts and sciences, all trades and manufactures, and the very tillage of the ground, only to enrich one obscure ill-designing projector, and his followers; it is time for the pastor to cry out that the wolf is getting into his flock, to warn them to stand together, and all to consult the common safety. And God be praised for his infinite goodness, in raising such a spirit of union among us at least in this point, in the midst of all our former divisions; which union, if it continues, will in all probability defeat the pernicious design of this pestilent enemy to the nation.'

It will scarcely be credited, that this dreadful description, when stripped of its exaggerations, meant no more than that Ireland might lose about six thousand a year during Wood's patent for coining halfpence!

Sermon Writing

Few persons ever devoted themselves so completely to the service of the pulpit, as Mr. Duchal, an eminent Irish nonconformist divine of the beginning of the eighteenth century. From his first engaging in the work of the ministry, he applied himself very diligently to the preparation of pulpit compositions, so that he was soon furnished with such a quantity, as might have warranted his devoting a considerable portion of his time to other pursuits. But notwithstanding this, he continued the same practice, and in the last twenty years of his life composed more than seven hundred sermons; a fact which, considering that they were not ordinary compositions, but generally contained a rich variety of instructive and interesting matter, exhibits an instance of industry and zeal which deserves to be recorded.

Great as the industry of Duchal was, it was exceeded by that of the Rev. John Lewis, Vicar of Mynstre, who is said to have composed more than a thousand sermons. Mr. Lewis was so strongly of opinion, that every clergyman should compose his own sermons, that in his will, he gave orders to his executor to destroy the whole of his stock, lest they should contribute to the indolence of others! Surely, however, this was carrying a praiseworthy resolution to excess. Why should any sermon worth remembering be suppressed?

Youth and Age.

One Mr. Knight, a young divine at Oxford, having in the time of James I. advanced in a sermon something which was said to be derogatory to the king's prerogative; for this he was a long time imprisoned, and a regular impeachment was about to be drawn up against him, for preaching treasonable doctrine. At the same period, one Dr. White, a clergyman far advanced in years, was in danger of a prosecution of a similar kind.

Fortunately, however, both gentlemen had a friend in Bishop Williams, then keeper of the seals, who, in order to bring them off, fell upon the following happy contrivance. His majesty had appointed some instructions to be drawn up, under the Lord Keeper's care and direction, for ensuring useful and orderly preaching; and among the provisions which his lordship ordered to be inserted, was one, that no clergyman should be permitted to preach before the age of thirty, nor after threescore. The king on coming to this singular regulation, said, 'On my soul, some fit of madness is in the motion; for I have many great wits, and of clear distillation, that have preached before me at Royston and Newmarket, to my great liking, that are under thirty. And my prelates and chaplains, that are far stricken in years, are the best masters of that faculty that Europe affords.' 'I agree to all this,' answered the Lord Keeper; 'and since your majesty will allow both young and old to go up into the pulpit, it is but justice that you show indulgence to the young ones, if they run into errors before their wits be settled; (for every apprentice is allowed to mar some work before he be cunning in the mystery of his trade,) and pity to the old ones, if some of them fall into dotage when their brains grow dry. Will your majesty conceive displeasure, and not lay it down, if the former set your teeth on edge sometimes before they are mellow-wise; and if the doctrine of the latter be touched with a blemish when they begin to be rotten, and to drop from the tree?' 'This is not unfit for consideration,' said the king; 'but what do you drive at?' 'Sir,' replied Williams, 'first to beg your pardon for mine own boldness; then to remember you that Knight is a beardless boy, from whom exactness of judgment could not be expected; and that White is a decrepid, spent man, who had not a fee simple, but a lease of reason, and it is expired. Both these, that have been foolish in their several extremities of years, I prostrate at the feet of your princely clemency.' In consequence of this application, King James readily granted a pardon to both of them.

Archbishop Dawes.

Sir William Dawes was appointed chaplain to King William the Third, and a Prebend of Worcester, in consequence of a sermon he preached at Whitehall. He was afterwards chaplain to Queen Anne, and became so great a favourite, that he had reason to look to the highest dignities of the church; and would have been nominated to the see of Lincoln in 1705, had he not incurred the displeasure of some persons in power, by a sermon which he preached before the queen on the 30th of January. They persuaded her majesty, contrary to her inclinations, to give it to Dr. Wake. When Sir William was told by one of the courtiers, that he had lost a bishopric by his preaching, his reply was, 'that as to that he had no manner of concern upon him, because his intention was never to gain one by preaching.' He afterwards was Bishop of Chester, and thence translated to the archiepiscopal see of York. As a preacher, he was the most popular pulpit orator in his day; and this arose not so much from any peculiar merit in his compositions, which were plain and familiar, as from his natural advantages, and judicious management, 'the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance.'

Mary Magdalen.

Urban Chevreau, a French historian, tells us, 'When I was young, I remember attending a sermon preached by a prelate, who was celebrated at court for the greatness of his talents. It was on the feast of Mary Magdalen. The bishop having enlarged much on the repentance of Mary, observed, that her tears had opened her the way to heaven; and that she *had travelled by water* to a place where few other persons had gone *by land*.' The simile was after the spirit of the age; and the last person whom we should have expected to smile at it, was M. Chevreau, who gravely informs us, in his 'History of the World,' 'that it was created the 6th of September, on a Friday, a little after four o'clock in the afternoon.'

Faucheur.

Michael Le Faucheur, a French protestant minister in the seventeenth century, excelled so greatly as a preacher, that he was invited from Montpellier to Charenton, where he was much followed and admired. His discourses contained a happy mixture of solidity and pathos, and were recommended by the charms of an animated and eloquent delivery. He once preached with such energy and weight of reasoning against duelling, that the Marquess de la Force, who was one of his audience, declared in the presence of some military men, that if a challenge were sent to him, he would not accept of it.

William Farel.

One of the first most eminent and most intrepid ministers of the reformed religion, was William Farel, a native of France. He was a man of a bold and undaunted spirit, whom no difficulties could appal, no threatenings of personal inconveniences and hazards deter from propagating what he considered to be the principles of Christian truth and liberty. His learning and knowledge were considerable; his piety was ardent, and his moral conduct unimpeachable and exemplary. He possessed a powerful commanding voice, and a wonderful fluency of language, which pecu-

liarly qualified him for the office of a public disputant, and popular pulpit orator. In these characters his labours produced astonishing effects, and entitled him to the honour of being one of the most successful instruments, as well as one of the first moving causes, of establishing and promoting the reformed religion.

Farel's violence of temper often betrayed itself in his writings, as well as in the pulpit. Œcolampadius, however, succeeded in moderating his spirit by friendly remonstrances. 'Men,' said he in one of his letters to Farel, 'may be led, but will not be driven by force. Give me leave, as a friend, and as a brother to a brother, to say, you do not seem in every respect to remember your duty. You were sent to preach, and not to rail. I excuse, nay, I commend your zeal, so that it be not without meekness. Endeavour, my brother, that this advice may have its desired effect, and I shall have reason to rejoice that I gave it. Pour on wine and oil in due season, and demean yourself as an evangelist, and not as a tyrannical legislator.'

When Farel undertook the reformation of Montbeliard, he discovered an intemperate warmth in the bitter expressions which, in the pulpit, he applied to the Roman Catholic priests; and his imprudence of conduct could not be defended. Once on a procession day, he wrested from the hands of a priest the image of St. Anthony, and threw it from the bridge into the river; an act which was a gross breach of decorum and toleration; and had not the people been panic-struck by its boldness, might have terminated his labours and his life among them.

Bishop Aylmer.

Aylmer, Bishop of London in the reign of Queen Elizabeth, who 'could preach not only rhetorically, but pathetically,' whenever he observed the thoughts of his congregation to wander while he was preaching, used to take a Hebrew Bible out of his breast, and read a chapter from it. When the people naturally gaped and looked astonished, he put it up again, and expatiated on the folly of listening greedily to new and strange things, and giving small attention to matters regarding themselves, and of the utmost importance.

Cardinal Wolsey.

Dr. Barnes, one of the martyrs of the reformation, raised his voice against the inordinate pomp of Cardinal Wolsey, in a sermon he preached at Cambridge, for which he was summoned before that imperious prelate. 'What! master doctor,' said Wolsey, 'had you not sufficient scope in the Scriptures to teach the people, but that my golden shoes, my pollaxes, my pillars, my golden cushions, my cross, did so offend you, that you make us *ridiculum caput* amongst the people? We were jolily that day laughed to scorn. Verily, it was a sermon fitter to be preached on a stage than in a pulpit; for at the last you said, I wear a pair of redde gloves, I should say bloudy gloves, (quoth you) that I should not be cold in the midst of my ceremonies.' Barnes answered, 'I spake nothing but the truth out of the Scriptures, according to my conscience.' 'Then,' said the Cardinal, 'how think you, were it better for me, being in the dignity and honour I am, to coyne my pillars and pollaxes, and give the money to five or six beggars, than for to entertain the commonwealth as I do?'

Bishop Fleetwood.

Bishop Fleetwood was appointed to preach before the House of Lords, on a fast that was appointed while the peace of 1711-12 was in agitation. By some means or other, information was obtained that his sermon would not be such as would prove acceptable to the ruling party; and the ministry contrived to procure an adjournment of the peers beyond the day fixed for the solemnity. By this trick, Bishop Fleetwood was prevented from delivering his discourse before the peers; but he took care to publish it, for their benefit and that of the public, under the title of 'A Sermon on the Fast Day, against such as delight in War, by a Divine of the Church of England.' This sermon highly exasperated the administration, who afterwards showed their resentment, by procuring a resolution in the House of Commons, that a preface which the bishop had written to some of his sermons, should be burnt by the common hangman.

Henry Brooke.

One Sunday, while the congregation were assembled in the rural church of the parish in which lived the amiable Henry Brooke, author of the 'Fool of Quality,' and other admired works, they waited a long time the arrival of their clergyman. At last, despairing of his coming, they conjectured that some accident had befallen him; and being adverse to depart without some edification, they, with one accord, requested that Mr. Brooke would perform the service for them, and expound a part of the Scriptures. Mr. Brooke, though not in orders, consented; and after the preliminary prayers were over, he opened the Bible, and preached extemporarily on the first text that caught his eye. In the middle of his discourse, the clergyman entered, and found the whole congregation in tears. He entreated Mr. Brooke to proceed, but this he modestly declined: and the clergyman as modestly declared, that after the testimony of superior abilities which he perceived in the moist eyes of all present, he would think it presumption and folly to hazard anything of his own. Accordingly the concluding prayers alone were said, and the congregation dismissed for the day

Creation—Extraordinary.

Charles I. being present at a sermon preached by Dr. Forbes, a Scottish clergyman, was so highly pleased as to say, 'that he was worthy of having a bishopric created for him;' a compliment not more deserving of notice for its elegance than its sincerity, since his majesty actually followed it by the erection of the diocese of Edinburgh, on the 29th of September, 1633, and appointed Dr. Forbes to be its first bishop.

Reverend Bookseller.

When Mr. (afterwards Dr.) Chandler was, from losses by the South Sea scheme, obliged to combine the two occupations of Evening Lecturer at the Old Jewry, and bookseller at the Poultry; he published at the one place, some sermons which he had delivered at the other, and presented a copy of them to Archbishop Wake. His Grace expressed his sense of the value of the favour in a letter, which is an honourable testimony to Mr. Chandler's merit. It appears from the letter, that the archbishop did not then know that the author was anything else than a bookseller, for he says, 'I cannot but own myself to be surprised, to see so much good learning and just reasoning in a person of your profession; and do think it a pity you should not rather spend your time in writing books, than in selling them. But I am glad, since your circumstances oblige you to the latter, that you do not wholly omit the former.'

Jewel's Last Sermon.

When Bishop Jewel, by his laborious course of life, had much impaired his health, his friends, who could not but observe a sensible alteration in his appearance, endeavoured to prevail on him to relax from his incessant application, and to desist for a time, at least, from pulpit services. He only replied to their friendly remonstrances, by saying, that 'a bishop should die preaching.' These words were almost literally fulfilled in his own case; for a short time before his death, having promised to preach at some place in Wiltshire, he would go, although a friend who met him on the way strongly urged him to return home, telling him, that the people had better lose one sermon, than be altogether deprived of such a pastor. The bishop, however, could not be prevailed upon to return, but proceeded to the place appointed, and there preached his last sermon, which he was not able to finish without great difficulty. He died a few days after.

Atterbury.

Bishop Atterbury's talents as a preacher were so excellent and remarkable, that he may be said to have owed his preferment to the pulpit. A writer of his day, who appears to have been well acquainted with him, says, 'he has so particular a regard for his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person, it must be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to a propriety of speech which might pass the criticism of Longinus, an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience who could not be intelligent hearers of his discourse, were there no explanations as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form, are laid open and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness, till he has convinced you of the truth of it.'

Hugh Broughton.

Hugh Broughton, distinguished in his day for his profound and recondite learning, was in early life a very popular preacher. His manner was peculiar: he used to take a text in the Old Testament, and a parallel one in the New, and discourse upon them largely in conjunction. This threw him into many fanciful and mystical applications and interpretations, which, however, were agreeable to many at the time; so that he attached to himself a considerable number of hearers, some of them persons of high rank.

Satire.

The Abbé de Cassagne is a singular instance of the fatal effect of wanton satire. He went to Paris when young, as a divine, and intended to become a court preacher, but was unfortunately joined with Cotin as a specimen of bad preaching. This occurs in a couplet of one of the satires of Boileau, who appears only to have known of his qualifications by report.

'Si l'on n'est plus au large assis en un festin,
Qu'aux sermons de Cassagne, ou du l'abbé Cotin.'

This disgrace affected him so much, that he never appeared in the pulpit afterwards.

Fletcher of Madely.

Of the few clergymen who entered into the views of Mr. Wesley, and heartily co-operated with him, Jean Guillaume de la Flechere, or as he was more generally called, Fletcher of Madely, was the most remarkable for his intellectual powers. Although a minister of the Church of England, and Vicar of Madely in Shropshire, yet from the day of

his ordination, he connected himself with the Methodists. His parishioners were principally engaged in the collieries and iron works; and their character such as, to the reproach of England, it generally is, wherever mines or manufactures have brought together a crowded population.

Fletcher set about zealously to reform them; and devoted not only his life but his whole fortune in doing good. When some of his remote parishioners excused themselves for not attending the morning service, by pleading that they did not awake early enough to get their families ready, for some months he set out every Sunday at five o'clock with a bell in his hand, and went round the most distant parts of his parish to call up the people. Whenever hearers could be collected in the surrounding country, within ten or fifteen miles, he went thither to preach to them in the week days, though he seldom got home before one or two in the morning.

At first the rabble of his parishioners resented the manner in which he ventured to reprove and exhort them; but he soon won upon them, rude and brutal as they were, till at length his church, which at first had been so scantily attended, that he was discouraged as well as mortified by the smallness of his congregation, began to overflow.

The death of this good man is particularly interesting. His health had been long on the decline, when he said, 'my little field of action is just at my door; so that if I happen to overdo myself, I have but to step from my pulpit to my bed, and from my bed to my grave.' As he got worse he could not be induced to relinquish preaching; no persuasion could prevail on him to stay from church on the Sunday before his death, nor would he permit any part of the service to be performed for him: he had not however proceeded far in the service, when he grew pale and faltered in his speech, and could scarcely keep himself from fainting. The congregation were greatly affected and alarmed, and Mrs. Fletcher pressing through the crowd, earnestly entreated him not to persevere in what was so evidently beyond his strength. He recovered, however, when the windows were opened; exerted himself against the mortal illness which he felt; went through the service, and preached with remarkable earnestness and not less effect, for his parishioners plainly saw that the hand of death was upon him. After the sermon, he walked to the communion table, saying, 'I am going to throw myself under the wings of the cherubim, before the mercy seat.' 'Here (says his widow, who must be left to describe this last extraordinary effort of enthusiastic devotion) the same distressing scene was renewed with additional solemnity. The people were deeply affected while they beheld him offering the last languid remains of a life that had been lavishly spent in their service. Groans and tears were on every side. In going through this last part of his duty he was exhausted again and again: but his spiritual vigour triumphed over his bodily weakness. After several times sinking on the sacramental table, he still resumed his sacred work, and cheerfully distributed with his dying hand, the love memorials of his dying Lord. In the course of this concluding office, which he performed by means of the most astonishing exertions, he gave out several verses of hymns, and delivered many affectionate exhortations to his people, calling upon them at intervals to celebrate the mercy of God in short songs of adoration and praise. And now having struggled through a service of near four hours' continuance, he was supported, with blessings in his mouth, from the altar to his chamber, where he lay for some time in a swoon, and from whence he never walked into the world.'

On the following Sunday he breathed his last without a struggle or a groan. 'Such,' says Mr. Southey in his 'Life of Wesley,' 'was the death of Fletcher of Madely, a man whom Methodism may well be proud of as the most able of its defenders; and whom the Church of England may hold in honourable remembrance, as one of the most pious and excellent of her sons.'

Nowell.

The celebrated Nowell, one of the fathers of the English Reformation, when Dean of St. Paul's, offended Queen Elizabeth by something which fell from him while preaching. Her majesty, however, quite confounded the poor dean, by calling aloud to him from her seat, 'to retire from that ungodly digression, and return to his text.'

Histrionic Preacher.

Mr. Whitefield displayed in his boyhood great theatrical talent; and when afterwards called to the ministry of the gospel, he indulged in an histrionic manner of preaching, which would have been offensive, if it had not been rendered admirable by his natural gracefulness and inimitable power. Remarkable instances are related of the manner in which he impressed his hearers. A shipbuilder was once asked what he thought of him. 'Think!' he replied, 'I tell you, sir; every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitefield I could not lay a single plank.' Hume pronounced him the most ingenious preacher he had ever heard, and said it was worth while to go twenty miles to hear him. One of his flights of oratory is related on Mr. Hume's authority. 'After a solemn pause, Mr. Whitefield thus addressed his audience:—'The attendant angel is just about to leave the threshold, and ascend to Heaven; and shall he ascend, and not bear with him the news of one sinner, among all the multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and

eyes to Heaven, and cried out, 'Stop, Gabriel! stop, Gabriel! stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!' Hume said this address was accompanied with such animated, yet natural action, that it surpassed anything that he ever saw or heard in any other preacher.

The elocution of Whitefield was perfect; he never faltered, unless when the feeling to which he had wrought himself, overcame him, and then his speech was interrupted by a flow of tears; sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension for his life.

Whitefield would frequently describe the agony of our Saviour with such force, that the scene seemed actually before his auditors. 'Look yonder,' he would say, stretching out his hand, and pointing while he spake, 'what is that I see? It is my agonizing Lord! Hark, hark! do you not hear? "O my father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine be done!"' This he introduced frequently in his sermons; and one who lived with him says, the effect was not destroyed by repetition; even to those who knew what was coming, it came as forcibly as if they had never heard it before.

Sometimes at the close of a sermon he would personate a judge about to perform the last awful duties of his office. With his eyes full of tears, and an emotion that made his speech falter, after a pause which kept the whole audience in breathless expectation of what was to come, he would say, 'I am now going to put on my condemning cap. Sinner, I must do it; I must pronounce sentence upon you!' and, then, in a tremendous strain of eloquence, describing the eternal punishment of the wicked, he recited the words of Christ, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' When he spoke of St. Peter, how after the cock crew he went out and wept bitterly, he had a fold of his gown ready, in which he hid his face.

Perfect as it was, histrionism like this would have produced no lasting effect upon the mind, had it not been for the unaffected earnestness and indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories and illustrations adapted to the meanest capacity.

Early Preaching.

It was one of the rules laid down by the Methodist conference, that no preacher should preach oftener than twice on a week day, or three times on the Sabbath. One of these sermons was always to be at five in the morning, whenever twenty hearers could be brought together. As the apostolic Eliot used to say to students, 'Look to it, that ye be morning birds,' so Wesley continually inculcated the duty of early rising, as equally good for body and soul. 'Early preaching,' he said, 'is the glory of the Methodists. Whenever this is dropt, they will dwindle into nothing.' He advised his preachers to avoid long sermons; and more than once in his Journal he has recorded the death of men, who were martyrs to long and loud preaching. In a letter to one of his followers on this subject, he writes, 'Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, "He shall not *cry*;" the word properly means, "He shall not *scream*." Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently, but I never scream. I never strain myself; I dare not. I know it would be a sin against God and my own soul.'

La Rue.

La Rue, when destined for the pulpit, took lessons in declamation from the celebrated actor Baron, with whom he was well acquainted. He soon became the favourite preacher at court and in the capital. Voltaire says, that he had two sermons, entitled 'The Sinner Dying,' and 'The Sinner Dead,' which were so popular, that public notice was given by bills when they were to be preached. It was thought extraordinary, that one who so much excelled in declamation, should read his discourses, instead of repeating them from memory; but he contended, that not only time was saved by the indulgence, but that the preacher, at ease with his notes before him, could deliver a discourse with greater animation.

Preaching in Irish.

It was long ago said in Ireland, 'When you plead for your life, plead in Irish.' Wesley seems to have been aware of the command of that language in impressing auditors, when he desired his convert from popery, Thomas Walsh, to preach in Irish. Walsh did so, and with great effect; even the poor Catholics listened willingly, when they were addressed in their mother tongue; his hearers frequently shed silent tears, or sobbed aloud and cried for mercy; and in country towns, the peasantry, who going there upon a market day, had stopped to hear the preacher from mere wonder or curiosity, were often melted into tears, and declared that they could follow him all over the world. One who had laid aside some money, which he intended to bequeath, for the good of his soul, to some priest or friar, offered it to Mr. Walsh, if he would accept of it.

At a country town about twenty miles from Cork, the magistrate, who was rector of the place, declared he would commit Walsh to

prison, if he did not promise to preach no more in the neighbourhood. He replied by asking if there were no swearers, drunkards, sabbath-breakers, and the like, in those parts; adding, that if after he should have preached there a few times, there appeared no reformation among them, he would never come there again. Not satisfied with such a proposal, the magistrate committed him to prison: but Walsh was popular in the town; the people manifested a great interest in his behalf: he preached to them from the prison window, and it was soon thought advisable to release him.

The zeal of this extraordinary man was such, that, as he truly said of himself, the sword was too sharp for the scabbard. At five-and-twenty, he might have been taken for forty years of age; and he literally wore himself out before he attained the age of thirty, by the most unremitting labour both of body and mind.

Beau Nash.

When Mr. Wesley was once preaching at Bath, Beau Nash entered the room, came close to the preacher, and demanded by what authority he was acting? Wesley answered, 'By that of Jesus Christ, conveyed to me by the present Archbishop of Canterbury, when he laid his hands upon me and said, "Take thou authority to preach the gospel."' Nash then affirmed that he was acting contrary to the law. 'Besides,' said he, 'your preaching frightens people out of their wits.' 'Sir,' replied Wesley, 'did you ever hear me preach?' 'No,' said the master of the ceremonies. 'How, then, can you judge of what you never heard?' 'By common report," replied Nash. 'Sir,' said Wesley, 'is not your name Nash? I dare not judge of you by common report; I think it not enough to judge by.' Whether Nash was right as to the extravagance of the Methodists or not, he certainly was delivering his opinions in a wrong place; and when he desired to know what the people came there for, one of the congregation cried out, 'Let an old woman answer him. You, Mr. Nash, take care of your body; we take care of our souls, and for the food of our souls we come here.' Nash now found himself a very different person in the meeting-house, from what he was in the pump-room or the assembly, and thought it best to withdraw.

Ignorant Clergy.

The clergy in the early period of the Reformation were proverbially ignorant. Fuller says, 'Sad the times in the beginning of Queen Elizabeth, when the clergy were commanded to read the chapters over once or twice by themselves, so that they might be the better enabled to read them distinctly in the Congregation.'

Among the puritan clergy in a later age, there were certainly men of great piety and learning; but it is not less certain that, in the necessary consequences of such a revolution, some of the men who rose into notice and power, were such as South in one of his sermons describes. 'Among those of the late reforming age,' he says, 'all learning was utterly cried down. So that, with them, the best preachers were such as could not read, and the ablest divines such as could not write. In all their preachments, they so highly pretended to the spirit, that they could hardly so much as spell the letter. To be blind was, with them, the proper qualification of a spiritual guide; and to be book-learned, as they call it, and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the spirit. Those only were accounted like St. Paul, who could work with their hands, and, in a literal sense, *drive the nail home*, and be able to make a pulpit before they preach in it.'

Charles Wesley.

One of the earliest, and certainly not the least efficient, apostles of Methodism, was Mr. Charles Wesley, who, as a preacher, has been deemed by some who heard them both, superior to his brother. A person who heard him preach in the fields near Bristol, describes his manner. 'I found him,' says he, 'standing on a table board, in an erect posture, with his hands and eyes lifted up to heaven in prayer; he prayed with uncommon fervour, fluency, and variety of proper expressions. He then preached about an hour, in such a manner as I scarce ever heard any man preach; though I have heard many a finer sermon, according to the common taste of acceptation of sermons, I never heard any man discover such evident signs of a vehement desire, or labour so earnestly to convince his hearers, that they were all by nature in a sinful, lost, undone state. With uncommon fervour he acquitted himself as an ambassador of Christ, beseeching them in his name, and praying them in his stead, to be reconciled to God. And although he used no notes, nor had anything in his hand but a Bible, yet he delivered his thoughts in a rich copious variety of expression, and with so much propriety, that I could not observe anything incoherent or inanimate through the whole performance.'

Several of Charles Wesley's sermons have been published; and one of them, from the text, 'Awake, thou that sleepest,' is so popular among the Methodists, that more than a hundred thousand copies of it have been sold.

Flavel.

Mr. John Flavel was one of the most dauntless of all the nonconformist divines. Persecution only made him more zealous; and when the inhuman Oxford Act of 1665 drove him from Dartmouth, he retired to Slapton, a parish five miles distant, where he

preached twice every Sunday to those who would venture to become his auditors; and he even occasionally returned by stealth to Dartmouth, to edify and console his dejected flock by his ministration in their houses. During his residence at Slapton, he once went to Exeter, where many of the inhabitants prevailed on him to preach to them in a wood, about three miles from that city; but he had scarcely begun his sermon, before the meeting was interrupted by a number of his enemies, from whom he narrowly escaped, while several of the assembly were apprehended, and obliged to pay heavy fines. The rest, however, not discouraged by this circumstance, accompanied him to another wood, where he preached without molestation.

Mr. Flavel was a plain, but very pathetic, and popular preacher. He was remarkable for the fluency and fervour of his devotional exercises; and for a peculiar talent which he displayed of spiritualizing natural scenes and objects, as well as different occupations in life.

Sermon on the Execution of Charles I.

John Owen, the celebrated nonconformist, was required to preach before the House of Commons, January 31, 1648-9, the very day after the execution of Charles I. Much was expected from this sermon, and an apology for the sanguinary deed of the preceding day would infallibly have led to preferment; but we are told his discourse was so modest and inoffensive, that his friends could make no just exception, and his enemies found nothing to treasure up for the vengeance of a future day.

After this, Owen was frequently appointed to preach before the parliament; and in February, 1649, had Cromwell for the first time as one of his hearers. Cromwell was highly pleased with the discourse; and meeting Mr. Owen a few days after, at the house of General Fairfax, he came directly up to him, and laying his hand on his shoulder in a familiar way, said, 'Sir, you are the person I must be acquainted with.' Mr. Owen modestly replied, 'That will be more to my advantage than yours.' Cromwell rejoined, 'We shall soon see that;' and taking Owen by the hand, led him into Fairfax's garden; and from this time contracted an intimate friendship with him which continued to his death.

Dr. Coke.

This great missionary, who, perhaps, more than any other man, obeyed the divine command—'Go ye, and preach the gospel to every creature,' extended his labours to the most distant parts of the earth, and preached in the greatest variety of situations, and under the most varied circumstances. At Raleigh, the seat of government for North Carolina, in the United States, he obtained the use of the House of Commons; the members of both houses attended, and the speaker's seat served for a pulpit. At Annapolis, they lent him the theatre. 'Pit, boxes, and gallery,' says he, 'were filled with people according to their rank in life; and I stood upon the stage, and preached to them, though at first I confess I felt a little awkward.'

But preaching in the forests delighted Coke the most. 'It is,' said he, 'one of my most delicate entertainments, to embrace every opportunity of ingulfing myself (if I may so express it) in the woods; I seem then to be detached from everything but the quiet vegetable creation and my God. Sometimes a most noble vista of half a mile or a mile in length, would open between the lofty pines; sometimes the tender fawns and hinds would suddenly appear, and on seeing or hearing us, would glance through the woods, or vanish away. The *deep* green of the pines, the bright *transparent* green of the vales, and the fine white of the dogwood flowers, with other trees and shrubs, form such a complication of beauties as is indescribable to those who have lived in countries that are almost entirely cultivated.'

The manner of tracing the preacher was curious; when a new circuit in the woods was formed, at every turning of the road or path, the preacher split two or three bushes as a direction for those that came after him, and notice was sent round where he was going next to preach.

Huntingdon.

Whatever difference of opinion may exist as to the religious tenets, or the sincerity, of the late William Huntingdon, it must be acknowledged that the coalheaver who, by virtue of his preaching, came to ride in his own carriage, and married the titled widow of a lord mayor, could be no ordinary man. Huntingdon's manner in the pulpit was peculiar, and his preaching without the slightest appearance of enthusiasm. While the singing was going on before the sermon, he sate perfectly still, with his eyes directed downwards, as if musing upon what he was going to say. He made use of no action, never raved nor ranted, nor ever exerted his voice. Anything which he meant to be emphatic, was marked by a significant nod of the head, and an expression of self-satisfaction. His sermons were inordinately long, seldom less than an hour and a half, and sometimes exceeding two hours. He had texts so completely at command, that even an excellent memory could hardly explain his facility in adducing them unless he had some artificial aid.

Huntingdon was a sort of evangelical Ishmaelite, and in that character considered himself at war not only with the church, but with all sects and denominations. His attacks on the clergy were in the general spirit of dissent; but when he fell upon the dissenters, it was with a more acrimonious feeling. Several preachers attacked him, both from

the pulpit and the press, with an asperity which he was at all times ready to retort. Timothy Priestley, one of Huntingdon's antagonists, was treated with coarse severity; but an equally zealous opponent, the Rev. Rowland Hill, met with more deference and respect.

Through the interference of Rowland Hill, Huntingdon had been excluded from the tabernacle at Greenwich, where he had been suffered to preach; and it is said, that he took up one of Huntingdon's books with a pair of tongs, and gave it in that manner to the servant to take downstairs, and use it for lighting the fire. Hill had often preached against this renowned antinomian; and one day, when notice had been given that this was to be the subject of his discourse, certain zealous members of Providence Chapel attended, took down his sermon in shorthand, and sent it to their pastor, Huntingdon, that he might reply to it. Rowland Hill had said, that before a man got into the pulpit and advanced such things as Huntingdon, he ought to put on a fool's cap; he also represented him as giving a license to sin, and preaching like a devil-sent minister, to tell men that they might break God's commandment.

Huntingdon, in his reply, which was both from the pulpit and the press, did homage to the character of his antagonist, whom he acknowledged to exceed him 'in experience, power, knowledge, usefulness, and conversation.' He assured him that he had no desire to take away one sheep out of his fold, nor one he-goat out of his stable. He was, at the same time, not sparing in sarcasm, and spoke some bitter things under the semblance of great moderation.

English Preachers.

It has been observed of Jeremy Taylor, that while he displayed great power of expression, and a rich exuberance of fancy, he blended true sense, false wit, and pedantic quotation. This misfortune, the result of a taste pedantic and affected, was partly the fault of the man, and partly of the time. Taylor, indeed, by the fire and vigour of his genius, threw off all the cold and phlegmatic pedantry which chilled and clouded the invention of such preachers as Bishop Andrews. He stood on a kind of isthmus between the affectations which disgraced the pulpit in the reign of James the First, and the classic purity united with clear ratiocination, which began to develop themselves after the restoration of his grandson.

The writers and preachers of the reign of Charles the First, seem to have studied themselves out of their understanding and their taste together. In their pulpit declamations, addressed for the most part to congregations more illiterate than their descendants of the present generation, these learned triflers could not prove a point of Christian doctrine from St. Paul, or urge a Christian duty from the words of Christ. Their astonished audiences must hear in languages which they had never learned what a whole series of Christian fathers had said on the one, and a whole tribe of heathen moralists on the other. To render such a mode of public instruction profitable, or even tolerable, the gift of interpreting tongues ought to have revived in the church. These learned and senseless farragos were further disgraced by the spirit of witticism and punning, which proved something worse than the preacher's want of taste—his want of seriousness, for no man who had a proper sense of the office of a Christian preacher, would have either leisure or inclination to twist a pun, or trifle with the jangling of words. Meanwhile

'The hungry sheep look'd up, and were not fed.'

It may seem a wild and groundless imagination that this unedifying and pedantic way of preaching contributed to the downfall of the church which followed; but it must be remembered that this very depravation in the mode of public instruction gave birth to another style of oratory in the coarse mouths of the puritans, at once slovenly and unlearned, but powerful and enthusiastic, which reached every understanding, moved every heart, and when directed, as it quickly was, against the governors and government of the church, became the most powerful engine in subverting it.

At the restoration of Charles the Second, the old race of orthodox preachers were either dead or dumb from age, while the rude brawlers of the commonwealth were condemned to silence or to secret conventicles. Profligate, however, as he was, and indifferent to all doctrines, Charles had a true taste for style, and as the decencies of his station condemned him to hear one sermon weekly, he determined that, whatever became of his conscience, his ear and understanding at least should not be offended. The revolution was instant, nor did the transition appear more abrupt and striking from the sourness of the court of Oliver to the dissolute gaiety of that of Charles, than from the cant, the nonsense, and the sanctified blasphemy of Goodwin, Sterry, and Hugh Peters, to the irresistible reasonings and the majestic energy of Barrow, or, at a somewhat later period, to the more diffuse and captivating eloquence of Tillotson.

School of Knox.

The eloquence of John Knox and his associates, which wrought such wonders in its day, was of a very singular composition. The matter of it came warm from the heart, in a cause which absorbed every faculty of the speaker, but the manner was caught partly from the solemn denunciations of the ancient prophets, and partly from the energetic and animating tone of the free orators of antiquity. Of the meek spirit of the gospel it certainly partook in a very slender degree. That temper was ill suited to the work in hand.

But of the eloquence of this period it must at least be acknowledged that it was natural and manly, without cant and without fanaticism, formed by men of vigour and good taste, upon excellent models, and calculated alike (which is the highest character of eloquence) for the few and the many. In less than a century, this spirit was fled from the Kirk of Scotland, and Henderson, Gillespie, and their brethren of the covenant bore no more resemblance to Knox, Willock, and Rowe, than at this day do the cold and feeble successors of Watts and Doddridge to those animated and excellent preachers. This lamentable declension, besides a great prostration of native genius, is to be accounted for from the poverty and meanness of their education. They knew little of antiquity, they were not learned in the original language of Scripture, but they had drawn their information from narrow systems of theology, which, as they fostered their native bigotry and bitterness, damped every warm feeling of genius, and crippled every movement of free and excursive intellect. Yet, strange to say, these men wielded the great machine of popular opinion with no less power than Knox, for the truth was that the taste of preachers and of people was then become equally depraved; the nonsense of the one suited the nonsense of the other; they had an appetite for cant, and they were fed with it most abundantly.

'The Prize of the High Calling.'

When a divine once came to Archbishop Williams for institution to a living, his Grace thus piously expressed himself;—'I have passed through many places of honour and trust both in church and state—[He had been once Lord Chancellor]—more than any of my order in England these several years before. But were I but assured that by my preaching I had converted but one soul unto God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed on me.'

ANECDOTES OF MUSIC.

SANS la musique un Etat ne peut subsister.'—MOLIERE.

Music of the Ancients.

MUSIC, like all other arts, has been progressive, and its improvements may be traced through a period of more than three thousand years. Being common to all ages and nations, neither its invention nor refinement can, with propriety, be attributed to any single individual. The Hermes or Mercury of the Egyptians, surnamed Trismegistus, or *thrice illustrious*, who was, according to Sir Isaac Newton, the secretary of Osiris, is, however, commonly celebrated as the inventor of music.

From the accounts of Diodorus Siculus, and of Plato, there is reason to suppose, that in very ancient times, the study of music in Egypt was confined to the priesthood, who used it only in religious and solemn ceremonies. It was esteemed sacred, and forbidden to be employed on light or common occasions; and all innovation in it was strictly prohibited.

It is to be regretted that there are no traces by which we can form an accurate judgment of the style or relative excellence of this very ancient music. It is, unhappily, not with music in this respect, as with ancient sculpture and poetry, of which we have so many noble monuments remaining; for there is not even a single piece of musical composition existing, by which we can form a certain judgment of the degree of excellence to which the musicians of old had attained. The earliest Egyptian musical instrument of which we have any record, is that on the *guglia rotta* at Rome, one of the obelisks brought from Egypt, and said to have been erected by Sesostris, at Heliopolis, about four hundred years before the siege of Troy. This curious relic of antiquity, which is a musical instrument of two strings, with a neck, resembles much the calascione still used in the kingdom of Naples, and proves that the Egyptians, at a very early period of their history, had advanced to a considerable degree of excellence in the cultivation of the arts; indeed there is ample evidence, that at a time when the world was involved in savage ignorance, the Egyptians were possessed of musical instruments capable of much variety of expression.

We learn from Holy Scripture, that in Laban's time instrumental music was much in use in the country where he dwelt, that is, in Mesopotamia; since, among the other reproaches which he makes to his son-in-law, Jacob, he complains, that by his precipitate flight he had put it out of his power to conduct him and his family 'with mirth and with songs, with tabret and with harp.' The son of Sirach, in giving directions to the master of a banquet as to his behaviour, desires him, amongst other things, 'to hinder not the music;' and to this he adds, 'a concert of music in a banquet of wine, is as a signet of carbuncle set in gold; as a signet of emerald set in a work of gold, so is the melody of music with pleasant wine.' In speaking in the praise of Josias, he says, 'the remembrance of Josias is like the composition of the perfume, that is made by the art of the apothecary; it is as sweet as honey in all mouths; and as music in a banquet of wine.' Here we have a pleasing recollection, illustrated by a comparison with the gratification of three of the senses. Ossian, on an occasion a little different, makes use of the last comparison, but in an inverted order, when he says, 'The music of Caryl is like the memory of joys that are past, pleasing and mournful to the soul.'

The Hebrew instruments of music were principally those of percussion; so that on that account, as well as the harshness of the language, the music must have been coarse and noisy. The great number of performers too, whom it was the custom of the Hebrews to collect together, could, with such language and such instruments, produce nothing but clamour and jargon. According to Josephus, there were two hundred thousand musicians at the dedication of the Temple of Solomon.

Music appears to have been interwoven through the whole tissue of religious ceremonies in Palestine. The priests appear to have been musicians hereditarily, and by office. The prophets accompanied their inspired effusions with music; and every

prophet, like the present *improvisatori* of Italy, appears to have been accompanied by a musical instrument.

Vocal and instrumental music constituted a principal part of the funeral ceremonies of the Jews. The pomp and expense on these occasions, were prodigious. The number of flute players in the processions amounted sometimes to several hundreds, and the attendance of the guests continued frequently for thirty days.

It has been imagined, with much appearance of probability, that the occupation of the first poets and musicians of Greece, resembled that of the Celtic and German bards, and the Scalds of Iceland and Scandinavia. They sung their poems in the streets of cities, and in the palaces of princes. They were treated with great respect, and regarded as inspired persons. Such was the employment of Homer. In his poems so justly celebrated, music is always named with rapture; but as no mention is made of instrumental music, unaccompanied with poetry and singing, a considerable share of the poet's praises is to be attributed to the poetry. The instruments most frequently named are the lyre, the flute, and the syrinx. The trumpet does not appear to have been known at the siege of Troy, although it was in use in the days of Homer himself.

The invention of notation and musical characters, marked a distinguished era in the progress of music. There are a diversity of accounts respecting the person to whom the honour of that invention is due; but the evidence is strongest in favour of Terpander, a celebrated poet and musician, who flourished 671 years before Christ; and to whom music is much indebted. Before this valuable discovery, music being entirely traditional, must have depended much on the memory and taste of the performer.

The character of the Grecian music appears to have been noisy and vociferous in the extreme. The trumpet players at the Olympic games used to express an excess of joy when they found their exertions had burst a blood-vessel, or done them some other serious injury. Lucian relates of a young flute-player, Harmonides, that on his first public appearance at these games, he began a solo with so violent a blast, in order to *surprise* and *elevate* the audience, that he breathed his last breath into his flute, and died on the spot.

The musicians of Greece, who performed in public, were of both sexes; and the beautiful Lamia, who was taken prisoner by Demetrius, and captivated her conqueror, as well as many other females, are mentioned by ancient authors in terms of admiration.

The Romans, like every other people, were, from their first origin as a nation, possessed of a species of music which might be distinguished as their own. It appears to have been rude and coarse, and probably was a variation of the music in use among the Etruscans, and other tribes around them in Italy; but as soon as they began to open a communication with Greece, from that country, with their arts and philosophy they borrowed also their music and musical instruments.

Stringed Instruments.

The earliest of stringed instruments was the lyre. As it originally existed in Egypt and among the Greeks for several centuries, it consisted of only three strings. We have, in modern music, a specimen of an air by Rousseau, formed on three notes alone—the key note, with its second and third; and if we may judge from this, very pleasing and powerful effects might have been produced within such a compass. It is uncertain when, or by whom, the fourth string was added; but the merit of increasing the number to seven, is generally attributed to Terpander, who has also the reputation of having introduced notation into music. Two centuries later, Pythagoras or Simonides added an eighth string. The number was afterwards extended to two octaves; and Epigonus is said to have used a lyre of forty strings, or rather a harp, as he played without a plectrum. The lyre of eight strings comprehended an octave, corresponding pretty accurately with the notes of our natural scale, beginning with *e*. The key note was *a*, so that the melody appears to have borne usually a minor third, which has been also observed to be the case with the airs of most uncultivated nations.

The ancient modes of tuning the lyre were totally different from those of modern times; but it has been a matter of question whether they did not afford a more copious fund of striking, if not of pleasing melodies. In some of them intervals of about a quarter tone were employed; but this practice, on account of its difficulty, was soon abandoned—a difficulty which is not easily overcome by the most experienced of modern singers, although some great masters have been said to introduce a progression of quarter tones, in pathetic passages, with surprising effect. The tibia of the ancients, as appears evidently from Theophrastus, although not from the misinterpretations of his commentators, and of Pliny, had a reed mouth-piece about three inches long, and, therefore, was more properly a clarionet than a flute; and the same performer generally played on two at once, and not in unison.

Pollux, in the time of Commodus, describes, under the name of the Tyrrhene pipe, exactly such an organ as is figured by Hawkins, composed of brass tubes, and blown by bellows; nor does he mention it as a new discovery. It appears from other authors to have been often furnished with several registers of pipes, and it is scarcely possible that the performer, who is represented by Julian as having considerable execution, should have been contented without occasionally adding harmony to his melody. That the voice was accompanied by thorough bass on the lyre, is undeniably proved by a passage of Plato; and that the ancients had some knowledge of singing

in three parts is evident from Macrobius. It is indeed strongly denied by Martini and others that the ancients had any knowledge of counterpoint, nor is it absolutely necessary to suppose a very exquisite and refined skill in the intricacies of composition to produce all the effects that have, with any probability, been ascribed to the music of the ancients. It is well known that Rousseau and others have maintained that harmony is rather detrimental than advantageous to an interesting melody, in which true music consists; and it may easily be observed that an absolute solo, whether a passage or a cadence, is universally received, even by cultivated hearers, with more attention and applause than the richest modulations of a powerful harmony.

Whatever may have been the attainments of the ancients in harmonic science, it is certain that among the moderns it remained almost wholly unknown till about the fifteenth century. The foundations of it were laid by Muris, Fairfax, and Bird. Handel, Purcell, and Corelli afterwards gave it scale, system, and arrangement; and Haydn, to whom the completion of the work was reserved, spread out the edifice to the skies, and environed it with all the delights of melody.

The Organ.

We do not find any mention of an organ before the year 757, when Constantine Cupronymus, Emperor of the East, sent to Pepin, King of France, among other rich presents, a musical machine, which the French writers describe to have been composed of pipes and large tubes of tin, and to have imitated sometimes the roaring of thunder, and sometimes the warbling of a flute. A lady was so affected on first hearing it played on, that she fell into a delirium, and could never afterwards be restored to her reason.

In the reign of the Emperor Julian, these instruments had become so popular that Ammianus Marcellinus complains that they occasioned the study of the sciences to be abandoned.

The Harpsichord.

Neither the name of the harpsichord, nor that of the spinet, of which it is manifestly but an improvement, occurs in the writings of any of the monkish musicians who wrote after Guido, the inventor of the modern method of notation. As little is there any notice taken of it by Chaucer, who seems to have occasionally mentioned all the various instruments in use in his time. Gower, indeed, speaks of an instrument called the citole in these verses:—

'He taught her, till she was certeyne,
Of harp, *citole*, and of ciote,
With many a tune, and many a note.'

CONFESSIO AMANTIS.

And by an ancient list of the domestic establishment of Edward III., it appears that he had in his service a musician called a cyteller or cysteller. This citole (from *citolla*, a little chest) Sir John Hawkins supposes to have been 'an instrument resembling a box, with strings on the top or belly, which, by the application of the tastatura, or key board, borrowed from the organ and sacks, became a spinet.' Of the harpsichord, however, properly so called, the earliest description of it which has been yet met with occurs in the 'Musurgia' of Ottomanis Luscinius, published at Strasburgh in 1536.

Inventor of the Modern Scale.

Although there is scarcely a work on music which does not make mention of Guido Aretinus as the reformer of the ancient scale of music, and the inventor of the new method of notation, founded on the adaptation of the syllables *ut, re, mi, fa, sol, la*, from a hymn of St. John the Baptist, yet, by a kind of fatality very difficult to account for, his memory lives almost solely in his inventions. He was a native of Arezzo, a city in Tuscany, and having been taught the practice of music in his youth, and probably retained as a chorister in the service of the Benedictine monastery founded in that city, he became a monk professed, and a brother of the order of St. Benedict. In this retirement he seems to have devoted himself to the study of music, particularly the system of the ancients, and above all, to reform their method of notation. The difficulties that attended the instruction of youth in the church offices were so great that, as he himself says, ten years were generally consumed barely in acquiring a knowledge of the plain song; and this consideration induced him to labour after some amendment, some method that might facilitate instruction, and enable those employed in the choral office to perform the duties of it in a correct and decent manner. If we may credit those legendary accounts that are extant in monkish manuscripts, we should believe he was actually assisted in his pious intention by immediate communication from heaven. Some speak of the invention of the syllables as the effect of inspiration, and Guido himself seems to have been of the same opinion, by his saying it was revealed to him by the Lord, or, as some interpret his words, in a dream. Graver historians say, that being at vespers in the chapel of his monastery, it happened that one of the offices appointed for that day was the above-mentioned hymn to St. John the Baptist, which commences with these lines:—

Ut queant laxis, *Re*sonare fibris,
*Mi*ra gestorum, *Fa*mula tuorum,
*Sol*vi polluti, *La*bii reatum.

SANCTI JOHANNIS.

'We must suppose,' says Sir John Hawkins, 'that the converting of the tetrachords into hexachords, had previously been the subject of frequent contemplation with Guido, and a method of discriminating the tones and semi-

tones was the only thing wanting to complete his invention. During the performance of the above hymn, he remarked the iteration of the words, and the frequent returns of *ut, re, mi, fa, sol, la;* he observed likewise a dissimilarity between the closeness of the syllable *mi* and the broad open sound of *fa*, which he thought could not fail to impress upon the mind an idea of their congruity, and immediately conceived a thought of applying those six syllables to his new-formed hexachord. Struck with the discovery, he retired to his study, and having perfected his system, began to introduce it into practice.'

The persons to whom Guido first communicated his invention were the brethren of his own monastery, from whom it met with but a cold reception. In an epistle from him to his friend Michael, a monk of Pomposa, he ascribes this to what was undoubtedly its true cause, envy. However, his interest with the abbot, and his employment in the chapel, gave him an opportunity of trying the efficacy of this method on the boys who were trained up for the choral service, and it exceeded his most sanguine expectations.

The fame of Guido's invention spread quickly abroad, and no sooner was it known than generally followed. We are told by Kircher that Hirmannus, Bishop of Hamburgh, and Elvericus, Bishop of Osnaburgh, made use of it; and by the author of the 'Histoire Littéraire de la France,' that it was received in that country, and taught in all the monasteries in the kingdom. It is certain that the reputation of his great skill in music had excited in the Pope a desire to see and converse with him, of which, and of his going to Rome for that purpose, and the reception he met with from the Pontiff, Guido has himself given a circumstantial account, in the epistle to his friend Michael before mentioned.

The particulars of this relation are very curious, and, as we have his own authority, there is no room to doubt the truth of it. It seems that John XX., or, as some writers compute, the nineteenth Pope of that name, having heard of the fame of Guido's school, and conceiving a desire to see him, sent three messengers to invite him to Rome. Upon their arrival, it was resolved by the brethren of the monastery that he should go thither, attended by Grimaldo, the Abbot, and Peter, the chief of the canons of the church of Arezzo. Arriving at Rome, he was presented to the holy father, and by him received with great kindness. The Pope had several conversations with him, in all of which he interrogated him as to his knowledge in music; and, upon sight of an antiphonary which Guido had brought with him, marked with the syllables according to his new invention, the Pope looked on it as a kind of prodigy, and ruminating on the doctrines delivered by Guido, would not stir from his seat till he had learned perfectly to sing off a verse, upon which he declared that he could not have believed the efficacy of the method, if he had not been convinced by the experiment he had himself made of it. The Pope would have detained him at Rome, but labouring under a bodily disorder, and fearing an injury to his health from the air of the place, and the heats of the summer, which was then approaching, Guido left that city, with a promise to revisit it, and to explain more at large to his holiness the principles of his new system. On his return homewards, he made a visit to the Abbot of Pomposa, who was very earnest to have Guido settle in the monastery of that place, to which invitation, it seems, he yielded, being, as he says, 'desirous of rendering so great a monastery still more famous by his studies there.'

Early Effects of Music.

The Greeks tell us that Orpheus and Amphion drew the wild beasts after them; made the trees and stones dance to the tune of their harps, and brought them together in such a manner as to form a regular wall, and enclose a great city. Stripped of its fable, this story, according to general interpretation, signifies that they subdued the savage dispositions of a barbarous people, who lived in caves, woods, and deserts, and by representing to them in their songs the advantages of society, persuaded them to build cities, and form a community. It is certain that there is no temper so fierce or brutish but what music, if properly applied, can soften and civilize; and the history of the ancients, long after it had ceased to consist of fable, abounds in instances which show that the art, even in its infancy, has produced some very extraordinary effects. Tyrteus, the Spartan poet, by certain verses which he sung to the accompaniment of flutes, so enflamed the courage of his countrymen, that they achieved a great victory over the Messenians, to whom they had submitted in several previous conflicts. Timotheus, with his flute, could move the passions of Alexander as he pleased, inspiring him at one moment with the greatest fury, and soothing him the next into a state the most gentle and placid. Pythagoras instructed a woman, by the power of music, to arrest the fury of a young man who came to set her house on fire; and his disciple, Empedocles, employed his lyre with success, to prevent another from murdering his father, when the sword was unsheathed for that purpose. The fierceness of Achilles was allayed by playing on the harp, on which account Homer gives him nothing else out of the spoils of Eëtion. Damon, with the same instrument, quieted wild and drinking youths; and Asclepiades, in a similar manner, brought back seditious multitudes to temper and reason.

Music is reported to have been also efficacious in removing several dangerous diseases. Picus Mirandola observes, in explanation of its being appropriate to such an end, that music moves the spirits to act upon the soul and the body. Theophrastus, in his essay on Enthusiasm, reports many cures performed on this principle.

It is certain that the Thebans used the pipe for the cure of many disorders, which Galen called, *Super loco affecto tibia cavere.* So

Zenocrates is said to have cured several madmen, and among others, Sarpander and Arion.

The Rich Harper.

A rich man of Tarentum once took it into his head to distinguish himself at the Pythian games. Not having strength enough to shine as wrestler, nor agility enough for running, he chose to be considered a musical candidate. He made his appearance at Delphos, dressed in cloth of gold, with a crown, in the shape of a laurel, the leaves of which were of gold, adorned with the finest emeralds. His harp exhibited a proportionable grandeur; it was loaded with jewels, and decorated with figures of Orpheus, Apollo, and the Muses. The splendour of his appearance drew all eyes upon him, and every one expected something wonderful from one who had taken such pains to attract their notice. How great was their disappointment, when, on the magnificent harper's attempting to exert his powers, his voice and instruments both equally failed him, and all his efforts produced only the most jarring discords! Shouts of laughter rent the assembly, and the judges of the game whipped him out of the theatre, covered with confusion. The next candidate was one Eupolus of Elis. Although he was meanly dressed, and his harp was but of homely fabric, he drew forth sounds from it which charmed and delighted the whole assembly, and he was universally pronounced worthy of the prize. After receiving the laurel, Eupolus is said to have thus addressed his Tarentine competitor: 'You came crowned with gold and jewels, because you were rich; I, because I am poor, am only rewarded with laurel. But I am well satisfied. With that laurel I have the applause of all Greece, while your crown serves only to make you ridiculed and despised.'

Wrath of Amurath Subdued.

Sultan Amurath, a prince notorious for his cruelty, laid siege to Bagdad, and on taking it, gave orders for putting thirty thousand Persians to death, notwithstanding they had submitted and laid down their arms. Among the number of the victims was a musician, who entreated the officer to whom the execution of the sultan's orders was entrusted, to spare him for a moment, while he might speak to the author of the dreadful decree. The officer consented, and he was brought before Amurath, who permitted him to exhibit a specimen of his art. Like the musician in Homer, he took up a kind of psaltry, which resembles a lyre, and has six strings on each side, and accompanied it with his voice. He sung the capture of Bagdad, and the triumph of Amurath. The pathetic tones and exulting sounds which he drew from the instrument, joined to the alternate plaintiveness and boldness of his strains, rendered the prince unable to restrain the softer emotions of his soul. He even suffered him to proceed, until overpowered with harmony, he melted into tears of pity, and repented of his cruelty. In consideration of the musician's abilities, he not only directed his people to spare those among the prisoners who yet remained alive, but also to give them instant liberty.

The Fiddler Nero.

Nero was a striking instance that music has not *always* that humanizing effect which is generally ascribed to it. He was passionately devoted to the art, and held public contentions for superiority, with the most celebrated professors of it in Greece and Rome. The solicitude with which this detestable tyrant cultivated his vocal powers, is curious, and seems to throw some light on the practices of singers in ancient times. He used to lie on his back with a thin plate of lead on his stomach; he took frequent emetics and cathartics, abstained from all kinds of fruit, and from such meats as were held to be prejudicial to singing. Apprehensive of injuring his voice, he at length desisted from haranguing the soldiery and the senate; and after his return from Greece, he established an officer to regulate his tones in speaking.

Assassins Charmed from their Purpose.

Alexander Stradella, who flourished about the middle of the seventeenth century, was a fine singer, and an excellent performer on the harp. Having gained the affections of a young lady of rank, named Hortensia, they agreed to elope together. On discovering the lady's flight, the Venetian nobleman, under whose care she had been, had recourse to the usual methods of the country, for obtaining satisfaction for real or supposed injuries. He dispatched two assassins, with instructions to murder both Stradella and the lady, wherever they should be found, giving them a sum of money in hand, and making them the promise of a larger sum if they succeeded in the attempt. Having arrived at Naples, they were informed that the persons of whom they were in pursuit, were at Rome, where the lady passed as Stradella's wife. On this intelligence they wrote to their employer, requesting letters of recommendation to the Venetian ambassador at Rome, in order to secure an asylum to which they could fly as soon as the deed was perpetrated. Having received these letters, they made the best of their way to Rome. On their arrival, they were informed, that on the evening of the succeeding day, Stradella was to give an Oratorio in the church of San Giovanni Latorano. They attended the performance, determined to follow the composer and his mistress out of the church, and seizing a convenient opportunity, to strike the fatal blow. The music soon afterwards commenced; but so affecting was the impression which it made

upon them, that, long before it was concluded, they were seized with remorse, and reflected with horror on depriving a man of life who could give to his auditors so much delight as they had felt. In short, they were entirely turned from their purpose, and determined, instead of taking away his life, to exert all their efforts to preserve it. They waited his coming out of church, and, after first thanking him for the pleasure they had received from hearing his music, informed him of the sanguinary errand on which they had been sent, and concluded by earnestly advising that he and the lady should depart immediately from Rome, promising that they would forego the remainder of the reward, and would deceive their employer, by making him believe they had quitted that city on the morning of their arrival.

Harp of the North.

The harp was the favourite musical instrument among the Britons and other northern nations, during the middle ages, as is evident from their laws, and from every passage in their history, in which there is the least allusion to music. By the laws of Wales, a harp was one of the three things that were necessary to constitute a gentleman, that is, a freeman; and no person could pretend to that title, unless he had one of these favourite instruments, and could play upon it.

In the same laws, to prevent slaves from pretending to be gentlemen, it was expressly forbidden to teach, or to permit them to play upon the harp: and none but the king, the king's musicians, and gentlemen, were allowed to have harps in their possession. A gentleman's harp was not liable to be seized for debt; because the want of it would have degraded him from his rank, and reduced him to a slave.

The harp was in no less estimation and universal use among the Saxons and Danes; those who played upon this instrument, were declared gentlemen by law; their persons were esteemed inviolable, and secured from injuries by very severe penalties; they were readily admitted into the highest company, and treated with distinguished marks of respect wherever they appeared.

Scottish Music.

James the First of Scotland, whose youth was spent in captivity in England, is now generally regarded as the inventor of that exquisite style of music, for which Scotland is so justly celebrated and admired. He is said by all our ancient chroniclers, to have been eminently skilled in music; Walter Bower assures us, that he 'excelled all mankind in the art, both vocal and instrumental.' The first writer who speaks of him as the father of Scottish music, is Tassoni, an Italian writer, who flourished above a century after the death of James. 'We may reckon,' he says, 'among us moderns, James, King of Scotland, who not only composed many sacred pieces of vocal music, but also of himself invented *a new kind of music, plaintive and melancholy, different from all others*, in which he has been imitated by Carlo Gessualdo, Prince of Venosa, who, in our age, has improved music with new and admirable inventions ('Pensieri Diversi,' lib. 10).' From this statement it is clear that at the time Tassoni wrote, James had the traditional reputation of being the inventor of 'a new kind of music;' and in representing that music as of a character 'plaintive and melancholy, different from all others,' it must be allowed, that the Italian author has described it by those features which are most distinctly characteristic of by far the greater part of the popular airs of Scotland.

It was at one time a commonly received opinion, that Rizzio, the minion of Queen Mary, had imparted to Scottish music those charms which have gained for it such general acceptance throughout the world; but this idea has long since been exploded. It does not appear that Rizzio was even a composer of any kind; he was a good fourth in a concert, but nothing more.

A strong resemblance has been observed between the music of the Welsh, the Irish, and the Scots, and yet they are all very distinguishable from one another. There is a remarkable difference of character even between the music of the north and the south of Scotland. The northern is generally martial, for the most part melancholy, and bears a strong resemblance to the Irish; the southern is pastoral and amorous, with such an air of tender melancholy, as love and solitude in a wild romantic country are apt to inspire.

Bower, who wrote in 1444-9, gives an account of the state of music in his time, and declares it as the opinion of many, that the Scottish music excelled that of the Irish; and the historian, John Major, who flourished about the latter end of the fifteenth century, asserts, that the musicians of Scotland were as perfect as those of England, although not so numerous. 'The Highlanders,' says he, 'lyra utuntur, cujus chordas ex ære, et non ex intestinis animalium faciunt, in qua dulcissime modulantur.'

In the families of the feudal chiefs, or heads of clans, in those times, the bard was a considerable personage, who, on festivals, or other solemn occasions, used to sing or rehearse the splendid actions of the ancestors of the family, accompanying his voice with the sweet sounds of the harp. At this time, too, there were itinerant or strolling minstrels, performers of the harp, who went about the country from place to place, reciting heroic ballads, and other popular episodes. To these sylvan minstrels we are perhaps indebted for the preservation of many fine old melodies.

The church music in Scotland, previous to the reformation, was of a highly respectable order. From some of the choral service books which survived the fury of the reformers, it appears to have consisted entirely of harmonic

compositions, of from four to eight parts, all in strict counterpoint. Though deficient in air, such pieces were perfectly suited to the solemnities of religious adoration, and when performed by a full choir of voices, accompanied by the organ, must have had a very solemn and impressive effect.

After the reformation, it became a practice with the Scots clergy to adapt their enthusiastic rhapsodies to the tunes of the common songs, of which they, for the most part, preserved a few lines at the beginning. About the year 1590 a collection of these pieces was printed at Edinburgh by Andrew Hart, under the title of 'A compendious book of godly and spiritual Sanges, collectit out of sundrie parts of the Scripture, with sundrie of uther Ballats, changed out of prophaine Sanges, for avoiding of sinne,' &c. From this book we quote a specimen, being the first three verses of one of these godly songs, which certainly afford a curious specimen of the devotional exercises of the times.

'John come kiss me now,
John come kiss me now,
John come kiss me by and by,
And mak na mair adow.

The Lord thy God I am,
That (John) does thee call,
John represents man
By grace celestial.

My prophets call, my preachers cry,
John come kiss me now,
John come kiss me by and by,
And mak na mair adow.'

A writer of later date, one William Geddes, minister of Wick, who published in 1683 a collection of hymns under the title of 'The Saint's Recreation,' alluding to these pious travesties, offers the following ingenious defence of them: 'I cannot omit,' says he, 'to obviate an objection which may be raised by some inconsiderate persons, which is this: "O!" say they, "we remember some of these airs or tunes were sung here before with amorous sonnets." To this I answer, first, that in this practice I have the precedent of some of the most pious, grave, and zealous divines of the kingdom, who, to very good purpose, have composed godly songs to the tunes of such old songs as these, *The Bonny Broom, I'll never leave thee; We'll all go pull the Hadder*; and such like; and yet without any challenge or disparagement. Secondly, it is alleged by some, and that not without some colour of reason, that many of our ayres or tunes are made by good angels, but the letter or lines of our songs by devils. We choose the part angelical, and leave the diabolical. Thirdly, it is as possible and probable that those vain profane men who composed these amorous naughty sonnets, have surreptitiously borrowed those grave sweet tunes from former spiritual hymns and songs; and why may we not again challenge our own, plead for restitution, and bring back to the right owner; applying those grave airs again to a divine and spiritual subject?'

Many fine Scots airs are to be found in the well-known collection of songs, by Tom d'Urfey, entitled, 'Pills to Purge Melancholy,' published in the year 1702; nor do they seem to have suffered much, if anything, by their passing through the hands of those English masters, who were concerned in the editing of that work.

'Cold and Raw.'

The old Scotch tune of 'Cold and Raw,' was much admired by Queen Mary, the consort of King William; and she is said to have once given great offence to Purcell, by requesting to have it sung to her when he was present. Her majesty resolving to have a concert one evening, had sent to Mr. Gostling, then one of the chapel, and afterwards Subdean of St. Paul's, to Mrs. Arabella Hunt, and to Purcell, with her commands to attend her. Mr. Gostling and Mrs. Hunt sung several compositions of Purcell, who accompanied them on the harpsichord; at length the queen beginning to grow tired, asked Mrs. Hunt if she could not sing the old Scots ballad, 'Cold and Raw?' Mrs. Hunt answered, yes, and sung it to her lute. Purcell sat all the while at the harpsichord, unemployed, and not a little nettled at the queen's preference of a vulgar ballad to his music. Observing, however, how much the queen was delighted with the tune, he determined that she should hear it upon another occasion; and, accordingly, in the next birthday song, viz. that for the year 1692, he composed an air to the words,

'May her bright example chase
Vice in troops out of the land;'

the base whereof is the tune of 'Cold and Raw.' It will be found printed in the second volume of the 'Orpheus Britannicus,' and is note for note the same with the Scots tune.

Nature, and French Singing.

A young Greek lady being brought from her own country to Paris, was, soon after her arrival, carried to the Opera by some French ladies, who supposed that, as she had never heard any European music, she would be in raptures with it; but, contrary to their expectations, she declared that the singing only reminded her of the hideous howlings of the Calmuc Tartars; and as to the machinery, which it was thought would afford her great amusement, she declared her dislike of many parts of it, and was particularly scandalized by what she called the impious and wicked imitation of God's thunder. Soon after this experiment she went to Venice, where another was made upon her uncorrupted ears, at an Italian Opera, in which the famous Gizziello sung, at whose performance she was quite dissolved in pleasure, and was ever after passionately fond of Italian music.

A similar experiment was tried on a native of the newly-discovered island of Otaheite, called Putavia, who had been brought to Paris

by M. Bougainville. 'I wish,' said a correspondent of Dr. Burney's, 'you had been there to have observed with me what a strange impression the French Opera made upon him. As soon as he returned to his lodgings, he mimicked what he had heard in the most natural and ridiculous manner imaginable; this he would repeat only when he was in good humour; but as it was just before his departure that I saw him, he was melancholy, and would not dance, however entreated. I proposed to send for music, and one of the servants was ordered to play on his bad fiddle just without the door of the room. Upon hearing this, Putavia suddenly sprang up, and seizing two of the candlesticks, placed them on the floor, and danced his own country dance. After this he gave the company a specimen of the French Opera; which was the most natural and admirable parody I have ever heard, and accompanied with all its proper gestures. I wished at this time to try the power of Italian music upon him, but there was no opportunity; for how could it be properly executed at Paris?'

Tom d'Urfey.

Mr. Addison, in a paper in the *Guardian*, No. 67, after exhibiting a lively portrait of the celebrated Tom d'Urfey, whom he is pleased to call his old friend and contemporary, says, addressing himself to the ladies, that he had often made their grandmothers merry with his strains; and that his sonnets had perhaps lulled asleep many a toast among the ladies then living, when she lay in her cradle. D'Urfey was not merely a great writer of songs; for though labouring under an impediment in his speech, yet having a tolerable voice, he frequently sung his own songs at public feasts and meetings, and not seldom in the presence of King Charles II., who laying aside all state and reserve, would lean on his shoulder, and look over the paper. One of his 'Pills to Purge Melancholy' is thus entitled: 'Advice to the City; a famous Song, set to a tune of Signor Opdar, so remarkable, that I had the honour to sing it with King Charles at Windsor, he holding one part of the paper with me.' This 'Advice' is the well-known song beginning

'Remember, ye Whigs, what was formerly done.'

Nothing distinguished D'Urfey's songs more than the uncouthness and irregularity of the metre in which they are written; the modern Pindaric odes, which are humorously resembled to a comb with the teeth broken by frequent use, are nothing to them. Besides that, he was able to set English words to Italian airs, as in the instance of 'Blouzabella, my buxom Doxy,' which he made to the air of Bononcini, beginning,

'Pastorella che tra le selvei.'

He had the art of jumbling long and short quantities so dexterously together, that order resulted from confusion. Of this happy talent he has given us various specimens, in adapting songs to tunes composed in such measures, as scarcely any instrument but the drum could express; and, to be even with the musicians for giving him so much trouble, he composed songs in metres so broken and intricate that few could be found that were able to suit them with musical notes. It is said that he once challenged Purcell to set to music such a song as he should write, and gave him that well-known ballad, 'One long Whitsun holiday;' which cost the latter more pains to fit with a tune than the composition of his 'Te Deum.'

Tom, at least in the early part of his life, was a Tory by principle, and never let slip an opportunity of representing his adversaries, the Whigs, in the most contemptible light. Mr. Addison says that the song of 'Joy to great Cæsar,' gave them such a blow as they were never able to recover during the reign of King Charles II.

This song is set to a tune called 'Farinel's Ground.' Divisions were made upon it by some English master; it became a favourite tune; and D'Urfey set words to it, in which he execrates the Papists, and their attempts to disturb the peace of the kingdom. Farinelli was a Papist, a circumstance which gave occasion for a shrewd remark of Mr. Addison, that his friend Tom had made use of Italian tunes and sonatos for promoting the Protestant interest, and turned a considerable part of the Pope's music against himself.

Music and Politics.

Dr. Wise, the musician, being requested to subscribe his name to a petition against an expected prorogation of Parliament in the reign of Charles II., wittily answered, 'No, gentlemen, it is not my business to meddle with state affairs; *but I'll set a tune to it, if you please.*'

Effects of Music on Animals.

A captain of the regiment of Navarre, being confined in prison for having spoken too freely of Louvois, the French minister, he begged leave of the governor to send for his lute, to soften his confinement. After four days' playing, he was greatly astonished to see the mice come out of their holes, and the spiders descend from their webs, and form a circle around him, as if to listen to him with the more attention. He was at first so struck with the sight that he dropped his lute, when the whole of his strange auditory instantly retired quietly into their lodgings. On resuming the instrument, spiders and mice again crept forth and listened; and every day they increased in numbers, till at last there would be upwards of a hundred of these musical amateurs collected together. As the presence of such gentry was not at all times, however, equally agreeable, the officer procured from one of the gaolers a cat, which he shut up in

a cage when he had no objections to see company, and set loose when he preferred to be alone; thus converting into a pleasant sort of comedy the passion of his mute associates for music.

'I long doubted the truth of this story,' says Sir John Hawkins, 'but it was confirmed to me by Mr. P., attendant of the Duchess of V., a man of merit and probity, who played upon several instruments with the utmost excellence. He told me that being at ——, he went up into the chamber to refresh himself till supper time; he had not played a quarter of an hour, when he saw several spiders descend from the ceiling, who came and ranged themselves about the table to hear him play; at which he was greatly surprised; but this did not interrupt him, being willing to see the end of so singular an occurrence. They remained on the table till somebody came to tell him supper was ready; when having ceased to play, he told me these insects mounted to their webs, to which he would suffer no injury to be done. It was a diversion with which he often entertained himself out of curiosity.'

A still more incontestable proof of the power of music over animals, is furnished by a gentleman in the East India Company's service, who, in a letter from Patna, near Bengal, dated in 1788, speaking of the travelling Faquirs, who wander about the country, says: 'One of them called a few days ago at my house, who had a beautiful large snake in a basket, which he made to rise up, and dance to the tune of a pipe on which he played. My out-houses and farm-yard being much infested with snakes, who destroyed my poultry, and even my cattle, one of my servants asked the man if he could pipe these snakes out of their holes, and catch them? He answered in the affirmative; and being conducted to a place where a snake had been seen, he began to play on his pipe; in a short time the snake came dancing to him, and was caught. He then tried again, and had not continued five minutes, when an immense large Coune Capelle, the most venomous kind of serpent, popped his head out of a hole in the room; when the man saw it, he approached nearer, and piped more vehemently, until the snake was more than half out, and ready to dart up at him; he then piped in one hand only, and advanced the other under the snake, as it was raising itself to make a spring. When the snake sprung at him, he dexterously seized it by the tail, and held it fast until my servants despatched it. In the space of an hour, the Faquir caught five very venomous snakes close about my house.'

'Think of Thy Servant.'

Josquin, a celebrated composer, was appointed master of the chapel to Louis XII. of France, who promised him a benefice, but, contrary to his usual custom, forgot him. Josquin, after suffering great inconvenience from the shortness of his majesty's memory, ventured, by a singular expedient, publicly to remind him of his promise, without giving offence. Being commanded to compose a motet for the chapel royal, he chose part of the 119th Psalm, beginning, 'Oh, think of thy servant as concerning thy word,' which he set in so supplicating and exquisite a manner, that it was universally admired, particularly by the king, who was not only charmed with music, but felt the force of the words so effectually, that he soon after granted his petition, by conferring on him the promised appointment.

Claude le Jeune.

Claude le Jeune, when at the wedding of the Duc de Joyeuse, in 1581, caused a spirited air to be sung, which so animated a gentleman present, that he clapped his hand upon his sword, and said it was impossible for him to refrain from fighting the first person he met; upon this, Le Jeune caused another air to be performed, of a more soothing kind, which soon restored him to his natural good-humour.

Song of Birds.

Birds in a wild state, do not commonly sing above ten weeks in the year, and it is the male birds alone which sing. Buffon, and some other naturalists, ascribe their singing to a desire of pleasing their mates during the period of incubation; but however agreeable to the fancy this theory may be, it cannot be reconciled with many known facts. No reason can be suggested why such an instinct, if it exists, should not be common to the whole feathered tribe, and yet by far the greater part of birds do not sing at all. Neither among those who do sing is the exercise of their vocal powers confined to periods of joy alone. Thus the nightingale oft

'sings
Her sorrows through the night, and on the bough,
Sole sitting, still at every dying fall
Takes up again her lamentable strain
Of winding woe; till wide around the woods
Sigh to her song, and with her wail resound.'

THOMSON.

To the human mind it seems as if few things were more calculated to silence the voice of song than the loss of liberty; yet the most vocal of birds appear to be little affected by it. An experienced catcher of nightingales assured Mr. Daines Barrington, that he has known these birds, on the instant they were caught, begin to *jerk* (an expression used to denote the short bursts of singing birds when they contend with each other); and he showed one which had only been a few hours in a cage, and was yet in a full roar of song. Nor has even the prospect of death itself, the power to subdue this vocal propensity. A bird which was on the point of perishing by a fire in the house where it was caged, sung till

it was rescued; and another, which was unhappily starved to death, bust into an ecstasy of song just before it expired.

The continuance of the singing power in birds, when confined in a cage, is still more conclusive against the supposition of its arising from attention to their mates. It can be no inducement of this sort which makes them sing nearly the whole year round, even during the inclemency of winter. Mr. Barrington ascribes it, with great appearance of truth, to their having always plenty of food, and to the emulation inspired by the warblings of other birds confined in the same house, or stationed within hearing.

Most people who have not attended to the notes of birds, suppose that those of every species sing exactly the same notes and passages; but although there is certainly a general resemblance, many material variations may be discovered by a skilful ear; thus the London birdcatchers prefer the song of the Kentish goldfinches, and that of the Essex chaffinches; and the Surrey nightingales to those of Middlesex. These differences in the song of birds of the same species, cannot perhaps be compared to anything more apposite than the varieties of provincial dialects.

The nightingale seems to have been almost universally fixed upon as the most capital of singing birds. One reason for this preference may be, that it sings in the night; hence Shakspeare says,

'The nightingale if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.'

But independently of this adventitious recommendation, the nightingale may, on other grounds, boldly challenge a superiority to all other birds. In the first place, it is infinitely more mellow in its tone than any other bird, while it can, at the same time, by a proper exertion of its musical powers, be excessively brilliant. Mr. Barrington had one that when it sung its whole song round displayed sixteen different beginnings and closes, while the intermediate notes were commonly altered in their succession with such judgment as to produce a most pleasing variety. Most other singing birds have not above four or five changes. It is not, however, in tone and variety alone that the nightingale excels. 'It sings,' says Mr. Barrington, 'if I may so express myself, with superior judgment and taste. I have commonly observed that my nightingale began softly, like the ancient orators, reserving its breath to swell certain notes, which by this means had a most astonishing effect, and which eludes all verbal description. I have, indeed, taken down certain passages which may be reduced to our musical intervals, but though by these means one may form an idea of some of the notes used, yet it is impossible to give their comparative durations in point of musical time, upon which the whole effect must depend. I once procured a very capital player on the flute to execute the notes which Kircha has engraved in his "Musurgia" as being used by the nightingale, when, from want of not being able to settle their comparative duration it was almost impossible to observe any traces of the nightingale's song.' The last point of superiority in the nightingale which deserves notice, is the length to which it can prolong its notes. Mr. Barrington has observed his bird continue its song for not less than twenty seconds at a time, and whenever respiration became necessary, it was taken, he assures us, with as much judgment as by an opera singer.

The bird which approaches nearest to the excellence of the nightingale, in all respects, is the skylark. It would, perhaps, be more on an equality with it did it not partake so much of the nature of the American mocking bird. The skylark, even after it has become perfect in its parent note, will catch the note of any other bird which hangs near it. For this reason bird-fanciers often place the skylark next one which has not been long caught, in order, as they term it, to keep the caged skylark *honest*.

Almost all travellers agree that the harmony of the groves of Europe is superior to that of the other parts of the globe. The poet of the 'Seasons,' in noticing this superiority in the European birds, regards it as a sort of compensation for their great inferiority in point of gaudy plumage. The canary, which ranks so high among our caged singing birds, forms no exception to this remark. Few persons who keep canary birds are perhaps aware that they sing chiefly either the titlark or nightingale notes. Their plumage is of a foreign clime, but their music is altogether European. When imported directly from the Canary islands they have seldom any song at all, nor until they have the advantage of a Tyrolese education have they the least chance of rising into estimation as singers. It is not, however, by importation that the breed is now kept up. Most of the canary birds which are brought over into England from the Continent, have been educated by parents, the progenitors of which were instructed by nightingales. The traffic in these birds makes a small article of commerce; the chief place for breeding them is Inspruck and its environs, whence they are sent to every part of Europe. In Mr. Barrington's time there were four Tyrolese, who generally brought over to England sixteen hundred every year, and though they carried them on their backs a thousand miles, as well as paid a duty of £20 on the whole number, they made a handsome profit by selling them at five shillings a piece.

Bird Recording.

The first attempt of birds to sing is termed by the bird catchers *recording*, a phrase probably derived from a musical instrument formerly used in England, called a *recorder*. They sometimes begin to record when they are not a month old. This first essay does not seem to have the least rudiments of the

future song, but as the bird grows older and stronger one may begin to perceive what the nestling is aiming at. Whilst the scholar is thus endeavouring to form his song, at every passage which he is sure of he commonly raises his tone, but drops it again when he comes to a part which exceeds his powers, just as a singer raises his voice when he not only recollects certain parts of a tune with precision, but knows that he can execute them. What the nestling is not thus thoroughly master of he hurries over, lowering his tone as if he did not wish to be heard, and could not yet satisfy himself. At the end of ten or eleven months, the bird is commonly able to execute every part of his song, which, once attained, continues ever after the same.

From numerous experiments which have been made, it would appear that notes in birds are no more innate than language is in man, and that what nestlings *record*, or learn, depends entirely upon the master under whom 'they are bred,' so far as their organs will enable them to imitate the sounds which they have first an opportunity of hearing. Mr. D. Barrington educated a young linnet under a vengolina, an African bird, which sings better than any of those that are not European, except the American mocking bird, and the linnet imitated its African preceptor so exactly, without any mixture of the linnet song, that it was impossible to distinguish the one from the other.

Queen Elizabeth.

Queen Elizabeth was very partial to music; indeed, she is said to have been a great player, and to have amused herself with the lute, the virginals, and the violin. She was also particularly careful to have the royal chapel furnished with the best singing boys that could be procured in the kingdom, even by an extension of the royal prerogative very discordant to modern feelings of the liberty of the subject. In Sir Hans Sloane's collection of MSS. in the British Museum, No. 87, there is a royal warrant of her majesty authorizing Thomas Gytes, master of the children of the cathedral church of St. Paul, 'to take up such apt and meet children as are most fit to be instructed and framed in the art and science of music and singing as may be had and found out within any place of this our realm of England and Wales, to be, by his education and bringing up, made meet and liable to serve us in that behalf when our pleasure is to call them.' And the said Thomas Gyles was authorized, with his deputy or deputies, 'to take up in any cathedral or collegiate church, and in every other place or places of this our realm of England and Wales, such child or children as he or they, or any of them, shall find and like of, and the same child or children, by virtue hereof, for the use and service aforesaid, with them or any of them, to bring away without any contradictions, stay, or interruptions to the contrary.'

King of the Minstrels.

Every trade and occupation in France had, formerly, a superior Coryphæus, who was dignified with the title of King. The mercers joiners, barbers, shoemakers, and even chimney sweeps, had their particular monarch, until exactions and tyranny by degrees occasioned the annihilation of this mock royalty. The minstrels, more tenacious and exact observers of ancient usages, have been the last to preserve this precious image of antiquity.

It is not known who was the first sovereign of the minstrels, whose power extends to the utmost limits of the kingdom; but it is recorded, that after the death of Constantine, a famous fiddler of the seventeenth century, the crown passed, in 1630, to Dumanoir I.; afterwards to Dumanoir II., who, by a voluntary abdication, occasioned an interregnum in 1685. This monarchy had been so long agitated and torn by foreign and domestic broils, that Louis XIV. declared it should not be revived. The dancing masters, assisted by their chief, had been pleading for fifty years against the vile artizans who dishonoured their professions, by lavishing their talents unworthily at ale-houses; and insisted on having a string of their lyre cut off, in order to reduce it to its ancient form of a rebec with three strings.

No community was ever more disunited by discords and tumults; every court of justice rang with the noise of their divisions, and their quarrels enriched the law, whilst they impoverished themselves. The interregnum which followed the abdication of Dumanoir II., lasted from 1685 to 1741, when Guignon, remarkable for the velocity of his fingers and bow on the violin, aspiring to royalty, the king honoured him with the minstrel crown: but this election stimulating him to the assumption of those prerogatives which formerly belonged to his high station, he had his right to defend against an army of lawyers employed by musicians, particularly organists, who obtained a complete victory over him. The office was at length abolished by an edict of the king in 1773.

Farinelli.

When the celebrated Italian singer, Farinelli, attended his first private rehearsal in England in 1734, Lord Cowper, who was then the principal manager of the Opera, observing that the band did not follow him, but were all staring with wonder, desired them to be more attentive. They all confessed that they were unable to keep pace with him, having been not only disabled by astonishment, but overpowered by his talents.

Of all the excellences of Farinelli, there was none in which he so far surpassed all other singers, and astonished the public, as in the swell of his voice; which, by the natural formation of his lungs, and artificial economy of breath, he was able to protract to such a

length, as to excite incredulity even in those who heard him. Some persons actually imagined that he had the latent help of some instrument by which the tone was continued, while he renewed his powers by respiration.

When Farinelli first visited the court of Philip V., King of Spain, where he became afterwards so great a favourite, that monarch was labouring under a total dejection of spirits, which rendered him incapable of attending council, or transacting the affairs of state; and had the still more singular effect of making him refuse to be shaved. The queen, who had in vain tried every common expedient that was likely to contribute to his recovery, determined that an experiment should be made of the effects of music upon the king, who was extremely sensible to its charms. Her majesty contrived that there should be a concert in a room adjoining to the king's apartment, in which Farinelli, who had never as yet performed before the king, should sing one of his most captivating songs. Philip appeared at first surprised, then moved; and at the end of the second air, called for Farinelli into the royal apartment, loaded him with compliments and caresses, asked him how he could sufficiently reward such talents, and assured him that he could refuse him nothing. Farinelli, as previously instructed, only begged that his majesty would permit his attendants to shave and dress him, and that he would endeavour to appear in council as usual. From this moment the king's disease abated; and the singer had, ere long, all the honour of effecting a complete cure. By singing to his majesty every evening, his favour increased to such a degree, that he was regarded as first minister; but what is still more extraordinary, instead of being intoxicated or giddy with his elevation, Farinelli, never forgetting that he was a musician, behaved to the Spanish nobles about the court with such humility and propriety, that instead of envying his favour, they honoured him with their esteem and confidence.

With the successor of Philip, Farinelli had the good fortune to be equally a favourite; but on the accession of Charles III., a great reverse took place. From the moment he ascended the Spanish throne, he never would suffer any Italian opera to be performed, either at Madrid or Aranjuez. Some of the grandees spoke to his majesty in favour of Farinelli, and were so generous as to recommend him as a truly honest man, who had never abused the confidence of their former masters, but constantly employed his credit to do all the good that was in his power. His majesty owned that all this was very well; but would, on no account, hear of his remaining in Spain. He was pleased, however, to order him a pension of two thousand doubloons. To some person who, after the departure of Farinelli, asked the king if he ever intended to order an opera for the diversion of the queen, who loved music? he sternly replied, *Ni agora ni nunca;* 'Neither now nor ever.'

Among many instances which are recorded of Farinelli's benevolence of disposition while resident at the court of Spain, there is perhaps none which gives a better insight into his character, than one of which his tailor was the hero. Having ordered a superb suit of clothes for a gala at court, the tailor brought it home, and he asked him for his bill. 'I have made no bill, sir,' says the tailor, 'nor shall I ever make one; but instead of money, I have to beg a favour. I know that what I ask is inestimable, and a gift worthy of a monarch; but since I have had the honour to work for a person of whom every one speaks with rapture, all the payment I shall ever require will be a song.' Farinelli tried in vain to prevail on the tailor to take his money. At length, after a long debate, giving way to the humble entreaties of the trembling tradesman, and flattered perhaps more by the singularity of the adventure than by all the applauses he had hitherto received, he took him into his music-room, and sung to him some of his most brilliant airs, taking pleasure in the astonishment of his ravished hearer; and the more he seemed surprised and affected, the more Farinelli exerted himself in every species of excellence. When he had done, the tailor, overcome with ecstasy, thanked him in the most rapturous and graceful manner, and prepared to retire. 'No,' says Farinelli, 'I am a little proud; and it is perhaps from that circumstance that I have acquired some small degree of superiority over other singers; I have given way to your weakness; it is but fair that, in your turn, you should indulge me in mine.' And taking out his purse, he insisted on his receiving a sum amounting to nearly double the worth of the suit of clothes.

Handel.

Handel, the most sublime musical genius that any age or country has produced, was a native of Halle, in Upper Saxony. Like most eminent musicians, he exhibited a remarkable precocity of talents [see *Anecdotes of Youth*], so that while boys in general were learning the rudiments of the art, he had entitled himself to the rank of Professor; and was actually composer to the Opera at Hamburg, when he was in his fifteenth year.

After passing his early life on the continent, caressed and honoured at every court he visited, Handel fixed himself in England in the year 1712, where he, ere long, attained the very summit of fame by his oratorios.

In the early part of the reign of George I., a project was formed by the nobilty, for erecting a musical academy in the Haymarket, with a view to secure a constant supply of operas, to be composed by Handel, and performed under his direction. There was, however, a strong party against Handel, and in favour of the Italians Buononcini and Attilio, who were composers for the Opera. In 1720, Handel obtained leave to perform his opera

of *Radamisto*, which was received with the most extravagant applause. The crowds and tumults which had attended the performance of his operas at Venice, were hardly equal to those in London. Many ladies, who had forced their way into the house with an impetuosity but ill suited to their rank and sex, actually fainted through the excessive heat and closeness of it. Several gentlemen were turned back, who had offered forty shillings for a seat in the gallery, after having despaired of getting any in the pit or boxes.

The attempt to establish Handel's opera, produced great heats between his partizans, and those of Attilio and Buononcini. The succeeding winter brought this musical disorder to its crisis. In order to terminate all matters in controversy, it was agreed to put them on this fair issue. The several parties concerned were to be jointly employed in making an opera, in which each of them was to take a distinct act. And he who, by the general suffrage, should be allowed to have given the best proofs of his abilities, was to be put into possession of the house. The proposal was accepted, whether from choice or necessity is not certain. The event was answerable to the expectations of Handel's friends. His act was the last, and the superiority of it so very manifest, that there was not the least pretence for any further doubts or disputes. It should be mentioned, that as each made an overture, as well as an act, the affair seemed to be decided even by the overture with which Handel's began. The name of the opera was *Muzio Scævola*.

The management of the Opera was, however, of no pecuniary advantage to Handel; on the contrary, after spending all he had on the concern, he was compelled to relinquish it. By employing his talents in composing operas for Covent Garden Theatre, he somewhat retrieved his affairs, though his prosperity was soon clouded by an indifference on the part of the public, which made him decide on visiting Dublin.

The conduct of the public on this occasion is happily stigmatized by Pope in his 'Dunciad.' He introduces the Italian muse (a lingering attachment to which, was the great obstacle to Handel's success) in the character of a female wanton, who, with mincing steps, languid eye, and fluttering attire, is attended by two singing peers, ever and anon exclaiming,

'O Cara! O Cara! silence all that train,' &c

The muse proceeds to assert her pretensions; and after a great deal of boasting, thus concludes:—

'But soon, ah! soon, rebellion will commence,
If music meanly borrows aid from sense;
Strong in new arms, lo! giant Handel stands,
Like bold Briareus, with an hundred hands;
To stir, to rouse, to shake the soul he comes,
And Jove's own thunders follow Mars's drums.'

The poet then apostrophizing the goddess Dulness, exclaims,

'Arrest him, Empress, or you sleep no more.
She heard, and drove him to the Hibernian shore.'

Handel remained eight or nine months in Ireland, where he extended his fame, and began to repair his fortune. The *Messiah*, now allowed to be the best of all his compositions, was listened to with rapture by the citizens of Dublin, although it had experienced but a cold reception in London. The news of the success of that unparalleled composition in the sister kingdom, opened the *ears* of the English; and it afterwards gained so rapidly on their esteem, as soon to become, what it well deserve to be, the greatest of their musical favourites.

On Handel's return to London, in the beginning of 1742, as he had relinquished all thoughts of opposing the managers of the Opera, former enmities began to subside; and, when he recommenced his oratorios at Covent Garden, the Lent following, he found a general disposition in the public to countenance and support him. *Samson* was the first he performed that year, which was not only much applauded by crowded houses in the capital, but was soon disseminated, in single songs, throughout the kingdom.

Ever since the English public were first awakened to a sense of the solemnities of the *Messiah*, this great work has been heard in all parts of the kingdom with increasing reverence and delight; it has fed the hungry, clothed the naked, fostered the orphan, and enriched succeeding managers of oratorios, more than any single musical production in this or any other country. This sacred oratorio, as it was first called, on account of the words being wholly composed of genuine texts of Scripture, appearing to stand in such high estimation with the public, Handel, actuated by motives of the purest benevolence and humanity, formed the laudable resolution of performing it annually for the benefit of the Foundling Hospital; which resolution was constantly put in practice to the end of his life, under his own direction; and, long after, under that of Mr. Smith and Mr. Stanley. In consequence of these performances, the benefactions to the charity from the years 1749 to 1759, by eleven performances under Handel's own direction, amounted to

	£6935	0	0
From 1760 to 1768, by eight performances under the conduct of Mr. John Christian Smith	1332	0	0
From 1769 to 1777, nine performances under that of Mr. Stanley	2032	0	0
	£10,299	0	0

The organ in the chapel of this hospital was likewise a present from Handel; and he bequeathed, as a legacy to this charity, a fair copy of the original score of the *Messiah*.

From the period of his quitting Ireland, he continued his oratorios to the time of his death;

though late in life, like the great poets, Homer and Milton, he was afflicted by blindness; which, however it might dispirit and embarrass him at other times, had no effect on his nerves or intellects in public, as he continued to play concertos and voluntaries between the parts of his oratorios to the last, with the same vigour of thought and touch, for which he was ever so justly renowned. To see him, however, led to the organ, after this calamity, at upwards of seventy years of age, and then conducted towards the audience, to make his accustomed obeisance, was a sight so truly afflicting to persons of sensibility, as greatly diminished their pleasure in hearing him perform.

During the oratorio season, he practised almost incessantly; which must have been the case, or his memory uncommonly retentive. At last, however, he rather chose to trust to his inventive powers, than those of reminiscence; for giving the band only the skeleton or ritornels of each movement, he played all the solo parts extempore, while the other instruments left him *ad libitum*, waiting for a signal of a shake, before they played such fragments of a symphony as they found in their books.

Indeed, he not only continued to perform in public, after he was afflicted with blindness, but to *compose* in private; for we have been assured, that the duet and chorus in *Judas Maccabæus*, of

Sion now his head shall raise,
Tune your harps to songs of praise,

were dictated to Mr. Smith, by Handel, after the total privation of sight.

The last oratorio at which he attended and performed, was on the 6th of April, and he expired on the 13th, 1759.

Handel being only a musician, was obliged to employ some person to write his operas and oratorios, which accounts for their being so very defective as poetical compositions. One of those versifiers employed by him, once ventured to suggest, in the most respectful manner, that the music he had composed to some lines of his, was quite contrary to the sense of the passage. Instead of taking this friendly hint as he ought to have done, from one who (although not a Pindar) was at least a better judge of poetry than himself, he looked upon the advice as injurious to his talents, and cried out, with all the violence of affronted pride, 'What! you teach me music? The music is good music: confound your words! Here,' said he, thrumming his harpsichord, 'are my ideas; go and make words to them.'

Handel became afterwards the proprietor of the Opera-house, London; and presided at the harpsichord in the orchestra (piano-fortes not being then known). His embellishments were so masterly, that the attention of the audience was frequently diverted from the singing to the accompaniment, to the frequent mortification of the vocal professors. A pompous Italian singer was, on a certain occasion, so chagrined at the marked attention paid to the harpsichord, in preference to his own singing, that he swore, that if ever Handel played him a similar trick, he would jump down upon his instrument, and put a stop to the interruption. Handel, who had a considerable turn for humour, replied: 'Oh! oh! you vil jump, vil you? very vell, sare; be so kind, and tell me de night ven you vill jump, and I vil advertishe it in de bills; and I shall get grate dale more money by your jumping, than I shall get by your singing.'

When George the Third was a child, he was frequently taken into the music-room at Leicester-house, which belonged to his royal mother, the Princess Dowager of Wales. Handel observing that the little prince was very attentive to his oratorio music, exclaimed, when the prince on one occasion had crept close to the double bass and organ, 'Ah! dat litel prince vil keep ub my music ven I am det and gone.' This prophecy was verified—for the king did not relish later compositions; and Handel's music used to be performed to him by the Queen's band every evening at Windsor Castle, after the usual promenade on the Terrace.

Although he lived much with the great, Handel was no flatterer. He once told a member of the royal family, who asked him how he liked his playing on the violoncello? 'Vy, sir, your highness *plays like a prince!*' When the same prince had prevailed upon him to hear a minuet of his own composition, which he played himself on the violoncello, Handel heard him out very quietly; but when the prince told him, that he would call in his band to play it to him, that he might hear the full effect of his composition, Handel could contain himself no longer, and ran out of the room crying, 'Worsher and worsher, upon mine honour.'

One Sunday, having attended divine worship at a country church, Handel asked the organist to permit him to play the people out; to which, with a politeness characteristic of the profession, the organist consented. Handel accordingly sat down to the organ, and began to play in such a masterly manner, as instantly to attract the attention of the whole congregation, who instead of vacating their seats as usual, remained for a considerable space of time, fixed in silent admiration. The organist began to be impatient (perhaps his wife was waiting dinner); and at length addressing the performer, told him that he was convinced that *he* could not play the people out, and advised him to relinquish the attempt; which being done, a few strains in the accustomed manner operated like the reading of the Riot Act.

Commemoration of Handel.

The grandest and most extensive musical exhibition ever witnessed, was that at Westminster Abbey, in honour of Handel, on the centenary of his birth, in the year 1784. The plan originated in a conversation between Viscount Fitzwilliam, Sir Watkins Williams

Wynne, and John Bates, Esq., who remarking that the number of eminent musical performers of all kinds, in London, both vocal and instrumental, had no public occasion for collecting and consolidating them into one band, formed the project of uniting them in a performance of the most magnificent scale, and such as no part of the world could equal.

Such was the reverence for the memory of Handel, that no sooner was the project known, than most of the practical musicians in the kingdom eagerly manifested their zeal by offering their services; while many of the most eminent professors, waving all claims to precedence in the band, offered to perform in any subordinate station in which their talents might be most useful.

The governors of the Musical Fund, and the directors of the Concert of Ancient Music, readily gave the plan their support; and his majesty, hearing of the design, honoured it with his sanction and patronage. Mr. James Wyatt, the architect, was appointed to superintend the fitting up of Westminster Abbey on the occasion, like a royal musical chapel, with the orchestra terminating one end, and the accommodation for the royal family at the other.

In order to render the band as powerful and complete as possible, it was determind to employ every species of instrument that was capable of producing grand effects in a great orchestra and spacious building. Among these, the sacbut, or double trumpet, was sought; but so many years had elapsed since it was used in this kingdom, that neither the instrument nor a performer upon it could easily be found. After much useless enquiry not only in England, but by letters on the continent, it was discovered that in his majesty's military band there were six musicians who played the three several species of sacbut, tenor, bass, and double bass.

The performances were fixed on the 26th, 27th, and 29th May, and it was determined that the profits of the first day should be divided between the Musical Fund and the Westminster Infirmary; those of the subsequent days, to be applied to the use of the Foundling Hospital, to which Handel, when living, was a liberal contributor.

Westminster Abbey was so judiciously fitted up, and the places for the musicians and the public so admirably arranged, that the whole corresponded with the architecture of this venerable structure; and there was nothing visible, either for use or ornament, that did not harmonize with the principal tone of the building. The orchestra was so well contrived, that almost every performer, both vocal and instrumental, was in full view of the conductor and leader.

Few circumstances will seem more astonishing to veteran musicians, than that there was but one general rehearsal for each day's performance; an indisputable proof of the high state of cultivation to which practical music has attained in this country. At the first of these rehearsals in the Abbey, more than five hundred persons found means to obtain admission. This intrusion, which was very much to the dissatisfaction of the managers and conductor, suggested the idea of turning the eagerness of the public to some profitable account for the charity, by fixing the price of admission to the rehearsal, at half a guinea each person.

On the subsequent rehearsals, the audience was very numerous, and rendered the whole so popular, as to increase the demand for tickets for the grand performance so rapidly, that it was found necessary to close the subscription. Many families, as well as individuals, were attracted to the capital by this celebrity; and it was never remembered to have been so full, except at the coronation of his late majesty. Many of the performers came from the remotest part of the kingdom at their own expense, so eager were they to offer their services on this occasion.

The commemoration of Handel is not only the first instance of a band of such magnitude being assembled together, but of any band at all numerous, performing in a similar situation, without the assistance of a manu conductor, to regulate the measure: and yet the performances were no less remarkable for the multiplicity of voices and instruments employed, than for accuracy and precision. 'The pulsations in every limb,' says Dr. Burney, 'and ramifications of veins and arteries in an animal, could not be more reciprocal and isochronous, or more under the regulation of the heart, than the members of this body of musicians under that of the conductor and leader. The totality of sound seemed to proceed from one voice and one instrument; and its powers produced not only new and exquisite sensations in judges and lovers of the art, but were felt by those who never received pleasure from music before.'

Town and Country.

It is natural to suppose that persons living in the country must know more of the music of the groves, than such as have never wandered beyond the sound of Bow bells; and yet, strange as it may seem, the fact is precisely the reverse. Mr. Daines Barrington, who, more than perhaps any other writer, has made the music of birds a subject of philosophical enquiry, says, 'I am almost convinced (though it may seem rather paradoxical) that the inhabitants of London distinguish more accurately, and know more on this head, than other parts of this island taken together.

'This seems to arise from two causes.

'The first is, that we have not more musical ideas which are innate, than we have of language; and, therefore, those even who have the happiness to have organs which are capable of receiving a gratification from this sixth sense (as it has been called by some), require, however, the best instruction.

'The orchestra of the opera, which is confined to the metropolis, has diffused a good

style of playing over the other bands of the capital, which is by degrees communicated to the fiddler and the ballad singer in the streets. The organs in every church, as well as those of the Savoyards, contribute likewise to this improvement of musical faculties in the Londoners.

'If the singing of the ploughman in the country, is therefore compared with that of the London artisan, the superiority is infinitely on the side of the latter; and the same may be observed in comparing the voice of a country girl, and London housemaid, as it is very uncommon to hear the former sing tolerably in tune.

'I do not mean by this to assert, that the inhabitants of the country are not born with as good musical organs, but only that they have not the same opportunities of learning from others who play in tune themselves.

'The other reason for the inhabitants of London judging better in relation to the song of birds, arises from their hearing each bird sing distinctly, either in their own or their neighbours' shops; as also from a bird continuing much longer in song whilst in a cage than when at liberty.

'Those who live in the country, on the other hand, do not hear birds sing in their woods for above two months in the year, when the confusion of notes prevents their attending to the song of any particular bird; nor does he continue long enough in a place for the hearer to recollect his notes with accuracy.

'Besides this, birds in the spring sing very loud indeed; but they only give short jerks, and scarcely ever the whole compass of their song.

'For these reasons, I have never happened to meet with any person, who had not resided in London, whose judgment or opinion on this subject I could the least rely upon.'

Bell Ringing.

The practice of ringing bells *in change* is said to have been originally peculiar to England, but the antiquity of it is not easily to be traced. Some of the most celebrated peals now known are not, however, of ancient date; having been composed about seventy years ago, by one Patrick, who was a maker of barometers in London.

Holland and the Low Countries are famed for their *carillons* or *chimes*. Dr. Burney, in the course of his travels in these countries, made the carillon science an object of very particular enquiry; but from the information he has collected respecting it, we are inclined to think with him that it must, after all, be a very 'Gothic invention,' and in most 'barbarous taste.' 'I soon found,' says Dr. B., 'that the chimes in those countries had a greater number of bells than those of the largest peal in England; but when I mounted the belfry (of Ghent) I was astonished at the great quantity of bells I saw; in short, there was a complete series or scale of tones and semi-tones, like those on the harpsichord or organ. The carilloneur was literally *at work*, and *hard* work indeed it must be; he was in his shirt, with collar unbuttoned, and in a violent sweat. There are pedals communicating with the great bells, upon which, with his feet, he played the bass to several sprightly and rather difficult airs, performed with his two hands upon an upper range of keys, communicating with the lesser bells, as those of the harpsichord and organ do with strings and pipes. These keys are projecting sticks, wide enough asunder to be struck with violence and velocity by either of the two hands edgeways, without the danger of hitting the neighbouring keys. The player has a thick leather covering for the little finger of each hand, otherwise it would be impossible for him to support the pain which the violence of the stroke necessary to be given to each key, in order to its being distinctly heard throughout a very large town, requires.' One might imagine that such Herculean labour could fall to the portion only of some hewer of wood, or drawer of water; and it is with equal surprise and regret that we read of a man of such undoubted genius as the late M. Pothoff, doomed to spend his life in the degrading employment of carilloneur to the Stadthuys or town house of Amsterdam. M. Pothoff was deprived of his sight by the small pox, when seven years of age; and this misfortune first suggested to his friends the thought of making music, which had hitherto afforded him no pleasure, his profession. It was not long before he began to take delight in his new pursuit, and he made such progress that at the age of thirteen, he was elected to the office of carilloneur. Dr. Burney, who had heard him play with great effect on the organ, thus describes his performance on the bells. 'He had very much astonished me,' he says, 'on the organ, after all I had heard through the rest of Europe; but in playing those bells, his amazing dexterity raised my wonder much higher, for he executed with his two hands passages that would be very difficult to play with the ten fingers; shakes, beats, swift divisions, triplets, and even *arpeggios*, he has contrived to vanquish.' 'I sometimes forgot both the difficulty and the defects of the instrument; he never played in less than three parts, marking the bass and the measure constantly with the pedals. I never heard a greater variety of passages in so short a time; he produced effects by the *pianos* and *fortes*, and the crescendo in the shake, both as to loudness and velocity, which I did not think possible upon an instrument that seemed to require little other merit than force in the performer. Yet surely this was a barbarous invention, and there is barbarity in the continuance of it. If M. Pothoff had been put into Dr. Dominicetti's hottest human cauldron for an hour, he could not have perspired more violently than he did after a quarter of an hour of this furious exercise. He stripped to his shirt, put on his night cap, and trussed up his sleeves for this *execution*; and he said he was forced to go to bed the instant it was over in order to prevent his catching cold, as well as to recover himself; *he being usually so*

much exhausted as to be utterly unable to speak.

'The great convenience,' says Dr. Burney, 'of this kind of music, is, that it entertains the inhabitants of a whole town, while they are going about their ordinary occupations; but the want of something to stop the vibration of each bell at the pleasure of the player, like the valves of an organ, and the red cloth in the jerks of an harpsichord, is an intolerable defect to a cultivated ear; for, by the notes of one passage perpetually running into another, everything is rendered so inarticulate and confused, as to occasion a very disagreeable jargon.'

Besides these *carillons à clavies*, the Dutch and Flemings have also chimes played by clockwork. 'There is scarce a church,' says Dr. Burney, 'belonging to the Calvinists in Amsterdam, without its chimes, which not only play the same tunes every quarter of an hour for three months together, without their being changed; but by the difference of clocks, one has scarce five minutes quiet in the four-and-twenty hours, from these *corals for grown gentlemen.* In a few days' time I had so thorough a surfeit of them, that in as many months I really believe, if they had not first deprived me of hearing, I should have hated music in general.'

Musical Mimicry.

It is related of a gentleman who resided in London some years ago, that he possessed such extraordinary musical talents, that he could play upon two violins at one time, and imitate the French horn, clarionet, organ, and trumpets, in so astonishing a manner, as to make them appear a whole band, with the sound of different people singing at the same time. The pieces of music which he played were principally from Handel's oratorios. His imitative faculty was not confined to musical instruments. He could imitate a carpenter sawing and planing wood, the mail coach horn, a clap of thunder, a fly buzzing about a window, a flock of sheep with dogs after them, a sky-rocket going off, the tearing of a piece of cloth, the bagpipes, and the hurdy-gurdy. He generally finished his performance with the representation of beating a dog out of the room, which was accounted the most difficult, and, at the same time, the most natural imitation of all.

Mozart's Childhood.

When Mozart, at six years of age, made his first musical tour through Germany, the Elector of Bavaria, by way of encouraging the boy, told him that he had nothing to fear from *his august presence.* 'Oh,' said the child, with great smartness, 'I have played before *the empress.*' Her majesty was one of the first who took notice of his extraordinary talents, and used to place him upon her knees while he played at the harpsichord.

When Mozart, two years afterwards, visited England, he published at London some sonatas for the harpsichord, which he dedicated to the queen, subscribing himself, 'Tres humble et tres obeissant *petit* serviteur.'

Mr. Daines Barrington having been informed that this youthful prodigy was often visited with musical ideas, to which, even in the midst of the night, he would give utterance on the harpsichord, told M. Mozart, the father, that he would be glad to hear some of the child's extemporary compositions. 'The father,' says Mr. Barrington, 'shook his head at this, saying, that it depended entirely upon his being, as it were, musically inspired; but that I might ask him if he was in a humour for such a composition.

'Happening to know that little Mozart was much taken notice of by Manzoli, the famous singer, who came over to England in 1764, I said to the boy, that I should be glad to hear an extemporary *love song*, such as his friend Manzoli might choose at the opera.

'The boy, on this (who continued to sit at the harpsichord), looked back with much archness, and immediately began five or six lines of a jargon recitative, proper to introduce a love song. He then played a symphony, which might correspond with an air played to the single word *Affetto.* It had a first and second part, which, with the symphonies, was of the length that opera songs generally last. If this extemporary composition was not amazingly capital, yet it was really above mediocrity, and showed most extraordinary readiness of invention. Finding that he was in humour, and as it were inspired, I then desired him to compose a *song of rage*, such as might be proper for the opera stage. The boy again looked back with much archness, and began five or six lines of a jargon recitative, proper to precede a *song of anger.* The word he pitched upon for his second extemporary composition was *Perfido.* This lasted also about the same time with the song of love; and in the middle of it he had worked himself up to such a pitch, that he beat his harpsichord like a person possessed.'

After leaving England, young Mozart visited, among other courts, that of the Prince of Saltzburgh. His highness not believing that such masterly pieces as those which Mozart played to him, as of his own composition, could really be the production of so mere a child, shut him up for a week, during which he was not permitted to see any one, and was left only with music paper and the words of an oratorio. In that short space of time, he composed a very capital oratorio, which completely set at rest every doubt as to his extraordinary talents.

Exharmonic Difficulty.

In a part of the trio between the Parcæ, in the opera of *Hippolitus*, there is a stroke of the exharmonic of such difficult performance, that it could never be executed in the opera

house at Paris, though Monsieur Rousseau assures us, 'it has been performed in other places by the consent and desire of the musicians, and had a surprising effect.' He assures us farther, that 'this kind of music met with an applause that shook the very earth; but he was so ill-used, as to be obliged to change it into common music.' Rousseau, however, declares himself of opinion, 'that a piece of music modulated in this manner, even let the execution be the most perfect, cannot have the smallest merit.'

Music Painting.

Clement Jannequin, a French composer, who flourished in the early part of the sixteenth century, appears to have been the first to represent the clangour of arms, and the imitation of a battle by music. A more successful attempt at what may be called music painting, was made in London in 1783, by M. Kloefler. Jannequin endeavoured to do it by vocal music; but M. Kloefler, a German musician of genius, knowledge, and experience, undertook to introduce by instruments in a kind of musical pantomime, every circumstance belonging to an army, even to a council of war. It is said that the composer, with the assistance of an excellent band, kept his word in the most essential parts of his promise; much good music, much ingenuity of imitation, and far greater effects produced by musical painting, than was conceived possible.

But even this effort at imitative music has been far exceeded since, by the *Bataglia* of Signor Raimondi; and within the last few years, by the *Battle Sinfonia* of Beethoven, both of which have been often performed and justly applauded, not only for the intelligence and ingenuity with which military sensations have been excited, and military scenes described, but as elegant and agreeable compositions.

Power of Music in Battle.

Music has sometimes the effect of inspiring courage in the most timid dispositions, and thus even triumphing over nature. An old officer who served under the Duke of Marlborough, was naturally so timid, as to show the utmost reluctance to an engagement, until he heard the drums and trumpets; when his spirits were raised to such a degree, that he became most ardent to be engaged with the enemy, and would then expose himself to the utmost dangers.

'Monsieur Tres Mauvais.'

Volumir, who was by birth a Frenchman, possessed no particular talent as a composer, but was an excellent player on the violin. In 1713, he went from Berlin to Dresden, as leader of the concert. He possessed considerable discrimination in the choice of the pieces; those which had a particular effect, he placed in great order on music shelves; and over every department was written in large characters, the name of the composer. Such pieces, however, as had not undergone the ordeal, or had been rejected, he placed in a separate drawer, and wrote over them *tres mauvais*. After his death, when his music was to be sold in Dresden, a Polish musician inspected them, and was not a little astonished to behold so extensive a collection of celebrated masters. The lower department, however, from its superior bulk, attracted his attention most, and he was heard to exclaim, 'Ah! Monsieur *Tres Mauvais*, *M. Tres Mauvais*, very great composer indeed; composed more than all the rest put together!'

Arranging Precedence.

The lady of Sir Robert Walpole, enchanted with the strains and popularity of the two most celebrated Italian singers of the day, Cuzzoni and Faustini, invited them to assist at a concert at her house. The nobility who were present gave their hostess little trouble about precedence; but to prevail on either of the opera singers to relinquish the *pas*, was found impossible. In this dilemma, Lady Walpole very ingeniously invited Faustini to accompany her to a remote part of the house, under pretence of showing her some beautiful china; and during their absence, the company obtained a song from Cuzzoni, who supposed that her rival had quitted the field. A similar expedient was used with equal success to obtain the happiness of a song from Faustini.

The Hindostan Girl.

An officer in the East Indies, previous to his departure for England, being desirous of restoring to her parents an Hindoo girl, who had lived for several years in his family, sent her to them in a palanquin, some days' journey up the country. The girl was extremely attached to her master, and was so affected at parting with him, that, according to the relation of the bearers of the palanquin, she could not be prevailed on to receive any sustenance during the journey, and was incessantly singing a plaintive Hindoo air, to words expressive of her attachment. The air has since found its way to this country, and has been published, with English words adapted to it by Mrs. Opie.

Musical Infant.

In 1788, a musical prodigy of the name of Sophia Hoffman attracted the notice of the scientific and the curious. This child, when only nine months old, discovered so violent an attachment to musical sounds, that if taken out of a room where any person was playing

on an instrument, it was frequently impossible to appease her but by bringing her back. The nearer she was carried to the performer the more delighted she appeared, and would often clap her little hands together in accurate time. Her father, who was a musician, cultivated her infantine genius so successfully that when she was a year and three-quarters old, she could play a march, a lesson, and two or three songs with tolerable correctness, and when two years and a half old, she could play several tunes. If she ever struck a wrong note, she did not suffer it to pass, but immediately corrected herself.

Eccentric Concert.

In the reign of Charles IX. of France music was much patronized, and Mersennus gives a curious description of a viol, sufficiently spacious to contain young pages, who sung treble to the airs, while he who played the bass part on the viol, sung the tenor, in order to form a complete concert in three parts.

Deaf and Dumb Amateur.

It is a singular fact that the deaf and dumb are not excluded from the pleasures arising from music; a remarkable proof of this is related of an artist of the name of Arrowsmith, a member of the Royal Academy, who resided some months at Winnington, about the year 1816, exercising his profession of a miniature and portrait painter. 'He was,' says Mr. Chippindale of Winnick, who relates the anecdote, 'quite deaf. It will scarcely be credited that a person thus circumstanced should be fond of music; but this was the case with Mr. Arrowsmith. He was at a gentleman's glee club, of which I was president at that time, and as the glees were sung he would place himself near some article of wooden furniture, or a partition, door, or window-shutter, and would fix the extreme end of his finger-nails, which he kept rather long, upon the edge of some projecting part of the wood, and there remain until the piece under performance was finished, all the time expressing by the most significant gestures, the pleasure he felt in the perception of musical sounds. He was not so much pleased with a solo as with a pretty full clash of harmony; and if the music was not very good, or rather, if it was not correctly performed, he would not show the slightest sensation of pleasure. But the most extraordinary circumstance in this case is that he was evidently most delighted with those passages in which the composer displayed his science in modulating the different keys. When such passages happened to be executed with precision, he could scarcely repress the emotions of pleasure which he received within any bounds, for the delight he evinced seemed to border on ecstasy. This was expressed most remarkably at our club, when the glee was sung with which we often conclude; it is by Stevens, and begins with the words, "Ye spotted snakes," from Shakspeare's *Midsummer Night's Dream.* In the second stanza, on the words "Weaving spiders come not here," there is some modulation of the kind above alluded to, and here Mr. Arrowsmith would be in raptures, such as would not be exceeded by any one who was in immediate possession of the sense of hearing.'

West Indian Harper.

In an old history of Barbadoes by Richard Ligon, we meet with the following curious passage. Being at St. Iago, one of the Cape de Verd Islands, belonging to the Portuguese, he says, 'Dinner being over, in comes an old fellow, his head and beard milk-white, his countenance bold and cheerful, a lute in his hand, and played us for a *novelty* the *passam sares galliard*, a tune in great esteem in Harry the IVth's dayes, for when Sir John Falstaffe makes his amours to Mistress Doll Tearsheet, Sneake and his company, the admired fiddlers of that age, played this tune, which put a thought into my head, that if *time* and *tune* be the composites of musick, what a long *time* this *tune* had in sayling from England to this place; but we being sufficiently satisfied with this kind of harmony, descried a song which he performed in as antique a manner, both savouring much of antiquity—no *graces*, *double retishes*, *trillos*, *gropos*, *or piano-fortes*, but plain as a pack-staff; his lute, too, was but of ten strings, and that was a fashion in King David's dayes, so that the rarity of this antique piece pleased me beyond measure.

Haydn.

When Haydn, while yet a chorister boy in the cathedral of Vienna [see *Anecdotes of Youth*], commenced the study of musical composition, he had no other guide than an old treatise on harmony, which he had picked up at a stall. But, as he used often to declare, it was from being thus early thrown on the resources of his own mind that he learned his chief effects in harmony. He was but nineteen years of age when he left the cathedral, or rather was expelled from it, for cutting off the train of one of the boy's gowns. An old admirer of his chaunting, one Keller, a hair-dresser, gave him shelter under his roof; and Haydn, in return, married the benevolent hair-dresser's daughter. Shortly after, he removed to more convenient apartments in another house, where he had the singular felicity of having the first dramatic poet of the continent for his fellow-lodger, the renowned Metastasio, through whose friendly aid he acquired a competent knowledge not only of the Italian language, but of literature and the arts. It was here, and when in his twentieth year, that Haydn composed the first of those quartettos for which his name

is so celebrated; it became immediately popular in Vienna, and was soon followed by others of still greater merit.

For six years Haydn and Metastasio had lived under the same roof, in habits of the closest intimacy, when a sinfonia in *la sol re* ♮, which has since been much celebrated, caught the ear of the old Prince Antoine Esterhazy, and Haydn was taken into his service.

The next inheritor of the title, Prince Nicolas, was a still more ardent amateur. His passion was for the barytone, an instrument toned between the tenor and the bass, and it gives a curious idea of the idle devotement of an Austrian prince's life, to mention that Haydn's duty was to leave every day a new composition for this Gothic instrument on the prince's desk. He had now found the situation fitted for the development, and, in some degree, for the reward of his great faculties. His life was that of a student, tranquil, uniform, and diligent. He rose early, and with a piano by the side of his table, composed in general until dinner. The evening was given up to rehearsals or to the opera, which was performed in the palace four times a week, or to visiting. He was here at the head of an admirable orchestra, in one of the noblest mansions in Germany, in the midst of comforts, which his former life rendered luxuries, and in growing fame through the world. Such was Haydn's quiet lot for no less a period than thirty years.

The most liberal offers had been repeatedly made to Haydn from the principal opera theatres in Europe; but his love of ease and his attachment to the service of his patron retained him in Hungary. The death of Prince Nicolas in 1789 at length unsettled his resolution, and in 1790 he came to London on an engagement with Salomon, the violinist, to compose for twenty concerts at fifty guineas each. Haydn was then fifty-nine years old. He remained in this country but one year, and after visiting some of the other capitals of Europe, returned to Vienna, where he died. [For other anecdotes of this distinguished musician, see *Anecdotes of Youth, Genius, and Imagination.*]

London Cries.

In the year 1600 there was published a miscellaneous musical work entitled *Pammelia*, in a quarto volume, consisting of catches and roundelays of three, four, five, six, seven, eight, nine, and ten parts in one; this work was reprinted in 1618. It was compiled by some eminent musicians, who had a practice of setting the Cries of London to music, retaining only the very musical notes of them. In the collection entitled the *Pammelia*, is a round to the cry of 'New Oysters,' 'Have you any Wood to cleave.' Orlando Gibbons set music of four parts to the cries in his time, among which is one of a play. Morley set those of the Milliners' Girls, in the New Exchange, in the Strand, which was built in the reign of James I. and pulled down towards the latter end of last century; among these are 'Italian falling Bands,' 'French Garters,' 'Rabatos,' a kind of ruff, 'Nun's Thread,' &c. &c. In a play called *Tarquin and Lucrece*, some of the music of the following cries occur: 'A Marking Stone,' 'Bread and Meat for the poor Prisoners,' 'Rock Samphire,' 'A Hassock for your Pew,' 'Lanthorn and Candlelight,' &c. &c.

The Cries of London, mentioned by Grainger, differed materially from those of the preceding reigns; they were regular merry songs, and well engraved.

Adventures of Telemachus.

In the year 1777, Raimondi gave a very singular concert at Amsterdam, the design of it being to represent to the ear, the adventures of Telemachus. The parts were distributed in the following manner: Telemachus, first violin; Mentor, violoncello; Calypso, flute; Eucharis, a nymph of Calypso, the hautboy; the rest of the nymphs were other wind instruments. The piece began with a symphony, which, in the usual way, expressed a storm; upon which followed a duet, with accompaniments, between the violin and violoncello, viz. Telemachus and Mentor rejoicing at their preservation. Calypso appears, and lisping on the flute, conducts the youth to her grotto. The remaining nymphs made tutti, which was sometimes interrupted by a solo on the hautboy, to express that Eucharis was also enamoured of Telemachus; thus it went on until the whole orchestra expressed the burning of a ship. The wind instruments played alternate solos, to accord with the complaints and tears of Calypso.

Imperial Family of Austria.

The imperial family of Austria has always been remarkable for its attachment to musical studies; and besides many excellent performers, has produced one composer, at least, who has done honour to the science. The Electress-Dowager of Saxony, daughter of the Emperor Charles VII., was celebrated over all Europe for the talents, and the progress she had made in the arts, of which she was constant protectress. Her Highness was both a poet and musician; and played, sung, and composed in a style of excellence which but few amateurs arrive at. Her principal productions were two operas in Italian, *Talestri*, and *Il Triunfo della Fidelita*; both of which were printed in score at Leipsic, and much admired over all Germany. Among the ancients, the poet and musician were constantly united in the same person; but modern times have few examples of such a junction, except in this princess, and in Rousseau, who was not only author of the poetry, but of the music, of his delightful drama, the *Devin du Village*.

Dr. Burney, who had an opportunity of hearing the electress at a private concert sing a whole scene in her own opera of *Talestri*, says, 'She sung in a truly fine style; her voice is very weak, but she never forces it, nor sings out of tune. She spoke the recitative, which was an accompanied one, very well, in the way of the great old singers of better times;' 'it was as well written, as it was well expressed; the air was an andante, rich in harmony, somewhat in the way of Handel's best opera songs.'

'Mr. L'Augier told me,' says the same writer, 'that the Electress-Queen had also been a notable musician. Some years ago he had heard her sing very well; and in the year 1739, when she was only twenty-two years of age, and very handsome, she sung a duo with Senesino, at Florence, so well, that by her voice, which was then a very fine one, and her graceful and steady manner, she so captivated the old man, Senesino, that he could not proceed without shedding tears of satisfaction. Her imperial majesty has so long been a performer, that one day, in pleasantry, she told the old Faustina, the wife of Hasse, that she thought herself the first, meaning the oldest, virtuosa in Europe; for her father brought her on the court stage at Vienna when she was only five years old, and made her sing a song.'

The opera of *Egeria*, which was written by Metastasio, and set by Hasse, expressly for the private use of the imperial family, was once performed at court, when four archduchesses of Austria, sisters of the empress, filled the principal parts in it; while the Grand Duke of Tuscany sung and danced in the character of Cupid.

Violins.

The most celebrated makers of violins have been the Amatis, Stainer, and the two Straduariuses; but few particulars have been handed down to us respecting them; nor is this surprising, considering that their celebrity is owing, in a great degree, to time, by which alone their works have been brought to perfection. An *Amati* is a phrase often in the mouths of amateurs, without their being perhaps aware that there were four makers of that name, viz. Andrew, the father; Jerome and Antony, his sons; and Nicholas, Antony's son. The handsomest *Amatis* are those made by Jerome. All these individuals, as well as the two Straduariuses, belonged to *Cremona;* and hence that other phrase, by which, in order to designate a violin of the first order, it is called a *genuine Cremona.* Of the visible characteristics of the works of these different artists, the most prominent are these. The Stainer violins, compared with the Amatis, are *high* and *narrow*, and the *box* more confined; the *sound holes* are cut more perpendicular, and are *shorter;* there is also a kind of notch at the turn. The Straduarius violins are of a *larger* pattern, particularly those of Antonius the son, and have a *wider* box than the Amatis, and *longer sound holes*, which are cut at the ends very sharp and broad, with a little hollow at that end which other makers cut flat. The varnishes of the Amatis and Stainers are yellow, as well as those of Straduarius the father; the son's varnish is red. Of the *audible* characteristics, surely of the most importance, though too frequently a secondary consideration, generally speaking, the Amatis have a mild and sweet tone; the Stainers, a sharp and piercing tone; and the Straduariuses, a rich full tone.

Ukrainian Singers.

The singers in all the principal churches in Russia, and also the chapels, from the imperial to that of the wealthy citizen, are from the Ukraine. The sweetness and unlimited combination and range of the voice of the Ukrainians produce an agreeable and unique style of church music, unknown even in Italy.

The genius for music in the Ukraine is so general, that frequently a woman, while at her work, will modulate her voice, so as to affect the hearer to tears. 'Whenever,' says a modern traveller, 'I saw a group of women sitting at the threshold of a door, or a merry throng of village maidens sporting on the banks of a river, as is the custom, I was certain of hearing those pathetic sounds which never fail to awaken the exquisite pleasure of sensibility.'

The Cossacks.

Rude as the Cossacks are, they are by no means insensible to the charms of music, for which they manifest a strong predilection. During the time that the Russians were at Dresden, in 1813, a party of them, attracted by the solemn peal of the organ, entered a church, and while it was playing they continued fixed in silent attention. Its tones ceased, and the officiating clergyman commenced his sermon. This address, in an unknown language, soon began to excite symptoms of impatience in the strangers, one of whom, stealing softly up the steps of the pulpit unobserved by the minister, startled him not a little, by tapping him on the shoulder, in the midst of his harangue, and inviting him, as well as he could by signs, accompanied with all sorts of grotesque gestures, to descend, and no longer interrupt the gratification which the organist afforded to himself and his companions.

Gainsborough.

Gainsborough, though possessed of ear, taste, and genius, never had sufficient application to learn even the notes of music; he has been known to give ten guineas for an old lute, and ten more for a music book of no value, and then throw them both aside for the first new instrument he heard. 'When I first

knew him,' says Mr. Jackson, 'he lived at Bath, where Giardini had been exhibiting his then unrivalled powers on the violin. His excellent performance made Gainsborough enamoured of the instrument, and conceiving, like the servant maid in the *Spectator*, that the music lay in the fiddle, he was frantic until he possessed the instrument which had given him so much pleasure, but seemed much surprised that the music of it remained behind with Giardini.

'He had scarcely recovered this shock, for it was a great one to him, when he heard Abel on the viol-da-gamba. The violin was then hung on the willow. Abel's viola-da-gamba was purchased, and the house resounded with melodious thirds and fifths from morn till eve. Many an adagio, and many a minuet were begun, but none completed.

'The next time I saw Gainsborough,' continues Mr. Jackson, 'he was in the character of King David. He had heard a harper at Bath; the player was soon left harpless; and he really stuck longer to this instrument than to any other, when a new visit from Abel brought him back to the viol-da-gamba.'

The New Zealanders.

That 'music has charms to sooth the savage breast,' the history of all rude and uncivilized states bears witness. In New Zealand, where the natives eat the bodies of their prisoners, and until within a few years the foot of civilization had not stepped, music is not only a favourite, but cultivated with considerable success. Their instruments are such as afford a pleasing variety of simple notes; and the music of their songs is generally well adapted to the theme. Many of these songs are of a pathetic nature, others amatory, and not a few humorous.

They accompany their singing by beating the breast, thus making of it a sort of natural drum, to regulate the time. It is customary for the song to be begun by one person, and at the end of each verse all the company join in chorus, beating their breasts.

Their songs to the rising and setting sun are peculiarly well adapted to express their feelings. That on the rising of the sun is in a cheerful air; the arms are spread out as a token of welcome, and the whole action denotes a great degree of unmixed joy; while, on the contrary, the settting of the great luminary is regretted in tones of a most mournful nature; the head is bowed down in a melancholy manner, and every other action denotes their sorrow for his departure. The song to the moon is of a grave and melancholy character, apparently expressive of awe and admiration. The New Zealanders have also songs appropriated to the meeting and separation of friends, which are equally well adapted to express their sensations.

Their musical instruments are similar to those of many islands of the Pacific Ocean. The flute is almost in universal use; the music produced by it is simple, but pleasing, particularly when a number of performers unite their efforts. They have another musical instrument, formed of two pieces of wood bound together, so as to produce a tube about the size of a fife, with a bow about the middle, in which a small aperture is made. This instrument is inflated at one extremity, while the other is occasionally stopped and opened, so as to produce some variety in the modulation of the sound.

Dr. Herschel.

Dr. Herschel, the celebrated astronomer, was originally brought up to his father's profession, that of a musician, and accompanied a German regiment to England as one of the band, performing on the hautboy. While acting in this humble capacity in the north of England, a new organ was built for the parish church of Halifax, by Snetzler, which was opened with an oratorio by the well-known Joah Bates. Mr. Herschel and six other persons became candidates for the organist's situation. A day was fixed on which each was to perform in rotation; when Mr. Wainwright of Manchester played, his finger was so rapid, that old Snetzler, the organ builder, ran about the church exclaiming, 'He run over de key like one cat; he will not give my pipes time to speak.'

During Mr. Wainwright's performance, Dr. Miller, the friend of Herschel, inquired of him what chance he had of following him? 'I don't know,' said Herschel, 'but I am sure fingers will not do.' When it came to his turn, Herschel ascended the organ loft, and produced so uncommon a richness, such a volume of slow harmony, as astonished all present; and after this extemporaneous effusion, he finished with the old Hundredth Psalm, which he played better than his opponent. 'Aye, aye,' cries old Snetzler, 'tish is very good, very good inteet; I will luf tis man, he gives my pipes room for to speak.'

Herschel being asked by what means he produced so astonishing an effect, replied, 'I told you fingers would not do;' and producing two pieces of lead from his waistcoat pocket, said, 'one of these I laid on the lowest key of the organ, and the other upon the octave above; and thus, by accommodating the harmony, I produced the effect of four hands, instead of two.' This superiority of skill obtained Herschel the situation; but he had other and higher objects in view, to suffer him long to retain it.

Musical Printers.

Mr. Dibdin, the bibliographer, being on a visit to Mr. Bree, King's Printer, at Falaise, happened to commend the inscription of *God save the King* upon the walls of his work shop. 'Ah, sir, if you would only favour us by *singing the air* to which these words belong, you would infinitely oblige us all,' said a shrewd and intelligent looking composi-

tor. 'With all my heart,' rejoined Mr. Dibdin; 'but I must frankly tell you, that I shall sing it rather with heart than with voice, being neither a vocal nor instrumental performer.' 'No matter, give us only a notion of it.' They all stood round in a circle, says Mr. Dibdin, and I got through two stanzas as hastily and as efficiently as I was able. The usual *charmant!* followed my exertions, while I could scarcely refrain from laughing, even in the midst of the most impressively laboured cadenzas of the tune. It was now my turn to ask a favour. 'Sing me your favourite air of *Robert and Arlette*.' 'Most willingly, sir,' replied the forementioned shrewd and intelligent looking compositor; '*Tenez un petit moment, je vais chercher mon violon*; *ça va mieux*.' On his return, the ballad was chanted in full chorus, and Mr. D. observes, 'The tune was both agreeable and lively, and upon the whole, it was difficult to say which seemed to be the better pleased with the respective national airs.'

Examples for English Peasantry.

The conduct of the German Legion in England, during the late war, was the subject of universal commendation. The greater number of those men possessed some acquirement: the majority could use the pencil, many played with some effect on different instruments, all seemed to understand harmony, and all danced with considerable skill. The intervals of duty were spent in adding to those accomplishments; after the evening parade, they gathered round their fine bands, and often closed the evening with a dance, or some noble German chorus. The monthly day on which they were paid, was a period of higher festivity; and while their gallant fellow-soldiers of this country were running into the customary excesses, those strangers hired the best room at the inn, gave a general ball, and concluded the evening with national songs.

All this is not simply harmless, but well and wise; and we have no doubt that were the example followed in England, had every village its ball-room, under such regulations as might repress disorder, and encourage the peasantry to dance instead of drink, it would have a happier effect upon the state of society, than ten times the money laid out in premiums for Swedish turnips and Spanish sheep.

Although the habits and comforts of our peasantry have been the subject of much wise and benevolent discussion, we have yet much to learn from our neighbours. The most benevolent of our state reformers seem too apt to overlook one great source of the happiness or discomfort of the lower orders. In stimulating them to improvements in food and clothing, and the necessary supports of life, we omit one grand source of gratification, the pleasurable employment of those hours when, though the muscles must rest, the mind must have occupation. For his hours of necessary release from the fatigues of the field, the English peasant seems to have but little enjoyment provided. Books are seldom within his reach; and where they are, they must form but a passing indulgence. The peasant requires a stronger, simpler, less costly excitement; and in England, his leisure finds it in the revelry of the alehouse. On the continent, the peasant is happier, and that to a degree that makes the value of freedom doubted as a promoter of the genuine enjoyment of life. Circumstances, now too remote for us frequently to discover their origin, have given him pleasurable and innocent employment for his leisure hours. He has music, he has village dances, he cuts models in wood, he makes sketches of the surrounding landscape. All these in their diversity, form admirable mental refreshments, and all might be introduced and encouraged among our peasants as simply as Count Rumford's soup, or the Scotch plough. Some of these pursuits have the additional merit of being profitable; and a valley in the heart of Switzerland, a place of rock and desert, is said to realize £20,000 a year by the sale of those wooden figures which we see in the London shops, and which are to be now seen in every part of the commercial world.

Of all the presents, however, that a liberal and philosophic lover of his kind could give to the peasantry of England, none would equal that of a taste for music. It would be the least expensive, the least liable to abuse, the most civilizing, the most delightful. The flute, the violin, and the guitar, must be the instruments of the peasant, from their cheapness, simplicity of construction, and portability. But in those simple instruments, aided by the voice, all the compass and magic of music may be found.

Vanity.

No musical performer ever had a higher idea of her talents, than that living wonder of our age, Madame Catalani; and she is apt to express it with a *naïveté* which is abundantly amusing. When she visited Hamburgh for the first time, M. Schevenke, the chief musician of that city, criticised her vocal performances with great severity. M. Catalani, on being told of his dissent from the general opinion, broke out into a great passion, calling him, among many other hard names, an *impious* man, 'for,' added she, 'when God has given to a mortal so extraordinary a talent as I possess, people ought to applaud and honour it as a miracle, and it is a sin to depreciate such a gift from Heaven!'

Corelli.

Corelli was not only a distinguished composer, but so eminent as a player on the violin, that his fame reached through Europe; and wherever he went, persons were ambitious of becoming his disciples, and learning the practice of the violin from the greatest master of the art that ever lived. And yet when

Handel composed his Serenata entitled *Il Trionfo del Tempo*, Corelli, who at that time regulated the Musical Academy at the palace of Cardinal Ottoboni, found the overture in a style so new and singular, that he was confounded in his first attempt to play it.

Corelli, though remarkable for the mildness of his temper, and the modesty of his deportment, was not insensible of the respect due to his skill and exquisite performance. When he was once playing a solo at the house of his great patron and friend, Cardinal Ottoboni, he discovered the cardinal and another person engaged in discourse, on which he laid down his instrument, and being asked the reason, gave for answer, that he feared the music interrupted their conversation.

The compositions of Corelli, are celebrated for the harmony resulting from the union of all the parts. They are also equally intelligible to the learned and unlearned, while the impressions made by them have been found durable and universal. His music is the language of nature, and all that hear it become sensible of its effects. Of this there cannot be a stronger proof, than that amidst all the innovations which the love of change has introduced, it continued to be performed, and was heard with delight in churches, in theatres, at public solemnities and festivities, in all the cities of Europe, for nearly forty years. Persons remembered, and would refer to passages in it, as to a classic author; and even at this day, masters of the science do not hesitate to pronounce the compositions of Corelli as the most perfect examples of fine harmony and elegant modulation.

For many years after the decease of this excellent musician, his memory was celebrated by a solemn musical performance in the Pantheon, on the anniversary of his death. The music selected for the occasion, generally included the third and eighth of his concertos, which were performed by a numerous band. These two pieces were executed in a slow, distinct, and firm manner, without embellishment, and just as they were composed and played by the author himself.

The Bagpipe.

The bagpipe, or at least an instrument very similar to it, appears to have been known to the ancients. Representations of it are frequently met with on coins, vases, and other monuments of antiquity; and among the Romans, it was known by the name of *tibia utricularia*.

Although the horn, the trumpet, and the harp, appear to have been early in use in Scotland, yet the bagpipe, which is now almost entirely confined to the Highlands, appears to have been the most common musical instrument in the low part of the country. James the First introduces the bagpipe to heighten the disorderly festivities of 'Peblis to the Play.'

'The bagpipe blew, and thai out threw,
Out of the townis untald.'

It appears from other old poems, that it was an instrument equally adapted to war and peace; and that the piper whose station was 'full in the van' in the day of battle, used, in harvest time, to play behind the reapers while at work; thus, in the Elegy on Habbie Simpson, the piper of Kilbarchan, it is asked,

——'Wha will cause our shearers shear?
Wha will bend up the brags of weir?'

It has been, with great appearance of probability, supposed, that 'to the poetical enthusiasm thus excited and kept alive, we are probably indebted for many of those airs and songs which have given Scotland so unrivalled a celebrity, while the authors of them remain as unknown as if they had never existed.'

The bagpipe, however, was not peculiar to Scotland. In England, too, this instrument seems to have been pretty early introduced. A bagpiper was retained in the court of Queen Elizabeth, and Shakspeare gives Falstaff for one of his similes, 'as melancholy as the drone of a Lincolnshire bagpipe.'

The bagpipe appears to have been an instrument of great antiquity in Ireland, though it is uncertain whence they derived it; but as it was also introduced at a very early period into Britain, it is probable that both the Irish and Danes borrowed the instrument from the Caledonians.

There are several distinct kinds of bagpipe, of which the Irish pipe is the softest, and, in some respects, the most melodious, so that music books have been published with directions how to play on it. The Highland pipe is exceedingly loud, and almost deafening if played in a room; and, therefore, it is chiefly used in the fields for marches, &c. It requires a prodigious blast to sound it, so that those who are not accustomed to it, cannot imagine how Highland pipers can continue to play for hours together, as they are often known to do. The Scots Lowland pipe is also a very loud instrument, though not so much so as the Highland pipe.

The attachment of the Highlanders to their *pibrochs* is almost incredible, and on some occasions is said to have produced effects scarcely less marvellous than those ascribed to the ancient music. At the battle of Quebec, in 1760, while the British troops were retreating in great disorder, the general complained to a field officer in Fraser's regiment, of the bad conduct of his corps. 'Sir,' said he, with great warmth, 'you did very wrong in forbidding the pipers to play this morning; nothing encourages the Highlanders so much in the day of action. Nay, even now it would be of use.' 'Let them blow as they like, then,' said the general, 'if it will bring back the men.' The pipers were then ordered to play a favourite martial air; and the moment the Highlanders heard the music, they returned to their duty with the most cheerful alacrity.

Formerly there was a kind of college in the Isle of Sky, where the Highland bagpipe was taught; the teachers making use of pins

stuck into the ground, instead of musical notes. This college has, however, been long dissolved, and the use of the Highland pipe was sinking rapidly into disuse, when a society of gentlemen thinking it impolitic to allow the ancient martial music of the country to decline, resolved to revive it, by giving an annual prize to the best performers on the instrument. These competitions were first held at Falkirk, but they have now been for many years established at Edinburgh.

The Troubadours.

During almost two centuries after the arrangement of the scale attributed to Guido, no remains of secular music can be discovered except those of the Troubadours. In the simple tunes of these bards, no time, indeed, is marked, and but little variety of notation appears; it is not, however, difficult to discover in them the germs of the future melodies, as well as the poetry of France and Italy. Almost every species of Italian poetry is derived from the Provençals. The *air*, the most captivating part of secular vocal instruments, appears to have had the same origin. The most ancient strains that have been spared by time, are such as were set to the songs of the Troubadours.

The Troubadours had their origin in what were termed *the courts of love*. When the great baron had invited to his high court the lords of the neighbourhood, and the knights their vassals, three days were allotted for justs and tournaments, the images of war. The young noblemen who, under the name of pages, were apprenticed to the profession of arms, combatted the first day; the second was allotted to knights newly invested; the third, to old warriors; and the lady of the castle, encircled with young beauties, distributed the crowns to those who were pointed out as victors by the judges of the combats. The lady then, in her turn, opened her tribunal, formed in imitation of the seignorial courts of justice; and as the baron was accompanied with his peers in administering the laws, she likewise formed her court, *the court of love*, by calling round her such young companions as were distinguished for their beauty and spirit. A new career was now opened for those who dared to combat, not any longer with arms, but with verses; and the name of *tenson*, given to these dramatic contests, signifies literally a wrestling. Often, indeed, the warriors, who had carried off the palm of valour, entered the lists to contend likewise for that of poetry. One of them with a harp in his hand, after having played a prelude, proposed the subject of dispute; another advanced in his turn, and singing after the same air, answered by a stanza of the same measure, and often upon the same rhymes. They thus poured forth alternately their extemporaneous effusions, and the dispute was generally concluded within five couplets. The court of love then deliberated, and after discussing not only the merits of the poets, but the merits of the question, pronounced *un arret d'amour*, most frequently in verse, by which it was pretended to settle the points in dispute. Several ladies who sat on these courts of love, were able to answer in rhyme to the verses which they inspired.

These courts of love were held in the palace of every petty sovereign, and in the castle of almost every baron throughout Provence, Languedoc, Auvergne, Poictou, and, in short, in all the territories south of the Loire. The pomp and splendour with which they were invested, the crowds of strangers which they attracted, the tournaments and chivalrous exercises with which they were preceded and followed, the numerous specimens of the gay science, as they called their poetry, which were made and recited by the collected warriors, converted this district, for upwards of a century, into a land of gallantry and pleasure.

But though the poetry of the Troubadours is voluminous, and the language of their pieces polished with care, there is no appearance that any of them wrote with a view to posthumous fame. Indeed the names of the most celebrated among them belong rather to political than literary history, and will be remembered for what they did, rather than for what they wrote. In the collections of their poetry, are found pieces written by several sovereigns, as by Richard Cœur de Lion, Alphonso II., King of Arragon, &c.; but those who derived most reputation from their verses were Arnold de Merveil, Rambaud de Vaquieras, Pierre Vidal, Arnold Daniel, and Pierre Cardinal.

The Viol-da-Gamba.

Abel, the German composer, was so fond of the viol-da-gamba, in the performance of which he excelled all contemporary practitioners, as to prefer its shrill tones to the notes of every other instrument. At a dinner party given one day by Lord Sandwich, at the Admiralty, the properties of the different musical instruments forming the topic of conversation, his lordship proposed that every gentleman should say which was his favourite. One named the organ, another the hautboy, a third the clarionet, &c.; but no one naming the viol-da-gamba, Abel suddenly rose from his seat, and left the room, apparently much piqued, exclaiming, 'Oh, dere be de brute in de world, dere be dose who no love de king of all de instrument.'

Russian Musical Instruments.

In the year 1775, Dr. Mathew Guthrie, a gentleman distinguished for his good taste and skill in antiquarian subjects, travelled in Russia, and directed his researches to ascertaining the state of music in the interior of that empire. He succeeded in obtaining several instruments, rude in their construction, as in the earliest period of musical science of which we have any account. These he

transmitted to George Colman the Elder, with the following highly interesting letter:

'*St. Petersburg, September 12th, O. S.* 1775.

'DEAR SIR—A man from the frigid zone, in consequence of having read your elegant translation of Terence, with your commentaries, has taken the liberty of sending you a small present of little value, but some curiosity. It consists of some rude musical instruments in common use in the internal parts of this empire (Russia), where no foreign custom has found an entrance for many centuries, and where modern improvements in music and almost everything else, have never been heard of. I mean to be understood as speaking of the interior parts of the empire, far removed from the state of government, for certainly in the place of my ordinary residence (St. Petersburg) there are few of the fine arts that have not found their way. Some of the instruments I send you I think resemble those that we are told were introduced upon the Grecian stage, whilst in its rude, simple, confined state, and probably you may find with me a resemblance between the unequal flutes that I send you, and those so often mentioned as accompaniments to the ancient drama at its first appearance; they are piped upon by our Russian shepherds, and I think answer to Horace's description,

'Tibia non ut nunc, orichalco vincta, tubæque
Æmula; sed tenuis, simplexq; foramine
paneo,' &c.

'The learned Montfauçon was at a loss to conceive how a double flute could create an agreeable harmony, yet supposed it was even more in use with the ancients than the single; but I am of opinion, if he had heard one of those rustics mentioned above play upon it, his infidelity would have been removed—at least it pleases my untaught ear. He also supposes that the two flutes were in fact separated, but that the several pipes of each joined in the mouth of the player. This opinion seems to be confirmed by those sent, both with regard to construction and manner of playing upon them. He also says "that the flute at first had but three holes, and that they were afterwards multiplied to seven, and even ten." Certainly these strengthen this assertion, and are good samples of the flute, whilst in its rude unimproved state, with only three holes. I shall make one observation more upon them, that I think they are not unlike the unequal flutes in the mouth of Francisco Ficaroni's female minstrel, whom you have given us a plate of; and those she is playing on seem, by the application of her fingers, to have also but three holes. As to the flutes that were termed by the ancients right and left handed, I can pick up nothing in this part of the world that throws any light upon the subject (although I have met with another of their instruments in common use, as I shall mention after I have given some description of those I send), for I suppose there must have been something in the construction that made their name applicable. You will find in the case another rustic shepherd's pipe, made of wood and the bark of a tree, that I think is well entitled, from its appearance, to the honour of the original Bucolic pipe as anything I have seen, although I must confess that the captivating pipe of Theocritus must have had a little more sweetness in it, or he would have found some difficulty to have charmed Lycidas, the goatherd, out of his crook. It has six stops, and is used here to swell the chorus of a rustic song, similar, perhaps, to that which was the father of Drama; it is sung by one voice, but a number of boors join the chorus and sing in parts. I wish from my heart I had the learned Dr. Burney's technical pen to give you a description of both the vocal and instrumental parts, *secund. art.*, but I am a judge of no compositions but a bolus or pill, so you must take the will for the deed; however, this much I can inform you of, that it has a deep harsh note, and serves to swell the chorus, although it does not add much to the melody. Besides this pipe, they accompany the chorus with a stranger sort of an instrument, consisting of two bunches of hollow oval brass grapes, I believe I must call them, for they resemble very much clusters of grapes when suspended over the player's head, one in each hand, which he shakes, and occasionally strikes together, so as to keep time to the music; this performer throws himself into a number of Bacchic postures, and has much the appearance of one half mad with liquor. I am almost tempted to hazard an opinion that this very figure has made its appearance in antique musical groups; but from the great resemblance his instrument bears to grapes, he has always been taken by the moderns for a mad Bacchanalian. I wish, sir, you that are so founded in these subjects, would pursue this hint, and see if there is anything to confirm it. They are commonly strung like these sent, upon wooden spoons, for the advantage of striking the convex sides of their mouths together, which, I suppose, they find answer better than common sticks.

'The next instrument you will find in the case, I don't know what name to give it, but take it to be the mother of your guitars, lutes, &c., and certainly it has the most rude, simple appearance that ever a stringed instrument bore; it is certainly in its first state of invention, both from its shape, materials, and number of strings, being only two, and the whole formed by the hand of the shepherd himself, as, indeed, are all the rest, but the brass grapes. It is surprising what execution the Russ boors have upon these instruments, considering their simplicity; and what I admire most is the ease with which they fill, for a length of time, the pipe covered with bark, which you need only try to be a judge of.

'Upon the whole, I take all these to have been the musical instruments of the ancient Sclavonians, or Sclavi, that possessed the tract of country, afterwards called Russia, that escaped Rusic, and the Warœghians, or Rossians, who overran and took possession of the country, as I find none of them in those parts where the invaders came from.

'I have also visited our new-conquered pro-

vince, Moldavia, and seen part of Wallachia, inhabited by Greeks, who are certainly not descended from the heroes that bore the same name in the ancient world, for a race of more ignorant, lazy, dastardly people I never saw; however, what makes me mention this part of my travels, is to take notice to you of finding the pipe of Pan, consisting of seven unequal reeds, in common use in Moldavia. The performer upon it always accompanies a group of itinerant minstrels, who are the only musicians they have in those parts, which I had the clearest proof of at a ball which the nobility of the province gave to Prince Orlof, ambassador plenipotentiary at the congress, the Field-Marshal Romansoff, Sir Charles Knowles, &c.; they could muster no other music, and we danced Greek dances to Pan's pipe; another instrument resembling a violin, a sort of tabor, and the voice of a bard, who was, perhaps, singing Homer in *modern* Greek, or might be celebrating our activity in the whirling ring, with extempore song, like Mr. Barretti's Spaniards, for anything I knew to the contrary.

'If I remember right, it has been a matter of inquiry amongst the moderns, in what manner the ancient Greeks joined their winding dance, which they threw into so many graceful figures, whether by joining hands, or laying hold of a string. It is danced to this day by the modern Greek ladies, exactly in the same manner that I have seen it painted; they form a long single line by each lady laying hold with one hand of the end of a handkerchief, and they twist this line into a great many graceful figures, according to the fancy of the first or leading nymph, in a sort of graceful, flowing, minuet step. However, these people seem to think activity in every shape as much below them, and seem to adhere as religiously to the graces as my Lord Chesterfield. There is a considerable resemblance between this last-mentioned dance and a Polonoise, only with the difference of a single instead of a double line; and I make no doubt but the Poles have taken it from the Greek one, as the countries border one another, but they seem to have thought a line of males no bad addition, and a hand sufficient without a kerchief.

'When upon this musical subject, I must take notice to you also of a company of Buccarin Tartars, who had travelled from their own country down here, to show their dexterity upon the rope, and gave me an opportunity of seeing the drum, I really believe, in its first state of invention. It consists of an earthen pot that bellies towards the top, and covered with a piece of dried lamb skin, which they beat with two round sticks, without knobs at the ends, which would be unnecessary, as they apply the whole surface of the stick to the parchment.

'A pair of these pot drums, a sort of tabor, covered only of one side, and hung with iron rings, and a screaming pipe, is the music with which they exhilarate the spectators during the performance, and I make no doubt that it has the proper effect in Buccari, although the four instruments do not produce six different sounds.

'One would be almost tempted to suppose that this people derived their name from BUCCA, as their face is almost all cheek. I cannot help making an observation upon the performance of those eastern Neurobati, that although they perform some difficult feats upon the rope (which is a thick hair one, and they dance it barefoot), yet there is that Asiatic *lentor* attends them which I have observed everywhere in the East that I have visited; they have nothing of that activity which accompanies European performance. One thing more offers itself before I take my leave. The Finnas, or Finns, the ancient inhabitants of these countries bordering the gulf where we now dwell, have the bagpipe in a very rude state, and, from its venerable simple appearance I strongly suspect it to be the parent of our Scots one (as I am resolved to send you no orphan), for considering that its principal residence is in the Highlands, and that the Western islands were often visited by the Baltic gentry, it seems very probable that they had the honour of introducing that war-breathing bulga. But, at the same time, I don't mean even to hint that they have the most distant claim to the pibrogh, the cronogh, or any of those noble strains which the Highlanders have taught it: on the contrary, I have had the best opportunity of judging of their merit by hearing the mean original.'

The Tonga Islanders.

The inhabitants of the Tonga Islands are very fond of music, and have concerts in which it is combined with dancing. They have drums of hollowed wood, about four feet long and eighteen inches in diameter, each of which is beat upon by three or four men with sticks. The other instrument is a hollow piece of bamboo, with which they keep time by striking one end against the ground. The orchestra is surrounded by a ring of men singers, while the women sing and dance in a circle round all. They generally begin with a single voice, in a slow and solemn style, the women marching softly round; this is soon accompanied by an instrument; the other voices and instruments gradually joining, till they arrive at the loudest pitch. They then begin by degrees to quicken their time, both in music and dancing, to the quickest possible. Sometimes in the middle of their career, a full stop is made, and the most profound silence observed for about a minute, when out they set again, more furiously. In some of their pieces they practise the *diminuendo* in the same degrees of gradation, both with respect to time and noise. The whole is full and musical, mostly in the minor key or third, but in so uncommon a style that it is difficult to get their notes. Their organs and flutes have very little variety, and are never used in concerts.

Lawes.

Henry Lawes, who composed the music of Milton's mask of *Comus*, is said to have been the first who introduced the Italian style of music into England, but he strongly censured the prevailing fondness for Italian words. 'To make the public sensible of this ridiculous humour,' says he, 'I took a table or index of old Italian songs, and this index (which read together made a strange medley of nonsense) I set to a varied air, and gave out that it came from Italy, whereby it hath passed for a rare Italian song.'

Piccini.

In the year 1787, the Neapolitan composers, Piccini and Sacchini, were each required to compose an opera for an entertainment at Fontainbleau. Piccini chose the story of Dido, Sacchini that of Chimenea. Sacchini soon had his opera ready, and it was deemed a masterpiece. Piccini was late in beginning his task, but when the poetry of his *Dido* was finished he repaired to the country residence of M. Marmontel, who wrote it. During his stay there, of seventeen days, he composed the whole music of the piece, retaining it in his memory, and only reducing the song part and the bass to notation. 'I passed,' says M. Ginguene, 'a most agreeable morning in going over it with him. We both frequently shed tears.'

In that fine scene, particularly in the fifth act, which is followed by the chorus of the priests of Pluto, Piccini melted into tears, and said, 'Thus has it been with me for these fifteen days. Even when not composing, I could not but weep to think of poor Dido.' Hence, no doubt, arises that strong feeling of sensibility which so predominates throughout this charming piece. In six weeks the whole was ready for performance, and its success was such as to eclipse all rivalry.

Piccini possessed an astonishing versatility of genius. While *Dido*, at the Opera House, 'Op'd the sacred source of sympathetic tears,' his pretended lord and sleeper gave birth to emotions perfectly opposite at the Italian Theatre.'

Rameau.

Musical genius generally develops itself at a very early age, and musical composers usually establish their reputation very rapidly. This, however, was not the case with the French composer Rameau, who was fifty years of age when he produced his first opera of *Hippolite et Arcite*. The music of this drama excited professional envy and national discord. Party rage was now as violent between the admirers of Lulli and Rameau, as in England between the friends of Bononcini and Handel, or, in modern times, at Paris, between the Gluckists and the Piccinists.

When the French, during the last century, were so contented with the music of Lulli, it was nearly as good as that of other countries, and better patronised and supported by the most splendid prince in Europe. But this nation, so frequently accused of more volatility and caprice than their neighbours, have manifested a steady persevering constancy in their music, which the strongest ridicule and contempt of other nations could never vanquish.

Rameau only answered his antagonists by new productions, which were still more successful, and, at length, he was acknowledged by his countrymen to be not only superior to all competition at Paris, but sole monarch of the musical world. From 1733 to 1760 he composed twenty-one operas, of which the names and dates are annually published in the 'Spectacles de Paris,' and in many other periodical works.

Rameau's style of composition, which continued in favour unmolested for upwards of forty years, though formed upon that of Lulli, is more rich in harmony and varied in melody. The *genre*, however displeasing to all ears but those of France, which had been nursed in it, was carried by the learning and genius of Rameau to its acme of perfection, and when that is achieved in any style it becomes the business of subsequent composers to invent or adopt another, in which something is still left to be done, besides servile imitation.

The successful revival of his opera of *Castor and Pollux*, in 1754, after the victory obtained by his friends over the Italian burletta singers who had raised such disturbance by their performance of Pergolesi's intermezzo, the *Serva Pedrona*, was regarded as the most glorious event of his life. The partizans for the national honour could never hear it often enough. 'This beautiful opera,' says M. de la Borne, 'without any diminution in the applause or pleasure of the audience, supported a hundred representations, charming at once the soul, heart, mind, eyes, ears, and imagination of all Paris.'

From this era, to the time of his death, in 1767, at eighty-four years of age, Rameau's glory was complete. The Royal Academy of Music, who all regarded themselves as his children, performed a solemn service in the church of the Oratory, at his funeral; and M. Philidor had a mass performed at the church of the Carmelites, in honour of a man whose talents he so much revered.

Pope's Opinion of Handel.

Handel used frequently to meet Pope at the Earl of Burlington's. The poet one day asked his friend, Arbuthnot, of whose knowledge in music he had a high opinion, what he really thought of Handel as a musician? Arbuthnot replied, 'Conceive the highest you can of his abilities, and they are far beyond anything you can conceive.' Pope, nevertheless, declared, that 'Handel's finest performances gave him no more pleasure than the airs of a common ballad singer.'

Mr. John Davy.

One of the most remarkable instances of musical precocity, and to be ranked, in this respect, with his contemporary, Dr. Crotch, is Mr. Jahn Davy, the living composer of the music of several popular songs and operas. When he was a child of not more than three years of age, he came into a room where his uncle was playing over a psalm tune on the violoncello, and, the moment he heard the instrument, he ran away crying, and was so terrified, that he was expected to fall into fits. His uncle, however, by a little coaxing, so reconciled him to the instrument, that in a few days he became passionately fond of the amusement. At this time there was a company of soldiers quartered at Crediton, a town about a mile from Hilton; his uncle took him there frequently; and one day, attending the roll-call, he appeared to be greatly delighted with the fifes; but not content with hearing them, he borrowed one, and very soon selected several tunes, which he played very decently.

After this, he collected a quantity of what the country people call biller; it is tubular, and grows on marshy grounds; with this biller he make several imitations of the fife, and sold them to his school-fellows. When between four and five years of age, his ear was so very correct, that he could play any easy tune, after hearing it only once or twice. Before he was six years old, a neighbouring smith, into whose shop he used frequently to run, lost between twenty and thirty horse-shoes. Diligent search was made for them for several days; but all to no purpose. Soon after, the smith heard some musical sounds which seemed to come from the upper part of the house in which young Davy lived, and having listened a sufficient time to be convinced that his ears did not deceive him, he went upstairs, where he discovered the young musician, and his property, between the ceiling of the thatched roof. He had selected eight horse-shoes out of more than twenty, to form a complete octave; had suspended each of them by a single cord, clear from the wall, and with a small iron rod, was amusing himself by imitating Crediton chimes; which he did with great exactness. The publicity which this story quickly obtained, induced a neighbouring clergyman, of considerable rank in the church, to take the young prodigy under his patronage. He provided Davy with the use of a harpsichord, on which, by his own unassisted exertions, he was shortly able to play any easy lesson which came in his way. He next applied himself to the violin, and found but few difficulties to surmount in his progress on that instrument. When eleven years old, he was introduced by his patron to the Rev. Mr. Eastcott, of Exeter, who set him down to the piano-forte; and soon perceiving that the seeds of music were sown in a rich soil, he recommended his friends to place him with some cathedral organist, under whom he might have free access to a good instrument, and get some knowledge of the rules of composition. Accordingly, Mr. Jackson, organist of Exeter cathedral, was applied to, who consented to take him, and he was articled to him when about twelve years of age. His progress in church music was hardly credible; in his voluntaries, in particular, his invention is said to have been extraordinary. He continued to improve, and became an excellent performer on the organ. He likewise became a good violin, viol, and violoncello player; and composed some vocal quartettos, which were thought elegant by the first professors of London.

Mr. Davy has since been regularly retained as a composer to the theatres, and distinguished for the correctness of his several musical pieces, as well as the facility with which they have been produced.

Dr. Arnold.

Previous to the year 1770, the price of admission to oratorios performed at the theatres, was as high as to the same species of entertainment at the Opera House. Dr. Arnold, at the little theatre in the Haymarket, was the first to perform them at the usual play-house prices, and the reduction was amply compensated, by the greater numbers who flocked to hear them. Such was the eagerness of the public, that one night, when the *Messiah* was to be performed, the crowd was so great, that when the doors were opened, an universal rush forced away the bar of the box money-takers, and the different tiers were instantly filled with every description of auditors.

Dr. Arnold was very eminent as a composer, as his own oratorios and operas bear witness. The fame of his oratorio of the *Prodigal Son*, was so high, that when, in 1773, it was in contemplation to instal the late Lord North, Chancellor of the University of Oxford, the stewards appointed to conduct the musical department of the ceremony, applied to the composer of the *Prodigal Son* for permission to perform that oratorio on the occasion. The ready and polite acquiescence of Mr. Arnold in this request, produced him the offer of an honorary degree in the theatre; but conscious of his own scientific qualifications, he preferred the academical mode; and conformably to the statutes of the university, received it in the school-room, where he performed, as an exercise, Hughes's poem on the Power of Music. On such occasions, it is usual for the musical professor of the University to examine the exercise of the candidate; but Dr. W. Hayes returned Mr. Arnold his score unopened, saying, 'Sir, it is quite unnecessary to scrutinize the exercise of the author of the *Prodigal Son*.

Senesino and Farinelli.

Senesino and Farinelli, when in England together, being engaged at different theatres on the same night, had not an opportunity of hearing each other, till, by one of those sud-

den stage revolutions which frequently happen, yet are always unexpected, they were both employed to sing on the same stage. Senesino had the part of a furious tyrant to represent; and Farinelli that of an unfortunate hero in chains; but in the course of the very first song, the latter so softened the heart of the enraged tyrant, that Senesino, forgetting his assumed character, ran to Farinelli and embraced him.

Dr. Arne.

This eminent composer was, at an early period of his life, put to the study of the law, a profession equally inconsistent with his genius and his inclination. Having privately procured an old violin, he used to steal to his garret, in order to learn to play upon that instrument; and such was his assiduity, that, without the aid of any tutor, he soon acquired such facility of execution, as to play in a band with judgment and precision. His father, who had never received the least intimation of his strong propensity to music, being accidentally invited to a concert, was astonished to find his son flourishing in the orchestra, as one of the principal performers.

The father of young Arne finding the bent of his inclination, emancipated him from the dry and irksome study of the law, and placed him under the tuition of Festin, an excellent performer on the violin, where he soon rivalled the eminent abilities of his master. His talents soon brought him into a familiar intimacy with Farinelli, Senesino, Geminiani, and the other great Italian contemporary musicians.

At the early age of eighteen, Mr. Arne produced the opera of *Rosamond*, but it was not very successful; however, his masques of *Alfred* and *Comus*, altered from Milton, soon established his reputation as a composer, and he afterwards gave a series of operas to the public, which displayed the skill and talent of a great master. He was honoured with the degree of Doctor of Music, by the University of Oxford, on which occasion he composed an admission ode, which has not been printed.

During the residence of Dr. Arne at Ditton, near Hampton Court, he received a visit from Mr. Garrick, chiefly with a view of hearing Miss Brent, whose taste the Doctor had cultivated with uncommon pains, and on whose vocal powers he justly set a high value. Garrick readily acquiesced in her superior merit; but, said he, in his usual familiar way, 'Tommy, you should consider that music is at best but pickle to my roast beef.' 'Is it not, Davy?' replied the Doctor, in a strain of equal jocularity: 'your beef then shall be well pickled before I have done.'

Miss Brent accordingly made her first appearance at Covent Garden Theatre, in the *Beggar's Opera*, which was repeated with such success, that Drury Lane house was nearly deserted, except on those nights that Garrick himself performed; and he was compelled to introduce operas in order to rival the other theatre.

Danish Stratagem.

When Anlaff, King of the Danes, invaded Britain about the middle of the tenth century, he disguised himself as a minstrel, in order to explore the camp of King Athelstan. With his harp in his hand, he went among the Saxon tents, and taking his stand near the king's pavilion, began to play, when he was instantly admitted. There he entertained Athelstan and his lords with his singing and his music; and was at length dismissed with an honourable reward, though his songs must have discovered him to be a Dane; but the profession of a minstrel was respected even in an enemy.

Frederick the Great.

Frederick the Great of Prussia was a very celebrated musician, both as a composer and performer. His productions are very numerous, he having composed for his own use only, one hundred solos, on the flute, on which he played skilfully, until within a few years of his death, when, by the loss of several of his fore teeth, he was unable to practise his favourite amusement. When he was not in the field, he dedicated four hours every day to the study or practice of music. Quants, his favourite, composed three hundred concertos for him, which he performed in rotation every night.

The Horn Music of Russia.

A species of horn music peculiar to Russia and Poland, was invented by a Prince Gallitzin, in the year 1762. The instrument consists of forty persons, whose life is spent in blowing one note. The sounds produced are precisely similar to those of an immense organ, with this difference, that each note seems to blend with its preceding and following one, a circumstance that occasions a blunt sensation to the ear, and gives a monotony to the whole. However, the effect possesses much sublimity, when the performers are unseen; but when they are visible, it is impossible to silence reflections, which join with the harmony, as to see human nature reduced to such an use, calls up thoughts very inimical to admiration of strains so awakened.

Some of these individuals who, with the pipes, are collectively called the instrument, thus destined to drag through a melancholy existence, play at different times on several pipes of various sizes, which breathe the higher notes; but the bass pipes have each their unchanging blower; they are extremely long, and are laid upon a machine or trussels, close to which the performer stands, and places his mouth to the smaller extremity of the pipe, in a horizontal position. The shape is exactly that of a hearing trumpet; a screw

is inserted near the bell of the tube, to give it a sharper or flatter note, as may be required. The performers are, in general, thin and pale, and (says Sir R. Ker Porter, who gives this account) I have little doubt but that the quantity of air the instrument takes, and the practice necessary for perfection in execution, must subtract many years from the otherwise natural term of their lives.

The Musical Smallcoal-Man.

The eccentric Thomas Britton, better known by the name of the Musical Smallcoal-man, though living in an old and ruinous house in Aylesbury Street, Clerkenwell, attracted as polite an audience to his concerts as ever frequented the opera. The ceiling of the room in which his concert was held, was so low, that a tall man could barely stand erect in it—the staircase was outside the house, and could scarcely be ascended without crawling; yet ladies of the first rank in the kingdom forgot the difficulty with which they ascended the steps, in the pleasure of Britton's concert, which was attended by the most distinguished professors.

Of the origin of Britton's concert, we have an account written by a near neighbour of his, the facetious Ned Ward, the author of the 'London Spy,' and many doggrel verses, who, at that time, kept a public-house in Clerkenwell. In one of his publications, entitled, 'Satirical Reflections on Clubs,' he has bestowed a whole chapter on the Smallcoal-man's club. He says, 'the club was first begun, or at least confirmed, by Sir Roger L'Estrange, a very musical gentleman, and who had a tolerable perfection on the base viol.' Ward further says, that 'the attachment of Sir Roger, and other ingenious gentlemen, lovers of the muses, to Britton, arose from the profound regard that he had in general to all manner of literature; that the prudence of his deportment to his betters, procured him great respect; and that men of the greatest wit, as well as some of the highest quality, honoured his musical society with their company.' Britton was, indeed, so much distinguished, that when passing along the streets in his blue linen frock, and with his sack of small coal on his back, he was frequently accosted with such expressions as these: 'There goes the famous Smallcoal-man, who is a lover of learning, a performer of music, and a companion for gentlemen.'

English Music.

Music was in great favour among the Saxons and the Danes, who invaded Britain. Alfred the Great introduced himself into the Danish camp under the disguise of a harper; and passing unsuspected through every quarter, he, by his excellent performance on that instrument, gained admission to the principal general, and made himself so far acquainted with the state of the enemy, as next day to obtain a signal triumph over them.

It is related of Cadmon, the sacred poet, who lived during the Heptarchy, that he had attached himself so much to serious studies, that he neglected music; and being sometimes in company where the harp went round, it then being the custom at festivals for each person in company to sing and play in turn, he left the company, being ashamed that it should be remarked that he was deficient in a branch of education which was esteemed necessary to complete the character of a gentleman.

British harpers were famous long before the conquest. The bounty of William of Normandy to his *joculator*, or bard, is recorded in Doomsday book. The harp seems to have been the favourite instrument of Britain for many ages, under the British, Saxon, Danish, and Norman kings. The fiddle, however, is mentioned so early as 1200, in the legendary life of St. Christopher.

Richard the First was very fond of music; and the place of his confinement in Germany, after returning from the Holy Land, was discovered by his minstrel, Blondel, by means of a French song which they had jointly composed.

Henry the Third, in the 26th year of his reign, gave forty shillings and a pipe of wine to Richard his harper, and a pipe of wine to Beatrice, the harper's wife; in such estimation were the musicians then held.

Edward the First, before he ascended the throne, took his harper with him to the Holy Land; and when the prince was wounded with a poisoned knife at Ptolemais, the musician rushed into the royal apartment, and killed the assassin. When king, however, Edward, extirpated the bards of Wales.

John of Gaunt granted a charter to his minstrels, entitled, *Carta de Roy de Minstraelæ.* This charter included the counties of Derby, Nottingham, Leicester, and Warwick, over which the King of the Minstrels held sway, with power to apprehend and arrest, to impannel juries, hear plaints, and determine controversies between the members of his society.

Edward the Fourth also granted a charter to the minstrels in 1469, making them one body and commonalty perpetual, and capable in law.

From this time, music appears to have been successfully cultivated; and in the reign of Elizabeth, the genius and learning of the British musicians were not inferior to any on the continent; an observation scarcely applicable to any other period of the history of this country. Sacred music was the principal object of study all over Europe.

About the end of the reign of James the First, a music lecture or professorship was founded in the University of Oxford. In the reign of Charles I., a charter was granted to the musicians of Westminster, incorporating them, as the king's, into a body politic, with powers to prosecute and fine all who, except themselves, should 'attempt to make any benefit or advantage of music in England or Wales;' powers which, in the subsequent reign, were put in execution.

Towards the end of the reign of Charles II. a passion seems to have been excited in England for the violin, and for pieces expressly composed for it in the Italian manner. Previous to 1600 there was little music except madrigals and masses, the two principal divisions of sacred and secular music; but from that time to the present, dramatic music has been the chief object of attention, and the annals of music have hitherto furnished no event so important to the progress of the art, as the invention of recitative or dramatic melody, a style of music which resembles the manner of the ancient rhapsodists.

During the seventeenth century, whatever attempts were made in musical drama, the language sung was always English. About the end of that century, however, Italian singing began to be encouraged, and vocal, as well as instrumental musicians from that country, began to appear in London; from which period, Italian music has continued popular.

Carolan.

The Irish Orpheus, Carolan, seems, from the description we have of him, to have been a genuine representative of the ancient bards. Though blind and untaught, yet his attainments in music were of the highest order. At what period of his life Carolan commenced an itinerant musician, is not known; nor is it ascertained, whether, like many others, he *n'eût abord d'autre Apollon que le besoin*, or whether his fondness for music induced him to betake himself to that profession. Dr. Campbell, indeed, seems to attribute his choice of it to an early disappointment in love. But wherever he went, the gates of the nobility and gentry were thrown open to him, and a distinguished place assigned him at table. Carolan thought the tribute of a song due to every house where he was entertained, and he seldom failed to pay it, choosing for his subject either the head of the family, or the loveliest of its branches. Indeed, on every occasion, the emotions of his heart, whether of joy or grief, were expressed in his harp. Many a favourite fair has been the theme of a beautiful planxty; and as soon as the first excess of grief for the loss of his wife had subsided, he composed a monody on her death, teeming with harmony and poetic beauties.

The fame of Carolan soon extended over Ireland, and, among others, reached the ears of an eminent Italian music master in Dublin, who putting his abilities to a severe test, became convinced how well his reputation was merited. The Italian singled out an excellent piece of music, but in several places either altered or mutilated the piece, although in such a manner, as that no one but a real judge could make the discovery. It was then played to Carolan, who bestowed the deepest attention on the performance, although he was not aware of its being intended as a trial of his skill; or that the critical moment was then at hand, which was to determine his repuation.

When it was finished, and Carolan was asked his opinion, he declared that it was an admirable piece of music; but, said he, very humorously, in his own language, 'ta se air chois air bacaighe,' that is, here and there it limps and stumbles. He was then requested to rectify the errors; and this he did immediately, to the astonishment of the Italian, who pronounced Carolan to be a true musical genius. [For some farther notices of Carolan see *Anecdotes of Imagination.*]

Imitative Music.

The power of music as an imitative art, though not successful to the extent it has been attempted to be carried, has been sufficiently remarkable. The Highland pibrochs, of the gathering of the clans, are, some of them, very happy instances of this power. They represent the assembling of the clan around the banner of their chief, the march over the distant hills, the gradual approach quickening into the onset, the confusion and turbulent rapidity of the conflict, with the triumph and defeat of the respective armies.

Rousseau was of opinion that the power of music in imitation, was almost unlimited. He says, 'The musician will not only agitate the sea, animate the flame of a conflagration, make rivulets flow, the rain fall, the torrents swell, but he will paint the horrors of a boundless desert, calm the tempest, and render the air tranquil and serene. He will not directly represent things, but excite in the soul the same movement which we feel in seeing them.'

Mr. Browne, the painter, in his 'Letters on the Poetry and Music of the Italian Opera,' says, 'It is surely evident that resemblances, or analogies, may be produced by means of sounds and of their rhythm, and arrangement to everything in nature, which we perceive, in consequence of sound and motion; thus, the whistling of winds, the noise of thunder, the roaring and dashing of the sea, the murmurs of a storm, the solemn waving of a lofty pine, the forked motion and momentary appearance of lightning, the grand swelling of a billow, must, even to those who have not an ear, appear all within the compass of musical imitation.' But he goes still further, and tells us, that the imitation of which music is capable, is not to be stinted to such positive resemblances as those now cited, but general ideas of extension, of repose, and of energy, of debility, of union, &c., may be clearly conveyed by different qualities, modifications, arrangements, and combinations of musical sounds.

Handel, perhaps, carried the imitative art farther than any composer. In his oratorio of *Israel in Egypt*, he has imitated, by notes, the buzzing of flies, and the leaping of frogs, and has rattled down a hailstorm so wonderfully, that to the imaginations of the greater part of those who attended the music meetings in Westminster Abbey, it absolutely realized dreary winter, while everything in nature

was invigorated by the warm rays of the genial sun.

In a celebrated song,

'On a plot of rising ground,
I hear the far-off curfew sound,'

Handel has also imitated the evening bell with great success; and in

'Hush, ye pretty warbling choirs,'

he has most charmingly imitated the singing of birds, by a flageolet in the accompaniment.

The Abbé Vogler, chapel master to the King of Sweden, who performed publicly in London in the year 1790, was famous for his imitations, of which his performances on the organ chiefly consisted. A pastoral scene, interrupted by a storm, was considered as one of his best; it commenced with a pastoral movement, and the storm was introduced by the whistling of the wind: this increased, until there was a loud burst of thunder. The storm then gradually decreased, until all was calm and serene. The effect of this is said to have been very astonishing.

The Music of the Spheres.

The imaginary music of the spheres is a doctrine of great antiquity, since we find allusion to it in the Holy Scriptures. Job, chapter 38, speaks of the creation, 'when the morning stars sang together, and all the sons of God shouted for joy.'

Among the ancient writers, this was a favourite subject of philosophical inquiry. Pythagoras and Plato were of opinion that the muse: constituted the soul of the planets in our system; and the disciples of both these celebrated philosophers supposed the universe to be formed on the principles of harmony. The Pythagoreans maintained an opinion which many of the poets have adopted, that music is produced by the motion of the spheres in their several orbits; that the names of sounds in all probability were derived from the seven stars.

Pythagoras says, that the whole world is made according to musical proportion. Plato asserts, that the soul of the world is conjoined with musical proportion.

Sir Isaac Newton was of opinion that the principles of harmony pervade the universe, and gives a proof of the general principle from the analogy be w :en colours and sounds.

From a number of experiments made on a ray of light, with the prism, he found that the primary colours occupied spaces exactly corresponding with those intervals which constitute the octave in the division of a musical chord; and hence he has obviously shown the affinity between the harmony of colours and musical sounds.

Shakspeare, Milton, Dryden, Mason, and other eminent poets, all seem to favour the Pythagorean system. The first of these, whose vast mind grasped the whole creation, with its internal mechanism, at once, thus happily alludes to the subject in his play of *The Merchant of Venice*: —

'There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubims;
Such harmony is in immortal sounds!
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it.'

Royal Precept.

When Farinelli was at Venice, he was honoured with the most marked attention from the Emperor Charles VI.; but of all the favours he received from that monarch, he used to say, that he valued none more than an admonition which he received from him on his style of singing. His imperial majesty condescended to tell him one day, with great mildness and affability, that his singing was, indeed, supernatural, that he neither moved nor stood still like any other mortal; but 'these gigantic strides,' continued his majesty, 'these never ending notes and passages, only surprise, and it is now time for you to please; you are too lavish of the gifts with which nature has endowed you; if you wish to reach the heart, you must take a more plain and simple road.' These few words brought about an entire change in Farinelli's manner of singing; from this time he mixed the pathetic with the spirited, the simple with the sublime, and by these means, delighted as well as astonished every hearer.

Ballad Singing Divine.

Dr. Richard Corbet, Bishop of Norwich, was a great humorist, both in his words and actions. 'After he was D.D.,' says Aubrey, 'he sang ballads at the Crosse at Abingdon. On a market day, he and some of his comrades were at the taverne by the Crosse (which, by the way, was then the finest in England). A ballad singer complained that he had no custome, he could not put off his ballads. The jolly Dr. puts off his gowne, and puts on the ballad singer's leathern jacket, and being a handsome man, and having a rare full voice, he presently vended a great many, and had a great audience.'

Italian Music.

For nearly two centuries certain circumstances contributed to retard the cultivation, or at least the success, of music in Italy. This may perhaps be accounted for by the attention which was bestowed on the cultivation of science, and which occasioned art to be in some measure neglected. Devoted chiefly to Divine worship, and practised amidst the darkness of cloisters and religious institutions, the secrets of harmony, and the theories of counterpoint, restricted genius within a circle of solemn, but naturally uniform, compositions. It must not, however, be supposed that sacred music and its august uses constitute an unfertile source of beauty and expres-

sion, when the composer can range at freedom through the infinite sphere of celestial ideas and inspirations. At the period here alluded to, a sort of learned routine chilled the fancy of the composer; its influence even pervaded the taste for theatrical representations, and nothing was produced on the stage but mythological and allegorical subjects, destitute of interest or variety. But when poetry, in dramas of another description, suited to the development of the musical art, presented to the composer resources and effects like those which tragedy and comedy derive from a delineation of the human heart, music seemed to have acquired a new empire, and aspired to express all that had before belonged exclusively to the art of the dramatic poet.

This change was brought about towards the commencement of the eighteenth century, by the productions of Apostolo Zeno, Metastasio, Goldoni, &c. The style of composition, the arrangement of scores, the method of singing, all underwent modifications. Taste and science mutually assisted each other in painting the passions, the sentiments, the follies, the contrasts and the novel situations which were acquired by the more intimate union of music with the dramatic art.

It may be said that at that period music was introduced to the world; she became connected with the habits and enjoyments of society. The companion of the other arts, and subject to the same public judgments, she constituted a portion of the literature of every nation. Like all works of imagination, musical compositions became the objects of those parallels which criticism establishes among the various creations of fancy. The learned school of Leo, Vinci, and Durante, soon grew to be a nursery of celebrated composers, who succeeded each other for the space of half a century. Their names were declared worthy of being associated with those of Michael Angelo and Raphael. Finally, in the short period of fifty years, music was allowed by the best critics to have equalled the arts of design, and to have attained the summit to which the latter were raised in the sixteenth century.

About this epoch of the universal art, Giovanni Paesiello appeared, and soon distinguished himself by his musical talents. It is well known that, about the time when Piccini quitted Italy to visit France, he became, by his concurrence with the celebrated Saxon (Gluck) the occasion of a musical war, which is nearly as celebrated as the siege of Troy. The Italians did not at that time perfectly comprehend the object of a parallel which seemed to divide between two rivals the empire of musical glory. In Italy that empire was shared by several masters, who were equal in genius, though their style of composition was various. No one thought of establishing any decided superiority among the works of Palestrina, Sarti, Piccini, or Sacchini. It was even believed that music had long since passed through every degree in the circle of genius.

In the meanwhile, Paesiello had studied in Italy the various distinctions between the styles of Gluck and Piccini. Certain well-known causes have produced in Germany a strong taste for the study of harmony and instrumental music, especially compositions for wind instruments. In Italy, the taste for singing is innate, and, at that period in particular, all instrumental accompaniments were rendered subordinate to the voice of the singer. Paesiello imparted richness and variety to the Italian orchestra by the introduction of wind instruments. He gave additional energy to the orchestra without diminishing the eloquence of the song. He composed a vast number of airs with accompaniments for the clarionet and hautboy; and his compositions, whilst they retained all their graceful simplicity, produced a more rich and varied effect than before. It was universally acknowledged that he had improved upon the art of his predecessors. It seemed as though music could make no further advancement without falling into extravagance. Since this period, Italian music has predominated in every part of Europe.

Singing at Sight.

In 1741, Handel, proceeding to Ireland, was detained for some days at Chester, in consequence of the weather. During this time he applied to Mr. Baker, the organist, to know whether there were any choir-men in the cathedral who could sing *at sight*, as he wished to prove some books that had been hastily transcribed, by trying the choruses. Mr. Baker mentioned some of the best singers in Chester, and, among the rest, a printer of the name of Janson, who had a good bass voice, and was one of the best musicians in the choir. A time was fixed for this private rehearsal at the Golden Falcon, where Handel had taken up his residence; when on trial of the chorus in the *Messiah*,

'And with his stripes we are healed,'

poor Janson, after repeated attempts, failed completely. Handel got enraged, and after abusing him in five or six different languages, exclaimed in broken English, 'You schauntrel, tit you not dell me dat you could sing at soite?' 'Yes, sir,' said the printer; 'and so I can, but not at *first sight*.'

The Reed.

Men in a state of nature, in every zone, make great use of reeds. The Greeks said with truth, that reeds had contributed to subjugate nations, by furnishing arrows, softening men's manners by the charms of music, and unfolding their understanding, by affording the first instruments for tracing letters. Humboldt says, these different uses of reeds mark, in some degree, the three different periods in the lives of nations. The tribes of the Oroonoko are found at the first step of dawning civilization. The reed serves them only as an instrument of war, and of hunting;

and the Pan's pipe has not yet, on those distant shores, yielded signs capable of awakening mild and humane feelings.

To make reeds of different lengths, and make them sound in succession, by passing them before the lips, is a simple idea, and naturally presented itself to every nation. We were surprised (says Humboldt) to see with what promptitude the young Indians constructed and tuned those pipes, when they found reeds on the banks of the river. These reeds, ranged in a line, and fastened together, resemble the pipe of Pan, as we find it represented in the Bacchanalian processions on Greek vases. These reeds, which emit feeble sounds, form a slow and plaintive accompaniment to the dances of the natives.

Abyssinian Trumpet.

Bruce, in his description of the military trumpet used in Abyssinia, says, that it sounds only one note, in a hoarse and terrible tone, and that it is played slow when on a march, or before an enemy appears in sight; but afterwards, it is repeated very quick, and with great violence. It has a powerful effect on the Abyssinian soldiers, transporting them absolutely to fury and madness, and rendering them so regardless of life, as to make them throw themselves into the middle of the enemy, and fight with the most determined gallantry against all advantages. Bruce says he has often, in time of peace, tried what effect this change would have upon them, and found that none who heard it could remain seated, but that they all rose up, and continued the whole time in motion.

Medicinal Effects of Music.

The effects attributed to music in the relief and cure of various maladies, are so marvellous, as to excite very just suspicion of their truth; many of them, however, are too well authenticated to be wholly denied. Martinus Capella assures us, that fevers were removed by song; and that Asclepiades cured deafness by the sound of the trumpet. Plutarch says, that Thelates, the Cretan, delivered the Lacedæmonians from the pestilence, by the sweetness of his lyre; and many other ancient writers speak of music as a remedy for almost every malady.

Cicero notices the astonishing power of music; and Plato supposes that the effect of harmony on the mind, is equal to that of air on the body. Father Kircher requires four conditions in music proper for the removal of sickness:—1st, harmony; 2nd, number and proportion; 3rd, efficacious and pathetic words joined to the harmony; 4th, a skill in the adaptation of these indispensable parts to the constitution, disposition, and inclination of the patient.

The Phrygian pipe is recommended by several of the ancient fathers as an antidote to the sciatica; and, indeed, according to some writers, every malady has, at some time or other, yielded to the power of music.

Modern times also furnish numerous instances of the effect of music on diseases. In the History of the Royal Academy of Sciences at Paris, for 1707, a very remarkable case of this kind is related.

A musician, who was a great proficient in his art, and famous for his compositions, was seized with a fever, which gradually increasing, became at last accompanied with alarming paroxysms. On the seventh day he fell into a very violent and almost uninterrupted delirium, accompanied with shrieks, tears, horrors, and a perpetual want of sleep. On the third day of his delirium, one of those natural instincts which are commonly said to prompt animals in distress to seek for those herbs that are proper for their case, made him desirous of hearing a small concert in his chamber. His physician did not consent to the proposal without some reluctance. It was at last, however, agreed to, and the cantatas of M. Bernier were sung to him; no sooner had the soft melodious strain touched him, than his countenance assumed an air of sweetness and serenity, his eyes became calm, his convulsions ceased entirely, he shed tears of joy, and was more affected with that particular music than ever he had been by any before his disorder, or any that he heard after his cure. He was free from the fever while the concert lasted; but when it was at an end, he relapsed into his former state. The use of a remedy whose success had been at once so happy and unexpected, was continued; the fever and delirium were always suspended during the concert, and music was become so necessary to the patient, that, during the night, he made a relation of his own, who often attended him, sing, and even dance to him. This relation being himself much affected, paid him such pieces of complaisance with reluctance. One night, when he had no other person but his nurse with him, and who could only blunder out the harsh and unharmonious notes of some country ballad, he was obliged to be contented with her music, and even found some relief from it. A continuance of the music for ten days cured him entirely, without the assistance of any other remedy, except once taking some blood from his ankle, which was the secone time the operation had been performed on him during his disorder. To the power of music, however, his cure was attributed.

M. Dodat, who relates this singular case, does not pretend to say that it may be considered as a general rule; but it is remarkable how effectually concerts restored the spirits gradually to their natural course in this patient, in whom music, by long habit, had become almost the soul of his intellectual existence. It is not, however, probable that a painter would be cured by viewing the exquisite and masterly touches of his fellow artist, in a piece of painting, since performances of that kind are not found to have the

same effect as music on the spirits; indeed, in this respect, it stands single.

A work has recently been published in Germany on this subject, which cites a number of curious facts, which are adduced as proof, that the most serious disorders, after having resisted every remedy, have at length yielded to the charms of music, and that the most acute pain has been mitigated by listening to pathetic melody. The author asserts, that in cases of hemorrhage, the most astonishing effects have been observed.

M. de Mairan, in the History of the Academy of Sciences just alluded to, speaking of the medicinal power of music, says, that it is from the mechanical involuntary connexion between the organs of hearing and the consonances excited in the outward air, joined to the rapid communication of the vibrations of these organs to the whole nervous system, that we owe the cure of spasmodic disorders, and of fevers, attended with a delirium and convulsions.

Dr. Bianchini says, he has witnessed many instances in which music has been applied with great effect, in cases of acute and chronical diseases. Dr. Leake says, that music produces its salutary effects by exciting a peculiar sensation on the nerves of the ear, which communicate with the brain, and general nervous system. He says that its sovereign influence over the mind cannot be disputed; that it is balm to the wounded spirit, exalts the soul above low-thoughted care, and wraps it in elysium.

Dr. Cox relates a case of the power of music on insanity, in which great benefit was obtained in the cure of a soldier, by the music of a fife; but the fife evidently produced its effect by breaking through the train of disordered ideas, and introducing new associations, from the recollection of past scenes, in which he was warmly interested.

Sense and Sound.

It is related of Haydn, that when about to compose, 'noting down his principal idea or theme, and choosing the keys through which he wished it to pass, he imagined a little romance which might furnish him with musical sentiments and colours.' The strict connexion which thus subsisted between the poetical and the musical imagination of Haydn, was of great advantage to him in his compositions. He thus introduced into his melodies an air of reality which we in vain look for in those of his predecessors.

The musical idea, though originally vigorous and impressive, may be clothed in phraseology so clumsy, as to deprive it of all elegance. This phraseology is as capable of improvement, as the modes of expression in poetic language; and in the airs of Haydn and Mozart, we discover that beautiful connexion, that perpetual variety of expression, and that polished elegance of manner, which are so rarely met with even in the compositions of Corelli, Handel, Gluck, or Arne.

The Bards.

The ancient bard has been defined in Ossian's Poems, to be one 'who sung of the battles of heroes, or the heaving breasts of love.' A correct ear, a fine voice, skill in instrumental music, and a poetical genius, were all requisite to excel in the profession of a bard; and as such talents have ever been rare, the few that possessed them were highly esteemed. Bards were principal persons at every festival, and at every solemnity. Their songs, which, by recording the achievements of kings and heroes, animated every hearer, were the entertainment of every warlike nation.

Hesiod relates, that bards in his time were very numerous; and Demodocus is mentioned by Homer as celebrated in his profession. Cicero informs us, that at Roman festivals, the virtues and exploits of their great men were sung; and we learn that the same custom prevailed in Peru and Mexico, on the discovery of the New World. Father Gabien says, that even the inhabitants of the Marian islands have bards, who are greatly admired, because in their songs are celebrated the feats of their ancestors.

In no part of the world, however, did the profession of bard appear with such lustre as in Gaul, in Britain, and in Ireland. Wherever the Celtæ, or Gauls, are mentioned by ancient writers, we seldom fail to hear of their druids and their bards: and both these orders of men seem to have existed among them from time immemorial. Ammianus Marcellinus says, that the study of the most laudable arts among the Celtæ was introduced by the bards, whose office it was to sing in heroic verse the gallant actions of illustrious men. The druids had some share in promoting civilization at this period. Though Julius Cæsar, in his account of Gaul, does not expressly mention the bards, yet it is evident that he includes them under the title of druids, since he says, that such as were to be initiated into this order, were obliged to commit to memory a great number of verses, insomuch that some employed twenty years in their education; and that they did not think it lawful to record those poems in writing, but sacredly handed them down by tradition from race to race.

The attachment of the Celtic nations to their poetry and their bards, was so strong, that amidst all the changes of their own government and manners, even long after the order of the druids was extinct, and the national religion altered, the bards continued to flourish, not as a set of strolling songsters, like the Greek rhapsodists, but as an order of men highly respected in the state, and supported by a public establishment. Thus we find their remaining under the same name, and exercising the same functions as of old, in Ireland and the north of Scotland, even to very recent times, where every chief had his own bard, who was considered as an officer of rank in his court.

The bards, as well as the druids, were exempted from taxes and military service, even

in times of the greatest danger; and when they attended their patrons in the field, to record and celebrate their great actions, they had a guard assigned them for their protection. At all festivals and public assemblies, they were seated near the person of the king or chieftain, and sometimes even above the greatest nobility and chief officers of the court. Nor was the profession of the bards less lucrative than it was honourable; for besides the valuable presents which they occasionally received from their patrons when they gave them uncommon pleasure by their performances, they had estates in land allotted for their support. Indeed, so great was the veneration in which the princes of those times held the bards, and so highly were they charmed and delighted with their tuneful strains, that they sometimes pardoned capital crimes for a song.

It may readily be supposed, that a profession that was at once so honourable and advantageous, and that enjoyed so many flattering distinctions, and desirable immunities, would not be deserted. It was, indeed, amply supplied; and we learn that the number of bards in some countries, particularly Ireland, are almost incredible. In Ossian, we find frequent mention of a hundred bards belonging to one prince, singing and playing in a concert for his entertainment. Every chief bard, who was called *Allah Redan*, or Doctor in Poetry, was allowed to have thirty bards of inferior note constantly about his person; and every bard of the second rank, was allowed a retinue of fifteen disciples.

In the first stages of society in all countries, the sister arts of music and poetry seem to have been always united. Every poet was a musician, and sung his own verses to the sound of some musical instrument. Indeed it seems probable that the ancient Britons, as well as many other nations of antiquity, had no idea of poems that were only made to be repeated, and not to be sung to the sound of musical instruments. The bards, says Diodorus Siculus, 'sung their poems to the sound of an instrument not unlike a lyre;' and Ammianus Marcellinus says, they 'celebrated the brave actions of illustrious men in heroic poems, which they sung to the sweet sounds of the lyre;' and succeeding writers give these accounts full confirmation.

The bardic profession in Britain, sunk on the invasion of the Romans; for after the Britons had submitted quietly to their yoke, yielded up their arms, and lost their free and martial spirit, they could take little pleasure in hearing or repeating the songs of their bards in honour of the glorious achievements of their ancestors. These sons of song being thus persecuted by their conquerors, and neglected by their own countrymen, either abandoned their country or profession; and their songs being no longer heard, were soon forgotten.

Some remains of the ancient bard were to be met with in the strolling minstrels who wandered through the country with their harps. One of the last of these was Roberick Dall, who was living about the middle of the last century. His compositions were in great repute among the Highland families of distinction. He had a pleasing voice, and was a fine player on the harp.

Musical Vagaries.

The Rev. Mr. Gostling, Sub-dean of Westminster, was very fond of the viol-da-gamba, on which he played skilfully. Purcell, who lived with him on terms of great intimacy, hated the viol-da-gamba, and determining to teaze his friend, got some person to write the following mock eulogium on the viol, which he set in the form of a round for three voices:

'Of all the instruments that are,
None with the viol can compare;
Mark how the strings their order keep,
With a *whet, whet, whet;* and a *sweep, sweep, sweep;*
But above all this still abounds,
With a *zingle, zingle, zing,* and a *zit, zan, zounds.*'

This musical *jeu d'esprit*, nearly put Mr. Gostling out of love with the viol-da-gamba.

Purcell himself was the subject of a musical vagary. Mr. Tomlinson wrote a homorous Latin rebus on Purcell's name, in which it is intimated, that he was not less admired for his performance on the organ, than for his compositions. The verses were set to music in the form of a catch, by Mr. Linton. The translation is as follows:

'A mate to a cock, and corn tall as wheat,
Is his Christian name, who in music's complete;
His surname begins with the grace of a cat,
And concludes with the house of a hermit; note that.
His skill and performance each auditor wins,
But the poet deserves a good kick on the shins.'

Dr. Saunderson.

Persons who are deprived of sight are generally blessed with a fine ear; hence, perhaps, it arises that music is a favourite study with the blind. Dr. Nicholas Saunderson, the celebrated blind mathematician, was a singular instance of this delicacy of ear. He could readily distinguish to the fifth part of a note; and by his performance on the flute, which he had learned as an amusement in his younger years, discovered such a genius for music, as would probably have appeared as wonderful as his excellence in the mathematics, had he cultivated the art with equal application.

Musical Oratory.

The Romans did not confine the beauties of eloquence to the importance of the subject, the powers of language, or the niceties of com-

position, but included propriety of gesture, and melody of voice. Cicero relates, 'that Caius Gracchus had a servant who played admirably on the flageolet, and stood behind the orator while he was haranguing, in order to rouse him when his utterance became languid, or to moderate his tones when they rose too high. These musicians were no doubt entertaining to the audience when the orator was heavy and dull, and might be very usefully employed to enliven a dull debate at the present day.

Infant Prodigies.

Several instances of musical genius developing itself in infants, have been mentioned in this part, and in the *Anecdotes of Youth;* to those may be added the following, which are equally striking.

John Hummell, a native of Vienna, discovered a strong propensity for music before he was three years old. As soon as he was able to utter his letters distinctly and with facility, he commenced his musical education under his father. After some time, he became a pupil of Mozart, whose manner and taste in playing on the piano-forte, he faithfully copied. When about five years of age, he played publicly in the most correct style, and composed some select pieces of music.

In 1791, being then ten years of age, Hummell came to England, where his astonishing performance on the grand pianoforte, at the Hanover Square concerts, and other places in London, were the subject of universal admiration. A professional gentleman who heard him on one of these occasions, says he played one of the most difficult lessons he ever heard, with the greatest neatness and precision; and he adds, 'I think I may venture to say, that few professors would attempt to surmount the many extremely difficult and complicated passages which ran through the whole of this lesson, and which he executed, so far as I could judge by the testimony of the ear, without missing a single note. The lesson was of his own composition.'

Charles and Samuel Wesley, sons of the Rev. Charles Wesley of Bristol, were both remarkable for musical precocity. Charles, before he was three years old, played a tune on the harpsichord readily and in correct time. His mother had used this instrument almost from his birth, to quiet and amuse him; and before he could speak, he would not suffer her to play with one hand only, but would take the other and put it on the keys. As his years increased his abilities improved, and he became a celebrated composer, particularly in some pieces for two organs, which were ably performed by himself and his brother.

Samuel Wesley, the brother of Charles, when three years old, attempted to play 'God save the Queen,' 'Fisher's Minuet,' and other tunes; and before he was nine years of age, he composed several oratorios, particularly the oratorio of *Ruth,* produced when he was only eight years old. Dr. Boyce being on a visit to old Mr. Wesley, was shown this oratorio, when after perusing it with great attention, he praised it in terms of the highest admiration, and said, 'Nature has given to this child, by intuition, what it has cost me many years of close application to acquire.'

In 1790, there was a child little more than four years old, brought from Warwickshire, to London, whose musical talents excited great astonishment. The boy, who was the son of a maltster of the name of Appleton, near Birmingham, had, until he was more than three years old, so strong an aversion to all notes of melody, that he constantly burst into tears when either his father or mother sung, or played on any instrument. But suddenly he became so passionately enamoured of those sounds, to which he had before shown such signs of aversion. In nine months he was able to play several of the difficult fugues of Handel and Corelli on the pianoforte and organ, with fine taste, and the most discriminative touch.

Modern Minstrel.

A recent traveller in Germany, when at Perghen, met with an amusing itinerant, who seemed to live more by his wits than his work. He paid for his potatoes and straw like the ancient bards, by reciting songs, poems, and stories. The principal subjects of his themes were the triumphs, real and imaginary, of the Prussian armies, the fatherly care of General Blucher, and the crimes of Bonaparte. He seemed to have collected all that had been written on these subjects, and quite charmed the people of the inn where he stopped, by his recitals. They were doubly pleased when he sang any which they knew, and when they could join with him. They had also learned to sing of the heroic deeds of the Prussians, and nothing but these war songs seemed to give them pleasure.

Earl of Mornington.

The late Earl of Mornington, the father of the present Duke of Wellington, was one of the few noble composers that the history of music has to record. His lordship, when an infant, and in his nurse's arms, was uncommonly attentive whenever his father, who was a good musician, played on the violin. A musician of the name of Dubourg, who was at that time a distinguished performer on that instrument, being once at the earl's house, and offering to take the violin, the child manifested the strongest objections to his father's parting with it; but when he heard Dubourg play, his infant mind became so sensible of the superiority, that he would never after permit his father to play when Dubourg was present.

The earl did not commence performer until he was nine years old; but his lordship was soon so distinguished for his musical abilities, that the University of Dublin conferred on him the degree of Doctor of Music, and he

was appointed king's professor. One of his songs, 'Here in cool grot,' has always been much admired.

Dr. Johnson.

Although Dr. Johnson had no ear for music, yet he was sensible that to many persons it was a source of exquisite delight, and in his opinion, all such enjoyed an additional sense.

The Doctor, when one day at Mrs. Thrale's, listened very attentively while Miss Thrale played upon the harpsichord. Dr. Burney, who was present, observing it, said, 'I believe, sir, we shall make a musician of you at last.' Johnson, with great complacency, replied, 'Sir, I shall be glad to have a new sense given to me.'

Modern Effects of Music.

The effects of music are as varied as the dispositions of the persons on whom it has influence. To some it is the source of the most pleasurable sensations; on others, its effects are directly the reverse. Mr. Eastcott relates an instance of a gentleman of his acquaintance, on whom the first impression of music was of the most pleasing kind; in the course of time he found its effects increase so much on his nerves, that for many years he was obliged to leave the room previous to its being introduced. In vain he tried to get the better of his feelings, fearing he might appear ridiculous in the opinion of the world; but two succeeding experiments deterred him from making another, for he was both times seized with a convulsion in his jaw. The last time he was so generally convulsed, that his friends were greatly alarmed. The song which thus subdued him, was,

'Come, ever-smiling liberty,'

in Handel's Oratorio of *Judas Maccabeus*.

A gentleman of the faculty residing in Devonshire, being at a musical society there, on hearing a trio of Lampugnani's, fell into a fainting fit, which entirely deprived him of speech and recollection for more than an hour. Music had generally this effect on him, but he was so fond of it, that he could never resist the temptation of hearing it, though he paid so dearly for it. Some years after this he was in London, when he went to witness Dr. Arne's opera of *Artaxerxes;* he stood over the orchestra during the overture with some difficulty; but the first song overcame him, and he fell senseless against the back of the box. The house was immediately in great confusion; a surgeon, who happened to sit near him, got him conveyed into the lobby, where he applied the lancet, and after some time, succeeded in restoring him.

A more melancholy circumstance occurred on the first grand performance of Handel's commemoration at Westminster Abbey. Mr. Burton, a celebrated chorus singer, was on the commencement of the overture of *Esther*, so violently agitated, that after laying in a fainting fit for some time, he expired. At intervals he was able to speak, and but a few minutes before he breathed his last, he declared that it was the wonderful effect of the music which had thus so fatally operated upon him.

Dr. Halifax, the Bishop of Gloucester, during one of the performances of the *Messiah*, at the same commemoration, was so much affected, that he wished to quit the abbey, fearing he should not be able to bear up against its extraordinary effects.

A country gentleman, who was present at the same time, declared, before the performance commenced, that curiosity, and a wish to save his credit with his neighbours at his return, were his chief motives for attending, as he never experienced much pleasure from music. He was, however, soon so affected, that the tears trickled down his cheeks, and he confessed that he felt transports of which he had never before formed the slightest conception.

Another gentleman, who had never in his life been able to attend an oratorio, and very seldom an opera, without falling asleep, so tedious did they seem, was so unconsciously delighted at the commemoration of Handel, that the whole day's performance seemed to him but the work of a single hour. Such are the effects of music in its most refined state, on minds insensible to its ordinary charms.

Musical Quarrels.

In the year 1802 such a number of dissensions prevailed among the professors of the Conservatoire de Musique in Paris, that it was feared the institution was going to be dissolved. A wit wrote the following epigram on the occasion:—

'J'admire leurs talens, et même leur génie,
Mais, au fait, ils ont un grand tort;
C'est de s'intituler Professeurs d'Harmonie,
Et de n'être jamais d'accord.'

Beethoven.

One of the most celebrated of living composers is Beethoven, whose style is decidedly different from that of Haydn. The symphonies of Haydn may be compared to little operas, formed upon natural occurrences, all within the verge of probability; those of Beethoven are romances of the wildest invention, exhibiting a supernatural agency, which powerfully affects the feelings and imagination.

The genius of Beethoven is of that character which is scarcely likely to receive justice from his contemporaries; it seems to anticipate a future age. In one comprehensive view he surveyed all that science has hitherto produced, but regards it only as the basis of that superstructure which harmony is capable of raising. He measures the talents and resources of every preceding artist, and, as it were, collects into a focus their scattered

rays. In sacred music he is preeminently great. The dark tone of his mind is in unison with that solemn style which the services of the church require; and the gigantic harmony which he wields enables him to excite by sounds a terror hitherto unknown.

This sublimity is fully displayed in the *Mount of Olives*. The movement which describes the march of the Roman soldiers when they go out in search of Jesus, is remarkable for novelty and effect; the passage, 'he came towards this mountain, he'll not escape our search,' partakes of the solemnity of a march, yet possesses a character of activity and enterprise. The mutations of the harmony are constantly turning the course of the melody into every direction.

The last chorus may be quoted as a specimen of the true sublime. The sinfonia which introduces it, when performed in a spacious church, is a continued clash of sounds, so tremendous as to awaken the sentiment of danger in the highest degree. During the solemn enunciation of the words, 'Hallelujah to the Father and the Son of God,' a succession of vivid and appalling shocks of sound proceeds from the accompaniment, the effect of which is truly electrical.

'Don Giovanni.'

The story of 'Don Giovanni,' founded on a Spanish tradition, was first introduced upon the stage as a comedy, under the title of *El Burlador de Sevilla, y Combidado de Piedra;* or *John of Seville, and the Guest of Stone,* by Gabriel Tellez, of Madrid. It was soon translated into Italian by Cicognini, and also by Gilberto, and was performed with so much success in this language, not only in Italy, but also at Paris, that Molière, being strongly solicited by his company of comedians to write an imitation of it, produced *Le Festin de Pierre*, a comedy in five acts, in prose, which was first represented in 1663. The piece was shortly afterwards put into verse by T. Corneille, who added two scenes, and thus it has been performed on the French stage ever since. Two more French pieces have also been written on the subject.

In 1676, Shadwell, the poet laureate, dramatized the story as a tragedy, called the *Libertine*, but he made his hero so wantonly wicked, and the catastrophe so horrible, that it was scarcely fit for the stage; yet the author thought it had a good moral tendency, and in his preface relates that he had been credibly informed by a gentleman that he had seen it acted in Italy, by the name of *Atheisto Fulminato*, in churches on Sundays, as a part of devotion.

About the middle of the last century Goldoni added one more to the numerous dramas founded on the history of the licentious Spanish grandee, and entitled it, *Don Giovanni Tenorio, o sia, Il Dissoluto.*

When Mr. Palmer had the theatre in Wellclose Square, he introduced the story converted into a pantomimic ballet of action, under the title of *Don Juan, or the Libertine Destroyed:* and thus it long continued popular.

The Italian opera of *Don Giovanni*, which has been so unprecedentedly popular, was written and adapted for representation by Lorenzo de Ponte, who was engaged for some time in Vienna, and afterwards in London, in the poetical department of the Italian Theatre. The music was composed by Mozart for the theatre at Prague, where it was performed for the first time in 1787. [See *Anecdotes of Genius.*] But as late as 1811 we find a periodical writer complaining that 'we are still doomed to listen to the effeminate strains of Italy, and the nursery songs of Pucito, while the gorgeous and terrific *Don Juan*, and the beautiful *Clemenza di Tito*, are unopened and unknown to thousands.' Mr. Ayrton, who had the musical direction of the Opera House in 1817, had the merit, we believe, of introducing both these operas to the knowledge of the English public. Nothing could be completer than their success, more especially that of *Don Juan*. It was performed twenty-six nights in succession, although the season of the Opera House seldom extends to more than sixty-five, and attracted the most overflowing audiences. More half guineas are said to have been taken at the door than were ever known, and the very unusual expedient was resorted to of increasing the pit area by an addition from the boxes. The ballet, which had been hitherto the chief, if not the only object of attraction, was thrown completely into the shade, and a character of sublimity was given to the opera, which has since rendered it one of the highest intellectual pleasures.

Madame Feodor.

The performers of the Opera have long been remarkable for sacrificing sense to sound, at the expense, frequently, of all meaning, order, and consistency. Since Metastasio and Mozart have 'married music to immortal verse,' a great amendment in this particular may be observed. But old habits are not easily eradicated, and we still now and then find even the best performers taking strange liberties with the text of their authors. Thus when the *Clemenza di Tito* was first brought out in this country, in 1817, Madame Feodor wished that a song, in which she expected to make a great impression, but which was placed by the author at the end of the second act, should be sung at the beginning of the first. Mr. Ayrton, the musical director of the Opera House, observed that this would never do, since, in the song, Madame has to bid adieu to her friends after being banished, and the transposition would be putting the farewell first, and the banishment afterwards. Madame Feodor could not, however, be persuaded to view this mutation as of the least consequence; and Signor Vestris, poet to the King's Theatre, was appealed to. Signor Vestris thought also that the change was of no consequence; but stated, as his reason for

this opinion, 'that the wholeness and consistency of the opera as originally written had by tyrant custom been so completely ruined, that any farther change was a matter of indifference.' As Vestris, however, only spoke of what had been the case on the continent, Mr. Ayrton resolved that no such absurd distortions should injure the introduction of Metastasio to an English public, and Madame Feodor was obliged, in obedience to managerial authority, to sing the song where the author had placed it—that is, in its right place.

Catalani.

Madame Angelica Catalani, who was born at Sinigaglia, in the Roman States, in 1780, was educated at the convent of Gubio, where her exquisite voice soon rendered her so conspicuous that the nuns, jealous of her superiority, succeeded in getting her prohibited from singing in the church. At the age of fourteen she quitted the convent, and made such rapid progress in music that she soon ventured to compete with the two famous singers, Marchesi and Crescentini. She shone successively at the theatres of Venice, Milan, Florence, and Rome; and was then invited to Lisbon, where she remained four years, with a pension of twenty-four thousand cruzados. She next proceeded to Madrid, with letters of recommendation to the queen, who loaded her with favours. One concert which she gave in that capital produced upwards of three thousand guineas. England was the next theatre of her exertions; and during her first stay here, she is said to have earned more than £50,000. She afterwards visited all the different courts of Europe, and was everywhere received with a degree of distinction and liberality never before, perhaps, experienced by any public singer.

At Berlin, she received a complimentary letter from the King of Prussia, written with his own hand, accompanied by the grand medal of the Academy.

The Emperor of Austria presented her with a superb ornament of opals and diamonds, and the magistracy of Vienna, to manifest their sense of her charitable contributions to the institutions of that capital, struck a medal to her honour.

The Emperor and Empress of Russia, on her departure from St. Petersburg, embraced her at parting, and loaded her with rich presents, consisting of a girdle of diamonds and other ornaments. During the four months she remained in St. Petersburg she realised fifteen thousand guineas!

The late King of Wirtemberg was so captivated with her singing, that on his death, which happened soon after her arrival at Stutgard, her name was among the last words he uttered.

One of the most striking characteristics of Madame Catalani's voice is—force. Indeed, distance is absolutely indispensable to the true enjoyment, to forming a true notion of this wonderful woman's powers. All her effects are calculated to operate through a vast space; and on persons near to her the impression is often overpowering. At a rehearsal at the Argyll Rooms, young Linley was so astonished with the grandeur with which the song of 'Della Superba Roma' burst from her lips, that forgetting his own task, he played a wrong note, and on being rebuked for it by the fair syren, he fainted, and dropped from his seat!

Mrs. Salmon.

From the engaging sweetness of this lady's voice, she is, with many persons, a greater favourite than even the mighty Catalani. When the latter was at Bath, a lady, who found some difficulty in getting a ticket for one of the concerts, applied to M. Vallabrique, not knowing that he was the husband of Madame Catalani, to procure her admission. M. Vallabrique assured the fair solicitor that such were the prodigious attractions of Madame Catalani that he feared it would be impossible to gratify her wishes. 'Oh!' said the lady, 'but I don't care about Catalani, *I want to hear Mrs. Salmon.*'

Agujari.

Lucretia Agujari, or *the* Agujari, as she was always called, was, perhaps, the most wonderful singer ever heard in this country, previous to Catalani or Billington. She first visited England in 1773, when the proprietors of the Pantheon engaged her at the enormous salary of *one hundred pounds per night*, for singing two songs only. The lower part of her voice was full, round, and finely toned, and its compass really amazing. She had two octaves of natural voice, from A on the fifth line in the bass, to A on the sixth line in the treble; and beyond that in *alt*, she had, in early youth, more than another octave. She has even been heard to ascend to B *b* in *altissimo*. Her shake was open and perfect; her intonation true; her execution marked and rapid; and the style of her singing, in the natural compass of her voice, grand and majestic.

Dr. Aldrich.

Dr. Aldrich was not less eminent as a musician than a divine. By the happy talent which he possessed of naturalising the compositions of the old Italian masters, and accommodating them to an English ear, he increased the stores of our own church with many of the notes of Palestrina, Carissimi, Victoria, and other distinguished composers, and many of his anthems and other services of the church, are still frequently sung in our cathedrals.

Though the doctor chiefly applied himself to the cultivation of sacred music, yet being a

man of humour, he could divert himself by producing pieces of a lighter kind. There are two catches of his, the one, 'Hark, the bonny Christ Church Bells;' the other, entitled, 'A Smoking Catch,' to be sung by four men smoking their pipes, which is as difficult to sing as it is amusing.

Signoras Cuzzoni and Bordoni.

The celebrated Francesca Cuzzoni appeared in England, as a first-rate singer, in 1723; and two years afterwards, arrived her distinguished rival, Faustina Bordoni. These two extraordinary singers so excited the attention of the public, that a party spirit was formed between their respective advocates, as violent and as inveterate as any that ever occurred relative to matters either political or theological: and yet their talents and style of singing were so different, as not to admit of regular comparison. Cuzzoni possessed a creative fancy, and enjoyed the power of occasionally accelerating and retarding the measure in the most artificial and able manner. Her intonations were so just, and so fixed, that it seemed as if she had not the power to sing out of tune.

Bordoni invented a new kind of singing, by running divisions, with a neatness and velocity which astonished all who heard her; and by taking her breath imperceptibly, she had the art of sustaining a note apparently longer than any other singer.

Guadagni.

Gaetano Guadagni was selected by Handel to execute those parts of his oratorios of *Messiah* and *Samson*, which were composed for Mrs. Cibber. The music he sung was the most simple imaginable: a few notes, with frequent pauses, and opportunities of being liberated from the composer and the band, were all that he required. In these seemingly extemporaneous effusions, he displayed the native power of melody, unaided by harmony, or even by unisonous accompaniment; the pleasure he communicated, proceeded principally from his artful manner of diminishing the tones of his voice, like the dying notes of the Æolian harp. Most other singers affect a swell, or *messa-de-voce;* but Guadagni, after beginning a note with force, attenuated it delicately, from the beginning to the end; and giving his last whispers all the effect of distance, they seemed to ascend till the sound was totally lost in the ecstasy of hearing. Though no note was heard, the ear listened as if it expected a return.

Yaniewicz.

When Yaniewicz, the musician, first came to this country, he lived at the west end of the town. One day, after paying several visits, he called a hackney coach, and having seated himself, the coachman enquired whither he should drive him?

Yaniewicz. 'Home, *mon ami;* you go me home.'

Coachman. 'Home, sir! but where?'

Yan. 'Ah! me not know; de name of de street has eschapé out of my memory, I have forgot him. What shall I do?' (The coachman smiling, he continued) 'Ah! you are gay; come now, you understand de musique, eh!'

Coachman. 'Music, what's that to do with the street?'

Yan. 'Ah! *vous verrez,* you shall see.' He then hummed a tune, and enquired, 'Vat is dat?'

Coachman. 'Why, Malbrook.'

Yan. 'Ah! dat is him. Marlbro' Street; now you drive me home.'

Ballad Singers.

We find most of our very ancient English ballads divided into what are termed fits, a phrase derived from their being so divided, for the purpose of being sung at intervals, in the course of fasting, that is, by fits or intermissions. Thus Puttenham, in his 'Art of English Poesy,' 1589, says, 'The Epithalamium was divided by breaches into three parts, to serve for three several fits, or times, to be sung.' From the same writer, we learn some curious particulars respecting the state of ballad singing in that age. Speaking of the quick returns of one manner of time, in the short measure used by common rhymers, these, he says 'Glut the ear, unless it be in small and popular musics, sung by the *cantas banque* upon benches and barrels' heads, where they have none other audience than boys, or country fellows that pass by them in the street, or such like tavern minstrels, that give a *fit of mirth* for a groat, their matter being for the most part stories of old time, as the tale of Sir Topas, the reports of Bevis of Southampton, Guy of Warwick, Adam Bell, and Clymme of the Clough, and such other old romances, or historical rhymes, made purposely for recreation of the common people at Christmas dinners, brideales, and in taverns, and ale-houses, and such other places of base resort.' This species of entertainment, which seems to have been handed down from the ancient bards, was, in the time of Puttenham, falling into neglect; but that it was not even then wholly excluded from more genteel assemblies, he gives us room to infer from another passage; for speaking in relation to the society in which he moved, and he was one of Queen Elizabeth's gentlemen pensioners, at a time when the whole band consisted of men of distinguished birth and fortune, he says, 'We ourselves have written for pleasure, a little brief romance, or historical ditty, in the English tongue, in short and long metre, and by breaches or divisions (*i. e.* fits) to be more commodiously sung to the harp, in places of assembly, where the company shall be desirous to hear of old adventures

and valiances of noble knights in times past, as those of King Arthur and the Kmights of the Round Table, Sir Bevis of Southampton, and others like.'

A 'groat' appears to have been in those days the standard price for a 'Fit of Mirth;' and if we consider that in the age of Queen Elizabeth, a groat must have been more than equivalent to a shilling now, we may infer that harpers were even then, when their art was on the decline, upon a far more reputable footing than they are at the present time. That they were respectable, nay, elegant in their appearance, we may further learn from the description given of the old blind beggar of Bethnal Green:

'But in comes the beggar clad in a silk cloke,
A faire velvet capp, a feather had he,
And now a musician for sooth he would be.'

Jomelli.

In 1741, that genius of music, Jomelli, was sent for to Bologna, to compose an opera. The day after his arrival, he went to see the celebrated Father Martini, without making himself known, and begged to be received into the number of his pupils. Father Martini gave him a subject for a *fugue;* and finding that he executed it in a superior manner, 'Who are you?' said he, 'are you making game of me? It is I who need to learn of you; I say, who are you?' 'I am Jomelli, the professor, who is to write the opera to be performed here next autumn, and I came to ask you to teach me the great art of never being embarrassed by my own ideas.'

The Piano-Forte.

The invention of the piano-forte has formed an era in the art of music. It has been the means of developing the sublimest ideas of the composer, and the delicacy of its touch has enabled him to give the lightest shades, as well as the boldest strokes of musical expression.

The first piano-forte was made by Father Wood, an English monk, at Rome, about the year 1711, for Mr. Crisp, the author of 'Virginia.' The tone of this instrument was much superior to that produced by quills, with the additional power of producing all the shades of *piano* and *forte* by the fingers; it was on this last account it received its name.

Fulk Greville, Esq., purchased it from Mr. Crisp for 100 guineas, and it remained *unique* in this country for many years, until Plenius, the maker of the lyrichord, made one in imitation of it.

After the arrival of John Chr. Bach in this country, and the establishment of his concert in conjunction with Abel, all the harpsichord makers tried their mechanical powers at piano-fortes; but the first attempts were always on the large size, till Zumpé, a German, constructed small piano-fortes of the shape of the virginal, of which the tone was very sweet, and the touch, with a little use, was equal to any degree of rapidity. These, from their low prices, the convenience of their form, as well as power of expression, suddenly grew into such favour, that there was scarcely a house in the kingdom where a keyed instrument ever had admission, but was supplied with one of Zumpé's piano-fortes, for which there was nearly as great a demand in France as in England. In short, he could not make them fast enough to gratify the public fondness for them. Pohlman, whose instruments were very inferior in tone, fabricated a great number for such as Zumpé was unable to supply. From this period, the piano-forte has constantly been improving, until it has attained its present complete state.

Mr. Braham.

All Europe has done homage to the transcendent talents of this eminent English singer. When he left England, in order to avail himself of the several examples of excellence on the Continent, and particularly in that region of melody, Italy, he first repaired, in company with Signora Storace, to Paris, where they arrived the day preceding the 18th Fructidor. The revolutionary fury had not so absorbed the minds and feelings of the Parisians, as to extinguish taste, or a just appreciation of real talent without distinction of country. The performances of Braham and Signora Storace in the French capital, were listened to with the most eager delight; and the courteous attentions they received, induced them to prolong a visit of three weeks, to a stay of eight months.

During this time, they received increasing testimonies of public and private esteem, and the concerts they gave were crowded at the price of a *louis d'or* each ticket, although the general admittance to concerts was only six francs. When Mr. Braham quitted France for Italy, he was provided with letters of recommendation, in the strongest terms, and protection from the French Directory, to the ambassadors of France, in the several states of Italy.

When at Florence, the celebrated vocal performer, David, invited Mr. Braham to dinner, and in the evening they sung several airs together. One of Braham's was a *bravura* composed for him by Rauzzini. When he had concluded, David said, 'In my youth I could have done the same;' and being asked who he thought the best tenor singer in Italy, he answered, 'Dopo di me, l' Inglese.' 'Next to me, the Englishman.'

At Venice, the celebrated composer Cimarosa was summoned from Naples, expressly to write an opera, for the display of Mr. Braham's extraordinary powers; and when he was introduced to him, Cimarosa expressed his high opinion of his vocal abilities, by saying, he would compose for him such a *scena* as had

never yet been heard in Venice. This was Cimarosa's last composition, for he died poisoned, as was suspected, by a rival composer, impatient of his high and well-merited fame.

On his return to England, he found the advantage of his study abroad; and there never, perhaps, was a singer, who so happily united the brilliancy and richness of the Italian, with the simplicity and pathos of the English style. As a composer, Mr. Braham also holds a distinguished rank.

In no part of his art is Braham more distinguished, than in the use of the falsetto; his success in this respect, indeed, forms an era in singing. When in the zenith of his powers, from a facility of taking up the falsetto on two or three notes of his compass at pleasure, he had so completely assimilated the natural and falsetto at their junction, that it was impossible to discover where he took it, though a peculiar tone in the highest notes was clearly perceptible. Before his time, the junction had always been very clumsily conducted by English singers. Johnstone, who had a fine falsetto, managed it so ill, that he obtained, from the abruptness of his transitions, the cognomen of '*Bubble and squeak*.' Braham could proceed with the utmost rapidity and correctness through the whole of his compass, by semitones, without the hearer being able to ascertain where the falsetto commenced.

Gluck.

Since the best days of Rameau, no *dramatic* composer has excited so much enthusiasm, or had his pieces so often performed, as Gluck, who may be considered as the national musician of France. It has been said, that each of his pieces has supported two or three hundred representations.

That Gluck had great merit as a bold, daring, and nervous composer, and as such, in his French operas was unrivalled, will be admitted; but his merit was not so universal, or so extraordinary, as to be praised at the expense of all others. His style was peculiarly convenient to France, where there were no good singers; besides, his music was so truly dramatic, that the airs and scenes, which have the greatest effect on the stage, were cold or rude in a concert; and the situation, context, and interest gradually excited in the audience, gave them their force and energy.

Haydn and Mozart.

Haydn and Mozart, two of the greatest composers of ancient and modern times, had the highest respect for each other. 'Mozart,' said Haydn, when asked his opinion of *Don Juan*, 'is the greatest composer now existing.' And Mozart hearing the German composer find fault with Haydn, said, 'If you and I were both melted down together, we should not furnish materials for one Haydn.'

At a concert, where a new piece, composed by Haydn, was performed, a musician present, who never discovered anything worthy of praise, except in his own productions, criticising the music, said to Mozart, 'There, now, why that is not what *I* should have done.' 'No,' replied Mozart, 'nor should I, but the reason is that neither you nor I should have been able to conceive it.'

After Mozart's death, Haydn was asked by Broderip, in his music shop, whether he had left MS. compositions behind him that were worth purchasing, as his widow had offered his inedited papers at a high price to the principal publishers of music throughout Europe. Haydn eagerly said, 'Purchase them by all means. He was truly a great musician. I have been often flattered by my friends with having some genius, but he was much my superior.'

Though this declaration had more of modesty than truth in it, yet if the genius of Mozart, who died at the early age of thirty-six, had been granted as many years to expand as that of Haydn, the assertion might perhaps have been realised.

Mr. Thomas Atwood, who had the honour of being pupil to Mozart, as Mozart was to Haydn, declared, in a judicial proceeding respecting the Opera House, in which he was a witness, that he regarded 'Mozart's music as the best in the world, and *Don Giovanni* as the finest of his compositions.'

Antiquity of Fiddlesticks.

The antiquity of the use of the bow, in playing the violin, has been the subject of many conjectural disputes. It is said, in some old manuscripts, to have been introduced into England by the attendants of the Pope's Nuncios when they came there to receive Peter's pence, but none have referred its origin to a remoter date than the beginning of the fourteenth century. It is evident, however, from a monkish device in the cathedral of St. Augustine, in Bristol, that the bow was known much earlier here. This cathedral was founded in 1148, and on the ornaments of one of the gothic pillars, in the same style as those throughout the building, is the following device, tolerably well represented:—'A shepherd sleeping, the ram playing on the violin, *with a remarkable long bow*, and the wolf eating the sheep.'

Singular Analogy.

An old English author of the name of Simpson, a master of music of some eminence in the reign of Charles II., has, in a work entitled 'The Division of the Violin,' drawn from the theory of music a singular illustration of the doctrine of the Trinity in Unity. 'When I further consider,' he says, 'that three sounds placed by the interval of a third, one above another, do constitute *one entire harmony*, which governs and comprises all the sounds that by art or imagination can

at once be joined together in musical concordance, that I cannot but think a significant emblem of that supreme and incomprehensible three in one, governing, comprising, and disposing the whole machine of the world, with all its included parts, in a most perfect and stupendous harmony.' A more modern writer, commenting on this ingenious theory of Mr. Simpson's, observes, 'that the matter of fact really is as Mr. Simpson has stated it, will not be disputed by any man of common skill in the science of music. It is a thing well known, that if any three notes be taken upon an organ or harpsichord in the order of an unison, third and fifth (as expressed in the scale), and struck all at once, the sounds, though perfectly distinct in themselves, are so blended and lost in one another, that with this pleasing variety of different intervals you have also the simplicity and unity of a single note, and so strict is the agreement that provided the instrument be well in tune, an inexperienced ear cannot readily distinguish whether there be one sound only, or two others combined with it.' After some additional observations illustrative of this extraordinary analogy, the same writer thus concludes:—'We will rest then in this conclusion, that as there is a Trinity in the Godhead, the Divine Wisdom has given us a symbol of it, in the three ruling elements of sound; and as the three Divine Persons are but one God, so the trinity in music has the nature and sound of the most perfect unity.'

Dr. John Bull.

It is not a little remarkable that to a composer, with our national patronyme, we should be indebted for our national anthem of 'God Save the King.'

Few subjects connected with literature or the fine arts have been more amply discussed than the authorship of this anthem, and it has been attributed to various composers, from the reign of James the First to that of George the Second. It has, however, been recently ascertained that this national anthem was written by Ben Jonson, and set to music by Dr. John Bull, at the particular request of the Merchant Tailors' Company, and that it was first sung in their hall, by the gentlemen of the Chapel Royal, who were in attendance, at a sumptuous entertainment given by that company to King James the First, on Thursday, July 16, 1607. The object of the dinner was to congratulate his majesty on his escape from the gunpowder plot, and for this occasion the anthem was composed.

It further appears that '*Non nobis Domine*' was first sung on the same occasion, by the children standing at the king's table.

Dr. Bull was the first Gresham Professor of Music, and was appointed to that office upon the especial recommendation of Queen Elizabeth, but though a skilful musician, he was not able to read his lectures in Latin, and therefore, by a special provision in the ordinances respecting the Gresham Professors, made in 1599, it is declared 'that because Dr. Bull is recommended to the place of Music Professor by the queen's most excellent majesty, being not able to speak Latin, his lectures are permitted to be altogether English, so long as he shall continue Music Professor there.'

Petrarch.

Petrarch was very partial to music, and poured forth his verses to the sound of his lute, which he bequeathed in his will to a friend. His voice is said to have been sweet, flexible, and of great compass. All the love poetry of his predecessors, except that of Cino, wants sweetness of numbers, but in Petrarch the melody is perpetual, and yet never wearies the ear. His *canzoni*, a species of composition partaking of the ode and the elegy, sometimes contain stanzas of twenty lines, yet he has placed the cadences in such a manner as to allow the voice to rest at the end of every three or four verses, and has fixed the recurrence of the same rhyme, and the same musical pauses, at intervals sufficiently long to avoid monotony, and sufficiently short to preserve harmony.

Entrancing.

During the third representation of the *Artaxerxes* of Metastasio, in one of the first theatres of Rome, when the celebrated Pacchiarotti acted the part of Arbaces, a singular instance occurred of the power of music. At the famous judgment scene, in which the author had placed a short symphony, after the words,

'Eppur sono innocente,

the beauty of the situation, the music, the expression of the singer, had so enraptured the musicians, that after Pacchiarotti had uttered these words, the orchestra did not proceed. Displeased at this neglect, he turned angrily to the leader, asking, 'What are you about?' The leader, as if awoke from a trance, sobbed out with great simplicity, 'We are crying, sir.' In fact, not one of the performers had thought of the passage, but all had their eyes, filled with tears, fixed on the singer.

Musical Humour.

Haydn, the sublime Haydn, could be comic as well as serious; and he has left a remarkable instance of the former in the well-known symphony, during which all the instruments disappear, one after the other, so that, at the conclusion, the first violin is left playing by himself. The origin of this singular piece is variously accounted for. Some persons say that Haydn, perceiving his innovations were ill received by the performers of Prince Esterhazy, determined to play a joke upon them. He caused his symphony to be performed without a previous rehearsal before his high-

ness, who was in the secret. The embarrassment of the performers, who all thought they had made a mistake, and especially the confusion of the first violin, when, at the end, he found he was playing alone, diverted the court of Eisenstadt.

Others assert that the prince, having determined to dismiss all his band except Haydn, the latter imagined this ingenious way of representing the general departure, and the dejection of spirits consequent upon it. Each performer left the concert-room as soon as his part was finished.

Haydn introduced another pleasantry into a sinfonia, called *La Distratta*. Before commencing the last movement, the violins are directed to lower the fourth string G to F. The instruments being thus prepared, the music commences with a pert and joking subject, which is soon interrupted by a pause; after which, the first violins begin to sound the open strings, E and A, together for two bars; and the same of D and A, when they arrive at a passage where the lowered string F is directed to be screwed up gradually through four bars, so as to bring it in tune on the fifth bar. When this piece is performed, surprise is excited at the apparent caprice of the musicians, who stop, one after another, to tune their violins in the middle of the piece, and it is not till after twelve bars have been employed in this ludicrous way that the audience are released from the embarrassment, and the subject suffered to proceed.

At another time Haydn, desirous of diverting Prince Esterhazy's company, went and bought at a fair near Eisenstadt a whole basket full of whistles, little fiddles, cuckoos, wooden trumpets, and other musical instruments, such as delight children. He was then at the pains of studying their compass and character, and composed a most amusing symphony with these instruments alone, one of which even executed *solos*. The cuckoo was the general bass of the piece.

Luther.

'Music,' says Luther, 'is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions, and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music,' adds Luther, 'and would not for a great matter be without the little skill which I possess in the art.'

The Welsh Bards.

Music was in such great estimation among the Cambro-Britons, that to sing to the harp was thought necessary to form a perfect prince and complete hero. Their poetry, as well as their music, though much scattered and almost destroyed by the incursions of the Saxons, the Danes, and the Normans, has received much illustration from the pen of Giraldus; and of its adherence to truth, and its use in recording events to posterity, he has transmitted to us a memorable example. Henry II. was led to the churchyard of Glastonbury, in search of the body of Arthur, by some lines of Taliesin, describing the manner of his death, and the place of his interment, that had been repeated in his presence by a Welsh bard. The success of the investigation was not ungrateful to the monarch's poetic faith, and Henry had the satisfaction to view the stupendous remains, and to count the glorious wounds, of the last of Britons. When Edward the First conquered Wales, he found that the songs of the Welsh bards had so powerful an influence over the minds of the people, that, for his own safety, he adopted the cruel policy of putting them all to death.

Mozart.

No musician has more successfully embraced the whole extent of his art, or shone with greater lustre in all its departments, than Mozart. His great operas, no less than his most simple songs; his learned symphonies as well as his airy dances, all bear the stamp of the richest imagination, the deepest sensibility, and the purest taste. All his works develop the originality of his genius, and rank him with that small number of men of genius who form an epoch in their art.

At six years of age, Mozart had made such progress in music, as to be able to compose short pieces for the harpsichord, which his father was obliged to commit to paper for him. His father, who was a musician of some eminence, returning home one day with a stranger, found little Mozart with a pen in his hand. 'What are you writing?' said he. 'A concerto for the harpsichord,' replied the child. 'Let us see it,' rejoined the father; 'it is no doubt a marvellous concerto.' He then took the paper, and saw nothing at first but a mass of notes mingled with blots of ink, by the mal-address of the young composer, who, unskilled in the management of the pen, had dipped it too freely in the ink. He had blotted and smeared his paper, and had endeavoured to make out his ideas with his fingers. On a closer examination, his father was lost in wonder, and his eyes, delighted, and overflowing with tears, became riveted on the notes. 'See,' exclaimed he, to the stranger, 'how just and regular it all is! but it is impossible to play it; it is too difficult.' 'It is a concerto,' said the child, 'and must be practised till one can play it; hear how this part goes.' He then sat down to perform it, but was not able to execute the passages with sufficient fluency to do justice to his own ideas.'

The sensibility of Mozart's organs was excessive. The slightest harshness of discordancy in a note, was quite a torture to him. Entirely absorbed in music, this great man was quite a child in every other respect. His hands were so wedded to the piano, that he absolutely could not use them for anything else; at table, his wife carved for him: and in everything relating to money, or to the management of his domestic affairs, he was entirely under her tutelage.

Mrs. Billington.

Of all the female singers that England ever produced, no one ever obtained, or, perhaps, deserved, such celebrity as Mrs. Billington. Her transcendent talents were not only the boast of her country, but the whole of Europe did them homage; and wherever she went, she was honoured and caressed.

Mrs. Billington, whose maiden name was Weichsell, was born of musical parents, who hailed with transports the early dawning of her genius, and afforded her every possible encouragement, both by their own instruction, and that of the ablest masters. Her first efforts were directed to the pianofore, which may be considered as the plaything of her infancy. On this instrument she made such rapid progress, that when only seven years, old, she performed a concerto at the Haymarket Theatre; and when she had scarcely reached her eleventh year, she appeared in the double character of composer and performer, by playing to a delighted audience one of her own productions.

It was in Ireland, however, that Mrs. Billington first gave public proof of that vocal pre-eminence, which those who had heard her in private, confidently anticipated. Her fame extended with her efforts, and the English public became so anxious to hear her, that she was engaged at Covent Garden Theatre on the most liberal terms. In the winter of 1785, she made her *debût* in that house, in the character of Rosetta, in *Love in a Village*, which was purposely commanded by their majesties. The house was crowded to excess, and her reception stamped her reputation as a first-rate vocal performer.

In the following year, she visited Paris, in order to avail herself of the instruction of the great Italian composer, Sacchini, then in the zenith of his fame. Under so able a master, Mrs. Billington made the most rapid progress, and acquired from him that pointed expression, neatness of execution, and nameless grace, by which her performances were so happily distinguished.

She again visited Italy in 1794, and displayed her great powers with such success, as to receive the homage of taste and sensibility, wherever she was heard. Milan, Naples, Venice, Leghorn, Padua, Genoa, and Florence, heard and 'confessed the wonders of her skill.' At Naples, she received the most flattering attentions, and Sir William Hamilton, proud of a singer of his own country, who was allowed to eclipse all competitors, even in the very realms of the god of harmony, procured her the warmest patronage of the King and Queen of Naples. On her return to England in 1801, she made her reappearance at Covent Garden Theatre, in that most happy combination of the Italian and English schools, the serious opera of *Artaxerxes*, in which it has been said, that Dr. Arne 'united the beautiful melody of Hesse, the mellifluous richness of Pergolese, the easy flow of Piccini, and the finished *cantabile* of Sacchini, with his own pure and native simplicity.' The performance of Mrs. Billington, on this occasion, perfectly enraptured the audience, and left, at an immeasurable distance every preceding effort of vocal skill. She was now too rich a treasure for managerial monopoly, and, therefore, she played alternately at Drury Lane and Covent Garden Theatres.

From this period, to that of her retirement from the stage in 1808, nothing could exceed the brilliant success which she earned, or the liberality with which her talents were remunerated. In one season of the winter of 1801-2, the profits of her various engagements exceeded ten thousand pounds, and subsequent seasons were not less productive.

Mr. Shield.

To decide justly on individual talent, it often becomes necessary to consider the disadvantages it has encountered, and the obstacles it has overcome; to these considerations Mr. Shield is particularly entitled, since, by the intrinsic power of his genius, he has triumphed over every opposition of fortune or accident, and has raised himself into high and justly merited distinction.

Mr. Shield was the son of a country singing master, under whose tuition he began to learn the violin at six years of age; and in the short space of a year and a half, he made such extraordinary progress, as to be able to perform Corelli's fifth work. When he reached his ninth year, he had the misfortune to lose his father and tutor; and those who interested themselves in his behalf, ridiculed the profession of a fiddler, and urged young Shield either to become a barber or a boat builder.

Finding no means of gratifying his passion for music, or rather unable at so early an age to turn it to profit, he yielded to the wishes of his friends, and served an apprenticeship as a boat builder.

On the expiration of his indentures, he determined to adopt music as a profession. His first efforts at composition, were setting several of Cunningham's songs to music, the melodies of which were much admired for their simplicity and beauty. He next became leader of a band in a provincial theatre; until being advised to visit London, he became first, leader of the band, and afterwards composer to one of the winter theatres, producing

music to new pieces with singular facility and success.

The style of Mr. Shield is neat, simple, and unaffectedly easy. His airs are generally sweet and attractive, and always illustrative of the ideas of the poet. His symphonies and accompaniments are incorporated with the melody. Spirit, vigour, tenderness, and pathos exhibit themselves in turn, and his scores universally bespeak a thorough acquaintance with the powers of the band, as well as much judgment in regard to effect; and the whole of his compositions bear the imprint of genius, taste, and science.

Dr. Crotch.

Of all the instances of musical precocity that history has recorded, Dr. Crotch, to whom these *Anecdotes* are inscribed, is, perhaps, the most remarkable. His talents, when a child, were so extraordinary, that his parents rather wished to conceal them, than otherwise, from a fear of drawing too much of the public attention upon them; but the fact soon transpired, and Mr. Crotch's house was so crowded, that he was obliged to limit the child's exhibition of his wonderful powers, to fixed days and hours.

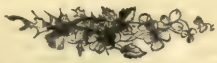
The first voluntary he heard with attention, was performed at his father's house, when he was two years and four months old, by Mr. Mully, a music master. As soon as he was gone, the child got to the organ, and playing in a wild and different manner from that to which his mother was accustomed, she asked him what he was doing. He replied, 'I am playing the gentleman's fine thing';' and Mr. Mully, who afterwards heard it, acknowledged that the child had remembered several passages, which he played correctly.

Being present at a concert where a band of gentlemen performers played the overture in *Rodelinda*, he was so delighted with the minuet, that the next morning he hummed part of it in bed, and by noon, without any further assistance, played the whole on the organ.

Dr. Burney, who, at the request of Sir John Pringle, drew up an account of this child, which is printed in the Philosophical Transactions of the Royal Society, for 1779, was at particular pains to put the talents of the infant Crotch to the test. 'I examined,' said he, 'his countenance when he first heard the voice of Signor Pacchiarotti, the principal singer of the Opera, but did not find that he seemed sensible of the superior taste and refinement of that exquisite performer. However, he called out very soon after the air was begun, 'He is singing in *f*.' This is one of the most extraordinary properties of his ear, that he can distinguish at a great distance from any instrument, and out of sight of the keys, any note that is struck. In this I have repeatedly tried him, and never found him mistaken even in the half-notes; a circumstance the more extraordinary, as many practitioners and good performers, are unable to distinguish by the ear, at the Opera or elsewhere, in what key any air or piece of music is executed.'

When, as often was the case, in consequence of the numerous visitors he attracted, he became tired of playing on an instrument, and his musical faculties seemed wholly blunted, he could be provoked to attention, even though engaged in any new amusement, by a wrong note being struck in the melody of any well-known tune; and if he stood by the instrument when such a note was designedly struck, he would instantly put down the right one, in whatever key the air was playing.

The maturity of age in Dr. Crotch has confirmed the precocity of his youth; and as a serious composer as well as a practical performer, he has long held the first rank in this country. A just compliment has recently been paid to him, in nominating him Principal of the Royal Academy of Music: an institution commenced under such favourable auspices, as to promise the greatest benefit to music in this country.



ANECDOTES OF JUSTICE.

Draco.

THE severity of the laws of Draco is proverbial; he punished almost all sorts of faults with death; and was hence said by Demades 'to have written his laws, not with ink, but with blood.' To steal an apple was with him a crime of as deep a dye, as to commit sacrilege; even 'confirmed idleness' was punished with death. On Draco himself being once asked, 'Why he punished such petty crimes with death?' he made this severe answer: 'That the smallest of them did deserve that, and that there was not a greater punishment he could find out for greater crimes.'

Aristides.

A tragedy by Eschylus was once represented before the Athenians, in which it was said of one of the characters, 'that he cared not more to *be* just, than to *appear* so.' At these words all eyes were instantly turned upon Aristides, as the man, who, of all the Greeks, most merited that distinguished character. Ever after he received, by universal consent, the surname of *the Just*, a title, says Plutarch, truly royal, or rather truly divine. This remarkable distinction roused envy, and envy prevailed so far as to procure his banishment for ten years, upon the unjust suspicion, that his influence with the people was dangerous to their freedom. When the sentence was passed by his countrymen, Aristides himself was present in the midst of them, and a stranger who stood near and could not write, applied to him to write for him in his shell. 'What name?' asked the philosopher. 'Aristides,' replied the stranger. 'Do you know him then?' said Aristides, 'or has he in any way injured you?' 'Neither,' said the other, 'but it is for this very thing I would he were condemned. I can go nowhere but I hear of Aristides the Just.' Aristides inquired no further, but took the shell, and wrote his name in it as desired.

The absence of Aristides soon dissipated the apprehensions which his countrymen had so idly imbibed. He was in a short time recalled, and for many years after took a leading part in the affairs of the republic, without showing the least resentment against his enemies, or seeking any other gratification than that of serving his country with fidelity and honour. His disregard for money was strikingly manifested at his death; for though he was frequently treasurer as well as general, he scarcely left sufficient to defray the expenses of his burial.

The virtues of Aristides did not pass without reward. He had two daughters, who were educated at the expense of the state, and to whom portions were allotted from the public treasury.

Aristides being judge between two private persons, one of them declared that his adversary had greatly injured Aristides. 'Relate rather, good friend,' said he, interrupting him, 'what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of.'

Being desired by Simonides, the poet, who had a cause to try before him, to stretch a point in his favour, he replied, 'As you would not be a good poet, if your lines ran contrary to the just measures and rules of your art; so neither should I be a good judge or an honest man, if I decided aught in opposition to law and justice.'

Solon.

Anacharsis was wont to deride the endeavours of Solon, whose code of law superseded the bloody one of Draco, to repress the evil passions of his fellow-citizens with a few words, which, said he, 'are no better than spiders' webs, which the strong will break through at pleasure.'

'So like a fly the poor offender dies,
But like the wasp, the rich escapes and flies.'
DENHAM.

The reply of Solon was worthy of the lawgiver of a refined people. 'Men,' said he,

'will be sure to stand to those covenants, which will bring evident disadvantages to the infringers of them. I have so framed and tempered the laws of Athens, that it shall manifestly appear to all, that it is more for their interest strictly to observe, than in anything to violate and infringe them.'

Socrates.

While Athens was governed by the thirty tyrants, Socrates, the philosopher, was summoned to the Senate House, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates positively refused. 'I will not willingly,' said he, 'assist in an unjust act.' Charicles sharply replied, 'Dost thou think, Socrates, to talk in this high tone and not to suffer?' 'Far from it,' replied he, 'I expect to suffer a thousand ills, but none so great as to do unjustly.'

Ties of Kindred.

Phocian, the Athenian general, never suffered domestic or private views to interfere with the public interest. He constantly refused to solicit any favour even for those most nearly allied to him. His son-in-law, Charicles, being summoned before the republic on a suspicion of having embezzled the public money, Phocion addressed him in these admirable terms: 'I have made you my son-in-law, but only for what is just and honourable.'

Mysias, the brother of Antigonus, King of Macedon, solicited him to hear a cause, in which he was a party, in his chamber. 'No, my dear brother,' answered Antigonus, 'I will hear it in the open court of justice; because I must do justice.'

Diocles.

Among the laws which Diocles gave to the Syracusans, there was one which enacted, 'that no man should presume to enter, armed, into an assembly of the people; in case any should, he was to suffer death.' One day an alarm was given of an enemy approaching, and Diocles hastened out to meet them, with his sword by his side. On the way he was informed that the people, indifferent to their common danger, had assembled to talk sedition in the forum; and, forgetting all inferior circumstances in his zeal for the public safety, he stepped, armed as he was, into the midst of the assembly, intending to use his best endeavours to recall them to a sense of their duty; but before he could address them, one of the busiest of the factious called out, 'that Diocles, in arms among the people, had broken the laws which he had himself made.' Diocles, struck but not confounded, turning towards his accuser, replied, with a loud voice, 'Most true; nor shall Diocles be the last to sanction his own laws.' On saying this, he drew his sword, and falling on it, expired.

A fate precisely similar is recorded of Charondas, the law-giver of the Thurians.

Brutus.

When the disgrace of Lucretia, daughter of Brutus, by the eldest son of Tarquinius Superbus, was known in Rome, the people determined to shake off the tyranny by which they were oppressed, and drive the proud and cruel monarch from the throne of which he had proved himself so unworthy. Brutus, as Captain of the Guards, called an assembly, in which he expatiated on the loss of their liberty, and the cruelties they suffered by the usurpation and oppressive government of Tarquin. The whole assembly applauded the speech, and immediately sentenced Tarquin, his wife and family, to perpetual banishment. A new form of government was proposed; and after some difficulties it was unanimously agreed to create in the room of the king, two consuls, whose authority should be annual. The right of election was left to the people, and immediately they chose Brutus and Collatinus consuls, who swore for themselves, their children, and posterity, never to recall either Tarquin or his sons, or any of his family, and that those who should attempt to restore monarchy, should be devoted to the infernal gods, and immediately put to death.

Before the end of the year, a conspiracy was formed, in which many of the young nobility were concerned, and among the rest the two sons of Brutus the consul. Their object was to restore the Tarquins; and they were so infatuated by a supernatural blindness, says Dionysius, as to write under their own hands, letters to the tyrant, informing him of the number of conspirators, and the time appointed for despatching the consuls.

A slave of the name of Vindicius became acquainted with their designs, and gave information to the consuls, who immediately went with a strong guard, and apprehended the conspirators and seized the letters.

As soon as it was day, Brutus ascended the tribunal. The prisoners were brought before him, and tried in form. The evidence of Vindicius was heard, and the letters to Tarquin read; after which the conspirators were asked if they had anything to urge in their defence. Sighs, groans, and tears, were their only answer. The whole assembly stood with downcast looks, and no man ventured to speak. This mournful silence was at last broken with slow murmurs of *Banishment! Banishment!* But the public good which predominated over the feelings of a parent, urged Brutus to pronounce on them the sentence of death.

Never was an event more capable of creating at the same time feelings of grief and horror. Brutus, father and judge of the two offenders, was obliged by his office to see his own sons executed. A great number of the

most noble youths suffered death at the same time, but the rest were as little regarded as if they had been persons unknown. The consul's sons alone attracted all eyes; and while the criminals were executing, the whole assembly fixed their attention on the father, examining his behaviour and looks, which in spite of his sad firmness, discovered the sentiments of nature, which he could not entirely stifle, although he sacrificed them to the duties of his office.

A Modern Brutus.

In the year 1526, James Lynch Fitzstephen, a merchant, who was at that time Mayor of Galway in Ireland, sent his only son as commander of one his ships to Bilboa, in Spain, for a cargo of wine. The credit which he possessed was taken advantage of by his son, who secreted the money with which he was entrusted for the purchase of the cargo; and the Spaniard who supplied him on this occasion, sent his nephew with him to Ireland to receive the debt and establish a farther correspondence. The young men, who were nearly of the same age, sailed together with that apparent confidence and satisfaction which congenial pursuits generally create among mankind. The ship proceeded on her voyage, and as every day brought them nearer the place of destination, and the discovery of the fraud of young Fitzstephen, he conceived the diabolical resolution of murdering his friend; a project in which, by promises of reward and fear, he brought the greatest part of the ship's crew to join. On the night of the fifth day, the unfortunate Spaniard was violently seized in his bed and thrown overboard. A few days more brought the ship to port. The father and friends of young Fitzstephen received him with joy, and in a short time bestowed a sufficient capital to enable him to commence business.

Security had now lulled every sense of danger, he sought the hand of a beautiful girl, the daughter of one of his neighbours. His proposals were accepted, and the day appointed which was to crown his yet successful villany, when one of the sailors who had been with him on the voyage to Spain was taken ill, and finding himself on the point of death, sent for the father, and communicated a full account of the horrid deed his son had committed. The father, though struck speechless with astonishment and horror, at length shook off the feelings of the parent, and exclaimed, 'Justice shall take its course.' He immediately caused his son to be seized with the rest of the crew, and thrown into prison. They all confessed their crime—a criminal prosecution was commenced, and in a few days, a small town in the West of Ireland beheld a sight scarcely paralleled in the history of mankind; a father, like another Brutus, sitting in judgment on his son! and like him too, condemning him to die as a sacrifice to public justice!—A father consigning his only son to an ignominious death, and tearing away all the bonds of paternal affection, where the laws of nature were violated, and justice demanded the blow!—A father with his own lips pronouncing that sentence which left him childless, and at once blasted for ever the honour of an ancient and noble family! 'Were any other but your wretched father your judge,' said the virtuous magistrate, 'I might have dropped a tear over my child's misfortunes, and solicited his life though stained with murder; but you must die. These are the last drops which shall quench the spark of nature; and if you dare hope, implore that heaven may not shut the gates of mercy on the destroyer of his fellow creature.' Amazement sat on the countenance of everyone. The fellow citizens of the inflexible magistrate, who revered his virtues and pitied his misfortunes, saw with astonishment the fortitude with which he yielded to the cruel necessity, and heard him doom his son to a public and ignominious death.

The relatives of the unhappy culprit surrounded the father: they conjured him by all the ties of affection, of nature, and of compassion, to spare his son. His wretched mother flew in distraction to the heads of her own family, and conjured them for the honour of their house, to rescue her from the ignominy the death of her son must bring upon their name. The citizens felt compassion for the father; affection for the man; every nobler feeling was roused, and they privately determined to rescue the young man from prison during the night, under the conviction that Fitzstephen having already paid the tribute due to justice and to his honour, would rejoice at the preservation of the life of his son. But they little knew the heart of this noble magistrate. By some accident their determination reached his ear; he instantly removed his son from the prison to his own house, which he surrounded with the officers of justice.

In the morning he partook with his son the office of the holy communion; after giving and receiving a mutual forgiveness, the father said, 'You have little time to live, my son, let the care of your soul employ the few moments; take the last embrace of your unhappy father.'

The son was then hung at the door of his father; a dreadful monument of the vengeance of heaven, and an instance of the exercise of justice, that leaves everything of the kind in modern times at an immeasurable distance.

The father immediately resigned his office; and after his death, which speedily followed that of his son, the citizens fixed over the door of the house a death's head and cross bones carved in black marble, to perpetuate the remembrance of this signal act of justice.

Just Reward of Treachery.

Tarpeia, the daughter of Tarpeius, the keeper of the Roman capitol, agreed to betray it into the hands of the Sabines, on this

condition, 'that she should have for her reward, that which they carried upon their left arms,' meaning the golden bracelets they wore upon them. The Sabines having been let in by Tarpeia, according to compact, Titius, their king, though well pleased with carrying the place, yet detesting the manner in which it was done, commanded the Sabines to give the fair traitor her promised reward, by throwing to her all they wore on their left arms; and therewith unclasping his bracelet from his left arm, he cast that, together with his shield, upon her. All the Sabines following the example of their chief, the traitoress was speedily overwhelmed with the number of bracelets and bucklers heaped upon her, and thus perished miserably under the weight of the reward which she had earned by the double treachery to her father and to her country.

Fabius.

An exchange of captives was agreed on between Fabius and Hannibal, and he that had the fewer in number, was to pay a piece in money, as the ransom of the remainder. Fabius informed the senate of this compact, and that on counting numbers it was found that the Roman captives exceeded by two hundred and forty the Carthaginian. The senate, however, refused to ratify the agreement, and withal reproached Fabius for doing so little honour to the Roman name, as to agree to free men whose cowardice had made them the slaves of their enemies. Fabius received the rebuke with calmness, convinced at the same time in his own mind, that however just it might be, there was something still more just in being faithful to an engagement, deliberately made by a public officer, on the public behalf. His private purse was not at the moment affluent enough to discharge the stipulated ransom, but rather than deceive Hannibal, he sent his son to Rome, with instructions to sell all his lands, and to return with the money to the camp. Young Fabius did so; the ransom of the Roman prisoners was paid; and the patriot general, by thus sacrificing his fortune to his honour, gave his character one more claim to that immortality which numberless great and good acts have conferred upon it.

Portius Cato.

M. Portius Cato raised himself many enemies by his stern and inflexible integrity, his honesty in doing right to the injured, and his severity in punishing offenders. He spared no man, nor was a friend to any one who was not so to the commonwealth. More than fifty accusations were successively brought against him; yet, by the common suffrage of the people, he was always declared innocent, and that not by the power of his riches or the interest of his friends, but by the justness of his cause. Cato was also as wise as he was just; for, being accused again in his old age, he requested that Tiberius Sempronius Gracchus, one of his chief enemies, might alone sit in judgment upon him. This was granted, the cause of complaint examined into, and Gracchus pronounced him innocent. From a result so corresponding to the noble confidence shewn by Cato, he lived ever after in equal glory and security.

A Tried Man.

The boast of Portius Cato, that he had been fifty-one times tried and acquitted, though extraordinary enough, was greatly exceeded by that of the Athenian Aristophon, who prided himself in having been ninety-five times cited and accused before the public tribunals, and in every instance pronounced innocent.

Bold Monitor.

Augustus Cæsar was once sitting in judgment when Mecænas was present, who, perceiving that the emperor was about to pass sentence of death on a number of persons, endeavoured to get up to him; but, being hindered by the crowd, he wrote on a piece of paper, '*Tandem aliquando surge, carnifex?*' 'When are you going to rise, hangman?' and then threw the note into Cæsar's lap. Cæsar immediately rose without condemning any person to death; and far from taking the sarcastic admonition of Mecænas amiss, he felt much troubled that he had given cause for it.

The Emperor Trajan.

The emperor Trajan would never suffer any one to be condemned upon suspicion, however strong and well grounded; saying it was better a thousand criminals should escape unpunished, than one innocent person be condemned. When he appointed Subarranus Captain of his Guards, and presented him according to custom with a drawn sword, the badge of his office, he used these memorable words: '*Pro me, si merear, in me:*' 'Employ this sword for me, but if I deserve it, turn it against me.'

Trajan would not allow his freedmen any share in the administration. Notwithstanding this, some persons having a suit with one of them of the name of Eurythmus, seemed to fear the influence of the Imperial freedom: but Trajan assured them that the cause should be heard, discussed, and decided, according to the strictest laws of justice; adding, 'For neither is he Polycletus, nor I Nero.' Polycletus, it will be recollected, was the freedman of Nero, and as infamous as his master for rapine and injustice.

As Trajan was once setting out from Rome, at the head of a numerous army, glittering in all the pomp and circumstance of martial equipment, to make war in Wallachia, and when a vast concourse of people were gathered around to witness the proud spectacle, he was suddenly accosted by a woman,

who called out in a pathetic but bold tone, 'To Trajan I appeal for justice!' Although the emperor was pressed by the affairs of a most urgent war, be instantly stopped, and alighting from his horse, heard the suppliant state the cause of her complaint. She was a poor widow, and had been left with an only son, who had been foully murdered; she had sued for justice on his murderers, but had been unable to obtain it. Trajan, having satisfied himself of the truth of her statements, decreed her on the spot the satisfaction which she demanded, and sent the mourner away comforted. So much was this action admired, that it was afterwards represented on the pillar erected to Trajan's memory, as one of the most resplendent instances of his goodness.

Honourable Enemy.

Cneius Domitius, tribune of the Roman people, eager to ruin his enemy, Marcus Scaurus, chief of the Senate, accused him publicly of several high crimes and misdemeanours. His zeal in the prosecution tempted a slave of Scaurus, through hope of a reward, to offer himself privately as a witness. But justice here prevailed over revenge; for Domitius, without uttering a single word, ordered the perfidious wretch to be fettered and carried instantly to his master. So universally was this action admired, that it procured Domitius an accession of honours which he could scarcely have hoped for otherwise. He was successively elected consul, censor, and high priest.

Noble Revenge.

Some soldiers of Gabinius wantonly put to death two sons of M. Bibulus, a person of distinction in the province of Syria. The afflicted father having appealed to Queen Cleopatra for justice on the murderers, she ordered them to be seized and sent to him, to be dealt with as he might see fit. Bibulus did as wisely as generously. He felt that, in private hands, punishment must have degenerated into revenge, and he was of the few who think that to repeat, is not the most rational way to show abhorrence of a deed of brutality. He commanded the culprits to be returned to the queen, thinking it revenge enough to have had the enemies of his blood in his power.

Perfidy Punished.

Brutus, the general, having conquered the Patarenses, ordered them on pain of death to bring him all their gold and silver, and promised rewards to such as should discover any hidden treasures. Upon this a slave belonging to a rich citizen, informed against his master, and discovered to a Centurion the place where he had buried his wealth. The citizen was immediately seized, and brought, together with the treacherous informer, before Brutus. The mother of the accused followed them, declaring, with tears in her eyes, that she had hidden the treasure without her son's knowledge, and that consequently she alone ought to be punished. The slave maintained that his master, and not the mother, had transgressed the edict. Brutus heard both parties with great patience, and being convinced that the accusation of the slave was chiefly founded on the hatred he bore to his master, he commended the tenderness and generosity of the mother, restored the whole sum to the son, and ordered the slave to be crucified. This judgment, which was immediately published all over Lycia, gained him the hearts of the inhabitants, who came in flocks to him from all quarters, offering of their own accord the money they possessed.

Perfidy Rewarded.

What a noble contrast does the conduct of Brutus form, to the base cruelty which disgraced the reign of James II. on an occasion not very dissimilar. During Monmouth's rebellion, one of his followers, knowing the humane disposition of a lady of the name of Mrs. Gaunt, whose life was one continued exercise of beneficence, fled to her house, where he was concealed and maintained for some time. Hearing, however of the proclamation which promised an indemnity and reward to those who discovered such as harboured the rebels, he betrayed his benefactress; and such was the spirit of justice and equity which prevailed among the ministers, that the ungrateful wretch was pardoned, and recompensed for his treachery, while his benefactress was burnt alive for her charity towards him.

Singular Detections.

The temple of Juno at Sparta was once robbed, and an empty flagon found, which had been left by the robbers. Much conjecture arose among the crowds who resorted to the temple, on the circumstance being known, when one man affecting to be wiser than the rest, said, his opinion, respecting the flagon, was, that the robbers had first drank the juice of hemlock before they entered the Temple, and had brought wine with them in the flagon, to drink in case they escaped being caught in the fact, wine being known to counteract the effect of the poison; but that should they be taken and suffer the hemlock to operate, they might die an easy death, rather than suffer the execution of the law. The company on hearing this, shrewdly inferred, that such an ingenious device could not come from one that barely suspected the matter, but from actual knowledge of the circumstance. Upon this they crowded about him, and inquired who he was? whence he came? who knew him? and how he had come to the knowledge he had stated? His answers were equivocal, and being closely

pressed, he at last confessed that he was one of the men that had committed the sacrilege.

At Delft, a servant girl was accused of being accessary to the robbery of her master's house, on a Sunday, when the family were gone to church. She was condemned on circumstantial evidence, and suffered the severe punishment, allotted by the laws of Holland to servants who rob their masters. Her conduct whilst confined, was so exemplary, and her conduct had stood so fair previous to the imputed offence, that her master not only interceded to shorten her imprisonment, but received her again into his service.

Some time had elapsed after her release, when a circumstance occurred, which led to the detection of the real criminal, and consequently to the complete vindication of her innocence.

It happened as she was passing through the butchers' market at Delft, that one of them, tapping her on the shoulder, whispered in her ear some words of very remarkable import. She instantly recollected having used these very words on the fatal Sunday of the robbery, for which she had suffered, while she was surveying herself in a glass in her dressing room, and when, as she supposed, no one was near. With a palpitating heart she hastened to her master, and told him what had occurred. He was a magistrate, and immediately instituted an inquiry into the circumstances of the suspected person, from which it appeared that he had suddenly got up in the world subsequent to the robbery, nobody could tell how. This circumstance was deemed sufficient to justify a search being made, and the measures of the police were so arranged, that it was made at one and the same time in his own house, and that of his nearest kindred. The result was, that various articles which had been stolen from the magistrate's house, at the time the maid servant had been accused, were found and taken away.

It seems that the robber had concealed himself in the turf-solder, or garret where the turf was stowed away, adjoining which was the servant's chamber; and whilst the poor girl was dressing, the villain overheard the words which led to his detection, effected the robbery, and got off unperceived.

He was broken alive upon the rack, and the city gave a handsome portion to the sufferer, by way of compensation for the wrongs she had suffered.

Philip of Macedon.

Philip of Macedon, rising from an entertainment at which he had sat some hours, was addressed by a woman who begged him to hear her cause. He complied with her request immediately, but upon her saying some things that were not very agreeable to him, he gave sentence against her. The woman promptly but calmly replied, 'Then I appeal.' 'How,' said Philip, 'from your king? to whom then?' 'To Philip when fasting,' said the woman. The manner in which he received this answer was worthy of a great prince. He afterwards gave the cause a second hearing, found the injustice of his sentence, and condemned himself to make it good.

The same monarch being urged to use his influence with the judges in behalf of a person whose reputation would be quite lost by the sentence which was going to be pronounced against him, said, 'I had rather that the man should lose his reputation by an act of justice than that I should forfeit mine by violating it.'

Artaxerxes.

One of the officers of Artaxerxes, King of Persia, of the name of Artibarzanes, solicited his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king, learning that the promise of a considerable sum of money was the only motive that induced the officer to make such an unreasonable request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was to have received. 'Here,' says the king, giving him an order for the money, 'take this token of my friendship for you; a gift of this nature cannot make me poor, but complying with your request would render me poor indeed, since it would make me unjust.'

To be Just in Trifles.

Nouschirvan, King of Persia, being hunting one day, became desirous of eating some of the venison in the field. Some of his attendants went to a neighbouring village, and took away a quantity of salt to season it, but the king, suspecting how they had acted, ordered that they should immediately go and pay for it. Then, turning to his attendants, he said, 'This is a small matter in itself, but a great one as it regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerves in trifles, they will become dissolute. If I cannot make all my people just in the smallest things, I can at least show them that it is possible to be so.'

Memorable Example.

Cambyses, King of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. The prince had a favourite of the name of Sisamnes, whom he made a judge, but who presumed so far on the credit he had with his master, that justice was sold in the courts of judicature as openly as provisions in the market. When Cambyses was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honour of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion,

he ordered him to be seized and publicly degraded, after which he commanded his skin to be stripped over his ears, and the seat of judgment to be covered with it, as a warning to others. At the same time, to convince the world that this severity proceeded only from the love of justice, he permitted the son to succeed his father in the honours and office of prime minister, cautioning him that the same partiality and injustice should meet with a similar punishment. It is remarked of his successor, that he was one of the most upright judges that ever existed, but on many occasions he was observed to wriggle very much in his seat.

Delay of Judgment.

Juvenalis, a widow, complained to Theodoric, King of the Romans, that a suit of hers had been in court three years, which might have been decided in a few days. The king, being informed who were her judges, gave orders that they should give all expedition to the poor woman's cause, and in two days it was decided to her satisfaction. Theodoric then summoned the judges before him, and inquired how it was that they had done in two days what they had delayed for three years? 'The recommendation of your majesty,' was the reply. 'How,' said the King, 'when I put you in office, did I not consign all pleas and proceedings to you? You deserve death for having delayed that justice for three years, which two days could accomplish;' and, at that instant, he commanded their heads to be struck off.

A Sovereign's Duty.

The haughty Solyman, Emperor of the Turks, in his attack on Hungary, took the city of Belgrade, which was considered as the bulwark of Christendom. After this important conquest, a woman of low rank approached him, and complained bitterly that some of his soldiers had carried off her cattle, in which consisted her sole wealth. 'You must then have been in a deep sleep,' said Solyman, smiling, 'if you did not hear the robbers.' 'Yes, my sovereign,' replied the woman, 'I did sleep soundly, but it was in the fullest confidence that your highness watched for the public safety.'

The emperor, who had an elevated mind, far from resenting this freedom, made the poor woman ample amends for the loss she had sustained.

Prompt and Signal Redress.

The Emperor Camki, of China, being out hunting, and having strayed from his attendants, met with a poor old man, who wept bitterly, and appeared much afflicted for some extraordinary disaster. He rode up to him, and inquired the cause of his distress. 'Alas! sir,' replied the old man, 'though I should tell you the cause of my distress, it is not in your power to remedy it.' 'Perhaps, my good man, I may serve you,' replied the emperor, upon which the man told him that all his sufferings were owing to a governor of one of the emperor's pleasure houses, who had seized upon a small estate of his near the royal house, and had reduced him to beggary. Not contented with this inhuman treatment, he had forced his son to become his slave, and thus robbed him of the only support of his old age.

The emperor was so affected with this speech, and so fully resolved to punish a crime committed under the sanction of his authority, that he determined on immediately accompanying the old man to the governor; but not knowing to whom he spoke, the old man remonstrated on the danger of such a mission; and being unable to dissuade him from it, pleaded his inability to keep pace with the emperor, who was mounted. 'I am young,' answered the emperor, 'do you get on horseback, and I will go on foot.' The old man not accepting the offer, the emperor took him up behind him, notwithstanding his ragged and filthy appearance, and they soon arrived at the house. The emperor asked for the governor, who, appearing, was greatly surprised, when the prince in accosting him, discovered to him the embroidered dragon, which he wore on his breast, and which his hunting dress had concealed. It happened, as if to render more famous this memorable act of justice and humanity, that most of the nobles, who had followed the emperor in the chase, came up at the time; and before this grand assembly, he reproached the old man's persecutor with his signal injustice; and after obliging him to restore to him his estate and his son, he ordered his head to be instantly cut off. He did more; he put the old man in his place, admonishing him to take care, lest fortune changing his manners, another might avail himself hereafter of his injustice, as he had now of the injustice of the governor.

The Emperor Julian.

When Numerius, governor of the Narbonnoise Gaul, was impeached of plundering his province, he denied the charge and baffled his accusers: on which a famous lawyer cried out to the emperor, 'Cæsar, who will ever be found guilty, if it is sufficient for a man to deny the charge?' To which Julian answered, 'But who will appear innocent, if a bare accusation is sufficient?'

Saladin.

Saladin, the Sultan of Egypt, though he had dominions enough of his own, was always ready when occasion offered to make free with those belonging to others. At his return from the siege of Mousul in Syria, without success, he seized the whole lordship of Emessa, in prejudice to the right of Nasir Eddin, the young prince who claimed it.

This he did upon pretence that the father of the youth had forfeited it, by giving countenance to confederacies against the sultan's interest. Saladin, however, ordered that proper care should be taken of the injured prince's education; and being desirous to observe what progress he made in his studies, he one day ordered him to be brought before him, and asked him, with much gravity, in what part of the Alcoran he was reading? 'I am come,' replied the young prince, to the surprise of all who were near him, 'to that verse which informs me, that he who devours the estates of orphans is not a king, but a tyrant.' The sultan was much startled at the turn and spirit of this repartee; but after some pause and recollection, returned the youth this generous answer: 'He who speaks with such resolution, would act with so much courage, that I restore you to your father's possessions, lest I should be thought to stand in fear of a virtue which I only reverence.'

Caliph Reclaimed.

Hakkam, the son and successor of Abdoubrahman III., wanting to enlarge his palace, proposed to purchase from a poor woman a piece of ground that lay contiguous to it; and when she could not be prevailed on to part with the inheritance of her ancestors, Hakkam's officers took by force what they could not otherwise obtain. The poor woman applied to Ibn-Bechir, the chief magistrate of Corduba, for justice. The case was delicate and dangerous, and Bechir concluded that the ordinary methods of proceeding would be ineffectual, if not fatal. He mounted his ass, and taking a large sack with him, rode to the palace of the caliph. The prince happened to be sitting in a pavilion that had been erected in the poor woman's garden. Bechir, with his sack in his hand, advanced towards him, and after prostrating himself, desired the caliph would permit him to fill his sack with earth in that garden. Hakkam showed some surprise at his appearance and request, but allowed him to fill his sack. When this was done, the magistrate entreated the prince to assist him in laying the burden on his ass. This extraordinary request surprised Hakkam still more; but he only told the judge it was too heavy; he could not bear it. 'Yet this sack,' replied Bechir, with a noble assurance, 'this sack, which you think too heavy to bear, contains but a small portion of that ground which you took by violence from the right owner. How then will you be able at the day of judgment to support the weight of the whole!' The remonstrance was effectual; and Hakkam without delay restored the ground, with the buildings upon it, to the former proprietor.

Turkish Cadis.

Bajazet the First was so incensed at the complaints constantly made to him of the corrupt conduct of his cadis in the administration of justice, that he came to the extraordinary resolution of assembling the whole of them together, and then causing the house in which they were to be set on fire, that they might all be consumed at once, and a lesson be thus given to their successors, on the beauty of being just, which they would not easily forget. Having given a hint of his intention to Hally Bassa, one of his counsellors, a man of much prudence and moderation, the latter sought and found out a way to appease him. Bajazet had an Ethiopian boy, whom he took great delight in, and allowed to say whatever he pleased. Hally Bassa, having instructed the boy what he should say, sent him in to the emperor, in a habit more gay than was usual with him. 'What is the matter,' said Bajazet, 'that thou art thus gallant to-day?' 'I am,' said the boy, 'going from thee to the Emperor of Constantinople.' 'To him, that is our enemy?' replied the prince. 'What wilt thou do there?' 'I am going,' said he, 'to invite some old monks and devotees to do justice amongst us, since you are resolved to have all our cadis slain.' 'But my little Ethiop,' said Bajazet, 'what do they know of our laws?' On this Hally Bassa, who was standing by, reasonably observed, 'They know nothing, my lord; is it not worth while, therefore, to pause before you cut off those that do?' 'Why then,' asked the emperor, 'do they judge unjustly and corruptly?' 'I will discover to my lord the cause of it,' said Hally; 'our cadis have no stipend allowed them out of the public treasury; they therefore indemnify themselves out of the purses of the suitors before them; place them above this temptation, and you will have effected the reform you wish.' Bajazet was pleased with the counsel, and commissioned Hally to fix such salaries as he should think fit. Hally, accordingly ordered, and it afterwards remained the law, 'that every person who had an inheritance of so many thousand aspers, should, out of every thousand, allow twenty to the cadi of his district; and that for all instruments of marriage and similar contracts he should have twenty more.'

'And so,' says Knowles, 'their poverty was relieved, and justice duly administered.'

A Bribe well Weighed.

A poor man in Turkey claimed a house which a rich neighbour had usurped; he held his deeds and documents to prove his right, but his more powerful opponent had provided a number of witnesses to invalidate them; and to support their evidence more effectually, he presented the cadi with a bag containing five hundred ducats.

When the cause came to be heard, the poor man told his story, and produced his writings, but wanted that most essential and only valid proof, witnesses. The other, provided with witnesses, laid his whole stress on them, and on his adversary's defect in law, who could produce none; he therefore urged the cadi to give sentence in his favour.

After the most pressing solicitations, the judge calmly drew from under his seat the bag of five hundred ducats, which the rich man had given him as a bribe; saying to him very gravely, 'You have been much mistaken in this suit; for if the poor man could bring no witnesses in confirmation of his right, I myself can produce at least five hundred.' He then threw him the bag with reproach and indignation, and decreed the house to the poor plaintiff.

A Fair Condition.

A ship freighted at Alexandria by some Turks, to bring them and their merchandize to Constantinople, met with a violent storm in the passage. The master told those freighters who were on board, that he could not save the ship, nor their lives, but by throwing overboard all the goods on the deck. They consented to the sacrifice, as well for themselves as for other freighters at Constantinople; but when the ship arrived there, they united to prosecute the master for the value of the goods. The Moulah of Galata, before whom he was summoned, had the case fully represented to him, and his deputy, as usual, had the promise of a reward.

When the parties appeared, and the witnesses were examined, the Moulah reflected some time, took down his book, and gravely opening it, told them that the book declared, that the master should pay the true value of those very goods; that is, what the freighters could prove by witnesses any one would give for them, or what they were really worth, on board the ship, at the very moment the master was constrained to throw them into the sea, as the only means by which he could save the lives of his passengers, amongst whom were the persons who now sued him.

The freighters ran out of court to seek witnesses, but the judge, who knew none could be procured, without farther hesitation gave his written decree in favour of the master.

Conflict of Affection and Duty.

A grocer of the city of Smyrna had a son who with the help of the little learning the country could afford, rose to the post of Naib, or deputy of the Cadi; and as such visited the markets, and inspected the weights and measures of all retail dealers. One day as this officer was going his rounds, the neighbours who knew enough of his father's character to suspect that he might stand in need of the caution, advised him to remove his weights; but the old cheat trusting to his relationship to the inspector, laughed at their advice. The Naib, on coming to his shop, coolly said to him, 'Good man, fetch out your weights that we may examine them.' Instead of obeying, the grocer endeavoured to evade the order with a laugh; but was soon convinced that his son was serious, by his ordering the officers to search his shop. The instruments of his fraud were soon discovered; and after an impartial examination, openly condemned and broken to pieces. He was also sentenced to a fine of fifty piastres, and to receive a bastinado of as many blows on the soles of his feet.

After this had been effected on the spot, the Naib, leaping from his horse, threw himself at the feet of his father, and watering them with his tears, thus addressed him: 'Father, I have discharged my duty to my God, my sovereign, and my country, as well as to the station I hold; permit me now, by my respect and submission, to acquit the debt I owe a parent. Justice is blind; it is the power of God on earth; it has no regard to the ties of kindred. God and our neighbours' rights are above the ties of nature; you had offended against the laws of justice; you deserved this punishment, but I am sorry it was your fate to receive it from me. My conscience would not suffer me to act otherwise. Behave better for the future; and instead of censuring me, pity my being reduced to so cruel a necessity.'

So extraordinary an act of justice gained him the acclamations and praise of the whole city; and a report of it being made to the Sublime Porte, the Sultan advanced the Naib to the post of Cadi, and he soon after rose to the dignity of Mufti.

Modern Turkish Practice.

The administration of justice has in more recent times become notoriously and avowedly corrupt in Turkey. The testimony of a Mussulman of the most infamous character, is always preferred to that of the most respectable Christian; and the slight disgrace imposed by the law on gross perjury, is seldom, if ever inflicted. In criminal cases, everything depends upon the mere caprice of the judge. The life of man, concerning which no deliberation can be too long, is hastily sentenced away, without reflection, according to the influence of passion, or the impulse of the moment. A complaint was preferred to the vizier against some soldiers who had insulted the gentlemen of the Russian embassy: the vizier made a horizontal motion with his hand, and before the conference was over, seven heads were rolled from a sack at the feet of Prince Repnin. A man, caught in the act of pilfering property during a fire, has been thrown into the flames by order of the vizier. A housebreaker detected in robbery, is hanged up, without process, at the door of the house he has robbed. Shopkeepers, or dealers, convicted of using false weights or measures, are fined, bastinadoed, or nailed by the ear to their own door-post. Punishment, too, is frequently inflicted on the innocent, while the guilty enjoy the fruits of criminality. A Swedish gentleman walking one day in the streets of Constantinople, saw the body of an Armenian hanging from the front of a baker's shop. He inquired of a bystander for what crime the poor wretch had suffered? 'The

vizier,' said he, 'in passing by early in the morning, stopped and ordered the loaves to be weighed; and finding them short of weight, immediately ordered the execution of the person in the shop.' 'How severe a punishment for so slight a crime!' 'It was thought severe,' replied the Turk, 'for the Christian was but a servant, whose wages were twenty *paras* a day, and whose master derived the whole benefit from the deficiency in the weight of the bread.' And yet other Armenians had already occupied the vacant place, and were serving the customers with the greatest indifference.

Common Law of England.

The appellation of *common law* originated with Edward the Confessor. The Saxons, though divided into many kingdoms, yet in their manners, laws, and languages, were similar. The slight differences which existed between the Mercian law, the West Saxon law, and the Danish law, were removed by Edward with great facility, and without any dissatisfaction; and he made his alteration rather famous by a new name, than by new matter; for, abolishing the three distinctions above mentioned, he called it the Common Law of England, and ordained that no part of the kingdom should be governed by any particular law, but all by one. The common law, as contradistinguished from the statute law, consists of those rules and maxims concerning the persons and property of men, that have obtained by the tacit assent and usage of the inhabitants of this country; the consent and approbation of the people being signified by their immemorial use and practice.

Escapes from the Gallows.

In Plott's 'History of Staffordshire,' we are told that in the reign of Henry III., one Judith de Balsham was condemned for receiving and concealing thieves, and hanged from nine o'clock on Monday morning, till sun-rise on Tuesday following, and yet escaped with life! In evidence of this most incredible story, Plott recites verbatim, a royal pardon granted to the woman, in which the fact is circumstantially recorded. 'Quia Inetta de Balsham pro receptamento Latronum ei imposito nuper, per considerationem Curie nostre suspendio adjudicata et ab hora nona diei Lune usque post ortum solis diei Martis sequen. suspensa, viva evasit *sicut ex testimonio fide dignorum accepimus.*' What can be said against such testimony as this? Nothing perhaps but that the thing is impossible. The days of Henry III. were days of priestly imposture; and there have been grosser juggles in the annals of unholy craft, than hanging a woman for twenty-four hours without killing her!

In the account of Oxfordshire, by the same author, we find a remarkable notice of the woman Greene, who, after being hanged, was recovered by Sir William Petty. [See *Anecdotes of Science*, p. 519.] The time of suspension, it may be necessary to observe, was not quite so long as that of Judith de Balsham; she hung only about half an hour. 'What was most remarkable,' says Plott, 'and distinguished the hand of Providence in her recovery, she was found to be innocent of the crime for which she suffered.'

Confinement in Irons.

When it was once urged to Lord Chief Justice King, that irons were absolutely necessary to safe custody, his lordship, who was of opinion with Bracton, that such a mode of confinement is as contrary to law as to humanity, replied, 'That they might build their walls higher.' The neglect of this legal precaution can certainly be no excuse for the infliction of an illegal punishment. The truth is, as Mr. Buxton justly observes, 'a man is very rarely ironed for his own misdeeds, but very frequently for those of others; additional irons on his person are cheaper than additional elevation to the walls. Thus we cover our own negligence by increased severity on captives.'

In 1782, Lord Loughborough imposed a fine of twenty pounds on the keeper of Norwich Castle, for putting irons on a woman. And yet we are told by Mr. Neild, that on a recent survey of the gaol at Brecon, there were, among other persons, half-starved and cruelly treated, *two women*, without shoes and stockings, *heavily loaded with double irons!!!*

Sufferer for Conscience' Sake.

Among the prosecutions for conscience' sake, which disgraced the reign of Henry the Fourth, none is more interesting than that of Mr. William Thorpe, a follower of Wickliffe, of which an account, written by himself, is preserved in Fox's 'Acts and Monuments.' It is not only interesting as an apparently authentic record of the proceedings, but as a specimen of the language and manners of the times. The trial took place before Arundel, Archbishop of Canterbury, in 1407. In the pious exhortations of the Archbishop to this heretic, there is a mixture of argument, and scolding, and swearing, which is altogether very amusing. After a long conference, in which the archbishop seldom condescended to address him by any other appellation than that of 'Lewde Lossel,' he asked him definitively to submit to the ordinances of the church; but receiving only a conditional answer?—'Than the archebishop, striking with his honde ferseylye upon a cupborde, spake to me with a greate spyrite, saying, "But yf thou leave soche additions, obliging the now here without ony excepcion to mine ordinaunce, or that I go out of this place, I shall make the as sure as ony thefe that is in the pryson of Lantern. Advyse the now what thou wilt do."'

And in the same spirit of Christian meek-

ness, his grace concluded by telling Thorpe, 'By ——— I shall settle upon thy shynes a pair of perlis, that thou shalt be gladde to change thy voice.'

Thorpe, resolute in his nonconformity, was committed to prison, and there is no record of what became of him, though it is probable that the worthy archbishop took the humane advice of the bystanders, some of whom mercifully advised his grace to burn him, and others to drown him in the sea.

Sir Thomas More.

When Sir Thomas More was lord chancellor in the reign of Henry VIII., he ordered a gentleman to pay a sum of money to a poor woman, whom he had wronged. The gentleman said, 'Then I hope your lordship will grant me a long day to pay it.' 'I will grant your motion,' said the chancellor; 'Monday next is St. Barnabas' Day, which is the longest day in the year; pay it to the widow that day, or I will commit you to the Fleet Prison.'

Inflexible Judges.

Louis XI. proposing to cajole his court of parliament of Paris, if it should refuse to publish certain new ordinances which he had made, and the masters of that court being informed of the king's intentions, went to him in their robes. The king inquired their business? 'Sir,' answered the President La Vacquery, 'we are come here, determined to lose our lives, every one of us, rather than by our connivance any unjust ordinances should take place.' The king, amazed at this answer of La Vacquery, and at the constancy of the parliament, gave them gracious entertainment, and commanded that the edicts which he intended to have published should be immediately cancelled in their presence; swearing that henceforth he never would make edicts that should not be just and equitable.

Morvilliers, keeper of the seals to Charles the Ninth of France, was one day ordered by his sovereign to put the seals to the pardon of a nobleman who had committed murder. He refused. The king then took the seals out of his hands, and having put them himself to the instrument of remission, returned them immediately to Morvilliers, who refused to take them again, saying, 'The seals have twice put me in a situation of great honour; once when I received them, and again when I resigned them.'

Louis the Fourteenth had granted a pardon to a nobleman who had committed some very great crime. M. Voisin, the chancellor, ran to him in his closet, and exclaimed, 'Sire, you cannot pardon a person in the situation of Mr. ——' 'I have promised him,' replied the king, who was ever impatient of contradiction; 'go and fetch the great seal.' 'But, sire,——' 'Pray, sir, do as I order you.' The chancellor returns with the seals; Louis applies them himself to the instrument, containing the pardon, and gives them again to the chancellor. 'They are polluted now, sire,' exclaims the intrepid and excellent magistrate, pushing them from him on the table, 'I cannot take them again.' 'What an impracticable man!' cries the monarch, and throws the pardon into the fire. 'I will now, sire, take them again,' said the chancellor; 'the fire, you know, purifies everything.'

Prince Henry and Chief Justice Gascoigne.

A favourite servant of King Henry V., when Prince of Wales, was indicted for a misdemeanor; and notwithstanding the interest he exerted in his behalf, was convicted and condemned. The prince was so incensed at the issue of the trial, that forgetting his own dignity and the respect due to the administration of justice, he rushed into court, and commanded that his servant should be unfettered and set at liberty. The Chief Justice, Sir William Gascoigne, mildly reminded the prince of the reverence which was due to the ancient laws of the kingdom; and advised him, if he had any hope of exempting the culprit from the rigour of his sentence, to apply for the gracious pardon of the king, his father, a course of proceeding which would be no derogation to either law or justice. The prince, far from being appeased by this discreet answer, hastily turned towards the prisoner, and was attempting to take him by force out of the hands of the officers, when the chief justice, roused by so flagrant a contempt of authority, commanded the prince on his allegiance instantly to leave the prisoner and quit the court. Henry, all in a fury, stepped up to the judgment seat, with the intention, as every one thought, of doing some personal injury to the chief justice; but he quickly stopped short, awed by the majestic sternness which frowned from the brow of the judge as he thus addressed him: 'Sir, remember yourself. I keep here the place of the king, your sovereign lord and father, to whom you owe double allegiance. In his name, therefore, I charge you to desist from your disobedience and unlawful enterprise, and henceforth give a better example to those who shall hereafter be your own subjects. And now, for the contempt and disobedience you have shown, I commit you to the prison of the King's Bench, there to remain until the pleasure of the king, your father, be known.'

Henry, by this time sensible of the insult he had offered the laws of his country, suffered himself to be quietly conducted to gaol by the officers of justice. His father, Henry IV., was no sooner informed of this transaction, than he exclaimed in a transport of joy,

'Happy is the king who has a magistrate possessed of courage to execute the laws; and still more happy in having a son who will submit to the punishment inflicted for offending them.'

The prince himself when he came to be king, speaking of Sir William Gascoigne, said, 'I shall ever hold him worthy of his place, and of my favour; and I wish that all my judges may possess the like undaunted courage to punish offenders, of what rank soever.'

Queen Mary.

Queen Mary, until her marriage with Philip the Second, appears to have been merciful and humane; for Hollinshed says, that when she appointed Sir Richard Morgan Chief Justice of the Common Pleas, she told him, 'that notwithstanding the *old error* which did not admit any witness to speak, or any other matter to be heard (her majesty being party), that her pleasure was, that whatsoever could be brought in favour of the subject, should be admitted to be heard; and moreover, that the justices should not persuade themselves to put in judgment, otherwise for her highness than for her subject.'

Archbishop Cranmer.

Persecution for religious opinions assumed the most terrific form in the reign of the sanguinary Mary. Among the proceedings of the furious Bonner, there is none more affecting than the trial of Archbishop Cranmer for treason and heresy. The following extract from the 'State Trials' exhibits a lively portrait of the degradation of Cranmer, and the exulting pride of his enemy:—

'Then they invested him (Cranmer) in all manner of robes of a bishop and archbishop, as he is at his installing, saving that as everything then is most rich and costly, so everything in this is of canvas and old clouts, with a mitre and a pall of the same suit, done upon him in mockery, and then the crosier staff was put in his hand.

'This done, after the Pope's pontifical form and manner, Bonner, who, by the space of many years, had borne, as it seemeth, no great good will towards him, and now rejoiced to see this day wherein he might triumph over him, and take his pleasure at full, began to stretch out his eloquence, making his oration to the assembly after this manner of sort.

'"This is the man that hath ever despised the Pope's holiness, and now is to be judged by him. This is the man who hath pulled down so many churches, and now is come to be judged in a church. This is the man that condemned the blessed sacrament of the altar, and now is come to be condemned before that blessed sacrament hanging over the altar. This is the man that, like Lucifer, sat in the place of Christ upon an altar to judge others, and now is come before an altar to be judged himself."'

The story of Cranmer's recantation signed by him, on a promise of life, which was afterwards violated, is known to all our readers. After he had signed it, Dr. Cole received secret orders from the court to preach in Cranmer's presence, in one of the churches of Oxford, an anticipation of his funeral sermon. On the day appointed, the archbishop was placed upon a stage in front of the pulpit in a ragged gown, with an old square cap, to hear the sermon, which was performed by Dr. Cole to admiration. After expatiating on the justice of his sentence, the preacher addressed the audience, and bade them take warning by the fate of so great a man; then directing himself personally to Cranmer, he lauded him for his conversion, and exhorted him to imitate the 'rejoicing' of St. Andrew on the cross, and the 'patience' of St. Laurence in the fire.

The account of Cranmer's shame and remorse during this edifying harangue, is very pathetic and striking. It is a powerful specimen of old English writing.

'Cranmer in all this meantime, with what grief of mind he stood hearing the sermon, the outward show of his body did better express than any man can declare; one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen the very image and shape of perfect sorrow lively in him expresssed. More than twenty several times the tears gushed out abundantly, dropping down his fatherly face. They which were present do testify, that they never saw in any child more tears than burst out from him at that time, all the sermon while, but especially when they recited his prayers before the people. It is marvellous what commiseration and pity moved all men's hearts, that beheld so heavy a countenance and such abundance of tears in an old man, and of so reverend a dignity.'

Fit Punishment.

An officer of rank in the army of Louis the Twelfth, of France, having ill-treated a peasant, the monarch made him live for a few days upon wine and meat. The officer, tired of this very heating diet, requested permission to have some bread allowed him. The king sent for him, and said, 'How could you be so foolish as to ill-treat those persons who put bread into your mouth?'

Circumstantial Evidence.

1.—A gentleman having been revelling abroad, was returning home late at night; but overcome with wine, he fell down in the street, and lay there in a state of insensibility. Soon after, two persons, who were passing, having quarrelled, one of them observing that the drunkard had a sword by his side, snatched it away, and with it ran his adver-

sary through the body. Leaving the instrument sticking in his wound, he ran off as fast as he could. When the watchman of the night came in the course of his rounds to the scene of this tragedy, and saw one man lying dead, with a sword in his body, and another lying near him in a state of drunkenness, with his scabbard empty, he had no doubt whatever that the crime and the offender were both before him; and seizing the drunkard, he conveyed him to prison.

Next morning he was examined before a magistrate; and being unable to remove the strong presumption which circumstances established against him, he was committed for trial. When tried, he was found guilty; and immediately executed for the murder of which he was perfectly innocent.

The real criminal was some time after condemned to death for another offence; and in his last moments confessed how he had made use of the reveller's sword to execute his own private wrongs.

2.—In the reign of Queen Elizabeth, a person was arraigned before Sir James Dyer, Lord Chief Justice of Common Pleas, upon an indictment for the murder of a man who dwelt in the same parish with the prisoner.

The first witness against him deposed, that on a certain day, mentioned by the witness, in the morning, as he was going through a close, which he particularly described, at some distance from the path, he saw a person lying dead, and that two wounds appeared in his breast, and his shirt and clothes were much stained with blood; that the wounds appeared to the witness to have been made by the puncture of a fork or some such instrument, and looking about he discovered a fork lying near the corpse, which he took up, and observed it to be marked with the initials of the prisoner's name; here the witness produced the fork in court, which the prisoner owned to be his.

The prisoner waived asking the witness any questions.

A second witness deposed, that on the morning of the day on which the deceased was killed, the witness had risen very early with an intention of going to a neighbouring market town, which he mentioned; that as he was standing in the entry of his own dwelling house, the street door being open, he saw the prisoner come by, dressed in a suit of clothes, the colour and fashion of which he described; that he (the witness) was prevented from going to market, and that afterwards the first witness brought notice to the town of the death and wounds of the deceased, and of the prisoner's fork being found near the corpse; that upon this report the prisoner was apprehended, and carried before a justice of peace; that he, this witness, followed the prisoner to the justice's house, and attended his examination, during which he observed the exchange of clothes the prisoner had made since the time he had seen him in the morning; that on the witness charging him with having changed his clothes, he gave several shuffling answers, and would have denied it; that upon witness mentioning this circumstance of change of dress, the justice granted a warrant to search the prisoner's house for the clothes described by the witness as having been put off since the morning; that this witness attended and assisted at the search; that after a nice search of two hours and upwards, the very clothes the witness had described, were discovered concealed in a straw bed. He then produced the bloody clothes in court, which the prisoner owned to be his clothes, and to have been thrust in the straw bed with the intention to conceal them on the account of their being bloody.

The prisoner also waived asking this second witness any questions.

A third witness deposed to his having heard the prisoner deliver certain menaces against the deceased, whence the prosecutor intended to infer a proof of *malice prepense*. In answer to this the prisoner proposed certain questions to the court, leading to a discovery of the occasion of the menacing expressions deposed to; and from the witness's answer to those questions, it appeared that the deceased had first menaced the prisoner.

The prisoner being called upon for his defence, addressed the following narration to the court, as containing all he knew concerning the manner and circumstances of the death of the deceased. 'He rented a close in the same parish with the deceased, and the deceased rented another close adjoining to it; the only way to his own close was through that of the deceased; and on the day the murder in the indictment was said to be committed, he rose early in the morning, in order to go to work in his close with his fork in his hand, and passing through the deceased's ground, he observed a man at some distance from the path, lying down as if dead or drunk; he thought himself bound to see what condition the person was in; and on getting up to him he found him at the last extremity, with two wounds in his breast, from which much blood had issued. In order to relieve him, he raised him up, and with great difficulty set him on his lap; he told the deceased he was greatly concerned at his unhappy fate, and the more so as there appeared reason to think he had been murdered. He entreated the deceased to discover if possible who it was, assuring him he would do his best endeavours to bring him to justice. The deceased seemed to be sensible of what he said, and in the midst of his agonies attempted to speak to him, but was seized with a rattling in his throat, gave a hard struggle, then a dreadful groan, and vomiting a deal of blood, some of which fell on his (the prisoner's) clothes, he expired in his arms. The shock he felt on account of this accident was not to be expressed, and the rather as it was well known that there had been a difference between the deceased and himself, on which account he might possibly be suspected of the murder. He therefore thought it advisable to leave the deceased in the condition he was, and take no

further notice of the matter; in the confusion he was in when he left the place, he took the deceased's fork away instead of his own, which was by the side of the corpse. Being obliged to go to his work, he thought it best to shift his clothes, and that they might not be seen, he confessed that he had hid them in the place where they were found. It was true he had denied before the justice that he had changed his clothes, being conscious this was an ugly circumstance that might be urged against him, being unwilling to be brought into trouble if he could help it. He concluded his story with a most solemn declaration, that he had related nothing but the exact truth, without adding or diminishing one tittle, as he should answer for it to God Almighty.'

Being then called upon to produce his witnesses, the prisoner answered with a steady, composed countenance and resolution of voice, '*He had no witnesses but God and his own conscience.*'

The judge then proceeded to deliver his charge, in which he pathetically enlarged on the heinousness of the crime, and laid great stress on the force of the evidence, which, although *circumstantial only*, he declared he thought to be irresistible, and little inferior to the most positive proof. The prisoner had indeed cooked up a very plausible story; but if such or the like allegations were to be admitted in a case of this kind, no murderer would ever be brought to justice, such deeds being generally perpetrated in the dark, and with the greatest secrecy. The present case was exempted in his opinion from all possibility of doubt, and they ought not to hesitate one moment about finding the prisoner guilty.

The foreman begged of his lordship, as this was a case of life and death, that the jury might withdraw; and upon this motion, an officer was sworn to keep the jury locked up.

This trial came on the first in the morning, and the judge having sat till nine at night expecting the return of the jury, at last sent an officer to inquire if they were agreed on their verdict. Some of them returned for answer, that eleven of their body had been of the same mind from the first, but that it was their misfortune to have a foreman, who, having taken up a different opinion from them, was unalterably fixed in it. The messenger had no sooner gone, than the complaining members, alarmed at the thought of being kept under confinement all night, and despairing of bringing their dissenting brother over to their own way of thinking, agreed to accede to his opinion, and having acquainted him with their resolution, they sent an officer to detain his lordship a few minutes, and then went into court, and by their foreman brought in the prisoner *not guilty*.

His lordship could not help expressing the greatest surprise and indignation at this unexpected verdict; and after giving the jury a severe admonition, he refused to record the verdict, and sent them back again with directions that they should be locked up all night without *fire or candle*. The whole blame was publicly laid on the foreman by the rest of the members, and they spent the night in loading him with reflections, and bewailing their unhappy fate in being associated with so hardened a wretch. But he remained inflexible, constantly declaring he would suffer death rather than change his opinion.

As soon as his lordship came into court next morning, he sent again to the jury, on which the eleven members joined in requesting their foreman to go into court, assuring him they would abide by their former verdict, whatever was the consequence; and on being reproached with their former inconstancy, they promised never to desert or recriminate upon their foreman any more.

Upon these assurances they proceeded again into court, and again brought in the prisoner *not guilty*. The judge, unable to conceal his rage at a verdict which appeared to him in the most iniquitous light, reproached them severely, and dismissed them with the cutting reflection, '*That the blood of the deceased lay at their doors.*'

The prisoner on his part fell down on his knees, and with uplifted eyes and hands to God, thanked him most devoutly for his deliverance; and addressing himself to the judge, cried out, '*You see, my lord, that God and a good conscience are the best witnesses.*'

The circumstance made a deep impression on the mind of the judge; and as soon as he had retired from court, he entered into conversation with the high sheriff upon what had passed, and particularly examined him as to his knowledge of the foreman of the jury. The high sheriff answered his lordship, that he had been acquainted with him many years; that he had a freehold estate of his own of above £50 a-year; and that he rented a very considerable farm besides; that he never knew him charged with an ill action, and that he was universally beloved and esteemed in his neighbourhood.

For further information, his lordship sent for the minister of the parish, who gave the same favourable account of his parishioner, with this addition, that he was a constant churchman, and a devout communicant.

These accounts increased his lordship's perplexity, from which he could think of no expedient to deliver himself, but by having a conference in private with the only person who could give him satisfaction; this he requested the sheriff to procure, who readily offered his service, and without delay brought about the desired interview.

Upon the foreman of the jury being introduced to the judge, his lordship retired with him into a closet, where his lordship opened his reasons for desiring that visit, making no scruple of acknowledging the uneasiness he was under on account of the verdict, and conjuring his visitor frankly to discover his reasons for acquitting the prisoner. The juryman returned for answer, that he had sufficient reasons to justify his conduct, and that he was neither afraid nor ashamed to reveal them; but as he had hitherto locked them up in his own breast and was under no compulsion to disclose them, he expected his

lordship would engage upon his honour to keep what he was about to unfold to him a secret, as he himself had done. His lordship having done so, the juryman proceeded to give his lordship the following account. 'The deceased being the tythe-man where he (the juryman) lived, he had the morning of his decease been in his (the juryman's) grounds, amongst his corn, and had done him great injustice by taking more than his due, and acting otherwise in a most arbitrary manner. When he complained of this treatment, he had not only been abused with scurrilous language, but the deceased had struck at him several times with his fork, and had actually wounded him in two place, the scars of which wounds he then shewed his lordship. The deceased seemed bent on mischief, and the farmer having no weapon to defend himself, had no other way to preserve his own life but by closing in with the deceased, and wrenching the fork out of his hands; which having effected, the deceased attempted to recover the fork, and in the scuffle received the two wounds which had occasioned his death. The farmer was inexpressibly concerned at the accident which occasioned the man's death, and especially when the prisoner was taken up on suspicion of the murder. But the assizes being just over, he was unwilling to surrender himself and to confess the matter, because his farm and affairs would have been ruined by lying so long in gaol. He was sure to have been acquitted on his trial, for he had consulted the ablest lawyers upon the case, who all agreed that as the deceased had been the aggressor, he could only have been guilty of manslaughter at most. It was true he had suffered greatly in his own mind on the prisoner's account; but being well assured that imprisonment would be of less consequence to the prisoner than himself, he had suffered the law to take its course. In order, however, to render the prisoner's confinement as easy to him as possible, he had given him every kind of assistance, and had wholly supported his family ever since. And, to get him clear of the charge laid against him, he had procured himself to be summoned on the jury, and set at the head of them; having all along determined in his own breast rather to die himself, than to suffer any harm to be done to the prisoner.'

His lordship expressed great satisfaction at this account; and after thanking the farmer for it, and making this farther stipulation, that in case his lordship should survive him, he might then be at liberty to relate this fact, that it might be delivered down to posterity, the conference broke up.

The juryman lived fifteen years afterwards; the judge inquiring after him every year, and happening to survive him, delivered the above relation.

3.—A man was tried for and convicted of the murder of his own father. The evidence against him was merely circumstantial, and the principal witness was his sister. She proved that her father possessed a small income, which with his industry enabled him to live with comfort; that her brother, who was his heir at law, had often expressed a great desire to come into possession of his father's effects; and that he had long behaved in a very undutiful manner to him, wishing, as the witness believed, to put a period to his existence by uneasiness and vexation; that on the evening the murder was committed, the deceased went a small distance from the house to milk a cow he had for some time kept, and that witness also went out to spend the evening and to sleep, leaving only her brother in the house; that returning home early in the morning, and finding that her father and brother were both absent, she was much alarmed, and sent for some of the neighbours to consult with them, and to receive advice what should be done; that in company with these neighbours she went to the hovel in which her father was accustomed to milk the cow, where they found him murdered in a most inhuman manner; that a suspicion immediately falling on her brother, and there being then some snow upon the ground, in which the footsteps of a human being, to and from the hovel, were observed, it was agreed to take one of her brother's shoes, and to measure therewith the impressions in the snow; this was done, and there did not remain a doubt that the impressions were made with his shoes. Thus confirmed in their suspicions, they immediately went to the prisoner's room, and after a diligent search, they found a hammer in the corner of a private drawer with several spots of blood upon it.

The circumstance of finding the deceased and the hammer, and the identity of the footsteps, as described by the former witness, were fully proved by the neighbours whom she had called; and upon this evidence the prisoner was convicted and suffered death, but denied the act to the last.

About four years after, the sister who had been chief witness was extremely ill; and understanding that there were no hopes of her recovery, she confessed that her father and brother having offended her, she was determined they should both die; and accordingly when the former went to milk the cow, she followed him with her brother's hammer and in his shoes; that she felled her father with the hammer, and laid it where it was afterwards found; that she then went from home, to give a better colour to the horrid transaction, and that her brother was perfectly innocent of the crime for which he had suffered.

She was immediately taken into custody, but died before she could be brought to trial.

4.—An upholsterer of the name of William Shaw, who was residing at Edinburgh in the year 1721, had a daughter Catharine who lived with him, and who encouraged the

addresses of John Lawson, a jeweller, contrary to the wishes of her father, who had insuperable objections against him, and urged his daughter to receive the addresses of a son of Alexander Robertson, a friend and neighbour. The girl refused most peremptorily. The father grew enraged. Passionate expressions arose on both sides, and the words 'barbarity, cruelty, and death,' were frequently pronounced by the daughter. At length her father left her, locking the door after him.

The apartment of Shaw was only divided by a slight partition from that of one Morrison, a watch-case maker, who had indistinctly heard the conversation and quarrel between Catharine Shaw and her father, and was particularly struck with the words she had pronounced so emphatically. For some time after the father had gone out all was silent; but presently Morrison heard several groans from the daughter. He called in some of the neighbours, and these listening attentively, not only heard the groans, but also heard her faintly exclaim, 'Cruel father, thou art the cause of my *death!*' Struck with the expression, they got a constable, and forced the door of Shaw's apartment, where they found the daughter weltering in her blood, and a knife by her side. She was alive, and speechless; but on questioning her as to owing her death to her father, she was just able to make a motion with her head, apparently in the affirmative, and then expired.

At this moment Shaw enters the room. All eyes are upon him! He sees his neighbours and a constable in his apartment, and seems much disordered; but at the sight of his daughter he turns pale, trembles, and is ready to sink. The first surprise and the succeeding horror leave little doubt of his guilt in the breasts of the beholders; and even that little is done away on the constable discovering that the shirt of William Shaw is bloody.

He was instantly hurried before a magistrate, and upon the deposition of the parties, committed for trial. In vain did he protest his innocence, and declare that the blood on his shirt was occasioned by his having blooded himself some days before, and the bandage having become untied. The circumstances appeared so strong against him that he was found guilty, was executed, and hung in chains at Leith. His last words were, 'I am innocent of my daughter's murder.'

There was scarcely a person in Edinburgh who thought the father innocent; but in the following year a man who had become the occupant of Shaw's apartment, accidentally discovered a paper which had fallen into a cavity on one side of the chimney. It was folded as a letter, and on opening it, it was found to contain as follows: 'Barbarous father! your cruelty in having put it out of my power ever to join my fate to that of the only man I could love, and tyrannically insisting upon my marrying one whom I always hated, has made me form a resolution to put an end to an existence which is become a burthen to me.'

This letter was signed, 'Catharine Shaw,' and on being shown to her relations and friends, it was recognised as her writing. The magistracy of Edinburgh examined it, and on being satisfied of its authenticity, they ordered the body of William Shaw to be taken from the gibbet, and given to his family for interment; and as the only reparation to his memory, and the honour of his surviving relations, they caused a pair of colours to be waved over his grave, in token of his innocence.

5.—In the year 1736, Mr. Hayes, a gentleman of fortune, in travelling, stopped at an inn in Oxfordshire, kept by one Jonathan Bradford. He there met with two gentlemen, with whom he supped, and in conversation unguardedly mentioned that he had then with him a considerable sum of money. Having retired to rest, the two gentlemen, who slept in a double-bedded room, were awakened by deep groans in the adjoining chamber. They instantly arose, and proceeded silently to the room whence the groans were heard. The door was half open, and on entering, they perceived a person weltering in his blood, in the bed, and a man standing over him, with a dark lantern in one hand, and a knife in the other. They soon discovered that the gentleman murdered was the one with whom they had supped, and that the man who was standing over him was their host. They instantly seized him, disarmed him of the knife, and charged him with being the murderer. He positively denied the crime, and asserted that he came there with the same intentions as themselves; for that hearing a noise, which was succeeded by groans, he got up, struck a light, and armed himself with a knife in his defence, and was but that minute entered the room before them.

These assertions were of no avail; he was kept in close custody until morning, when he was taken before a neighbouring justice of peace, to whom the evidence appeared so decisive, that on writing out his mittimus, he hesitated not to say, 'Mr. Bradford, either you or myself committed this murder.'

At the ensuing assizes at Oxford, Bradford was tried, convicted, and shortly after executed, still, however, declaring that he was not guilty of the murder. This afterwards proved to be true; the murder was actually committed by Mr. Hayes's footman, who, immediately on stabbing his master, rifled his pockets, and escaped to his own room, which was scarcely two seconds before Bradford's entering the chamber. The world owes this knowledge to a remorse of conscience of the footman on his death-bed, eighteen months after the murder; and dying almost immediately after he had made the declaration, justice lost its victim.

It is, however, remarkable that Bradford, though innocent, and not at all privy to the murder, was nevertheless a murderer in design. He confessed to the clergyman who

attended him after his sentence, that having heard that Mr. Hayes had a large sum of money about him, he went to the chamber with the same diabolical intentions as the servant. He was struck with amazement; he could not believe his senses; and in turning back the bedclothes to assure himself of the fact, he in his agitation dropped his knife on the bleeding body, by which both his hand and the knife became stained, and thus increased the suspicious circumstances in which he was found.

6.—In the year 1742, a gentleman in travelling was stopped by a highwayman in a mask, within about seven miles of Hull, and robbed of a purse containing twenty guineas. The gentleman proceeded about two miles further, and stopped at the Bull Inn, kept by Mr. Brunell. He related the circumstances of the robbery, adding, that as all his gold was marked, he thought it probable that the robber would be detected. After he had supped, his host entered the room, and told him a circumstance had arisen which led him to think that he could point out the robber. He then informed the gentleman that he had a waiter, one John Jennings, whose conduct had long been very suspicious; he had long before dark sent him out to change a guinea for him, and that he had only come back since he (the gentleman) was in the house, saying he could not get change; that Jennings being in liquor, he sent him to bed, resolving to discharge him in the morning; that at the time he returned him the guinea, he discovered it was not the same he had given him, but was marked, of which he took no further notice until he heard the particulars of the robbery, and that the guineas which the highwayman had taken were all marked. He added, that he had unluckily paid away the marked guinea to a man who lived at some distance.

Mr. Brunell was thanked for his information, and it was resolved to go softly to the room of Jennings, whom they found fast asleep; his pockets were searched, and from one of them was drawn a purse containing exactly nineteen guineas, which the gentleman identified. Jennings was dragged out of bed and charged with the robbery. He denied it most solemnly; but the facts having been deposed to on oath by the gentleman and Mr. Brunell, he was committed for trial.

So strong did the circumstances appear against Jennings that several of his friends advised him to plead guilty, and throw himself on the mercy of the court. This advice he rejected; he was tried at the ensuing assizes, and the jury without going out of court found him guilty. He was executed at Hull a short time after, but declared his innocence to the very last.

In less than twelve months after this event occurred, Brunell, the master of Jennings, was himself taken up for a robbery committed on a guest in his house, and the fact being proved on his trial, he was convicted and ordered for execution.

The approach of death brought on repentance, and repentance confession. Brunell not only acknowledged having committed many highway robberies, but also the very one for which poor Jennings suffered. The account he gave was, that after robbing the gentleman, he arrived at home some time before him; that he found a man at home waiting, to whom he owed a small bill, and not having quite enough of money, he took out of the purse one guinea from the twenty which he had just possessed himself of, to make up the sum, which he paid to the man, and then went away. Soon after the gentleman came to his house, and relating the account of the robbery, and that the guineas were marked, he became thunderstruck. Having paid one of them away, and not daring to apply for it again, as the affair of the robbery and the marked guineas would soon become publicly known, detection, disgrace, and ruin, appeared inevitable. Turning in his mind every way to escape, the thought of accusing and sacrificing poor Jennings at last struck him; and thus to his other crimes he added that of the murder of an innocent man.

Lord Stourton.

Lord Stourton was, in the year 1556, tried at Westminster Hall for the murder of a Mr. Hartgyl and his son, under very aggravated circumstances. The commission for trying him was directed to the judges, and some of the privy council. At first his lordship refused to plead, but the chief justice informed him that if he persisted in his refusal, his rank should not excuse him from being pressed to death. Upon this he confessed the fact, and was hanged in a silken halter at Salisbury. His monument was some years ago to be seen in the cathedral of that city, with the silken halter hanging over it.

Judicial Precipitation.

The case of M. de Pivardière is one of the most singular instances of criminal precipitation and iniquity that the annals of French justice furnish. Madame de Chauvelin, his second wife, was accused of having had him assassinated in his castle. Two servant-maids were witnesses of the murder; his own daughter heard the cries and last words of her father: 'My God! have mercy upon me!' One of the maid-servants, falling dangerously ill, took the sacrament; and while she was performing this solemn act of religion, declared before God that her mistress intended to kill her master. Several other witnesses testified that they had seen linen stained with his blood; others declared that they had heard the report of a gun, by which the assassination was supposed to have been committed. And yet, strange to relate, it turned out after all that there was no gun fired, no blood shed, nobody killed! What remains is still more extraordinary: M. de la Pivardière returned home; he appears in person before the judges of the

province, who were preparing everything to execute vengeance on his murderer. The judges are resolved not to lose their process; they affirm to his face that he is dead; they brand him with the accusation of imposture for saying that he is alive; they tell him that he deserves exemplary punishment for coining a lie before the tribunal of justice; and maintain that their procedure is more credible than his testimony! In a word, this criminal process continued eighteen months before the poor gentleman could obtain a declaration of the court that he was alive!

In the year 1770, a person of the name of Monthaille, without any accuser, witness, or any probable or even suspicious circumstances, was seized by the superior tribunal of Arras, and condemned to have his hand cut off, to be broken on the wheel, and to be afterwards burnt alive, for killing his mother. This sentence was executed, and his wife was on the point of being thrown into the flames as his accomplice, when she pleaded that she was *enceinte*, and gave the Chancellor of France, who was informed of the infernal iniquity that was perpetrating in the sacred name of justice, time to have the sentence as to her reversed. 'The pen trembles in my hand,' says Voltaire, 'when I relate these enormities! We have seen, by the letters of several French lawyers, that not one year passes in which one tribunal or another does not stain the gibbet or the rack with the blood of unfortunate citizens, whose innocence is afterwards ascertained when it is too late.'

Verdict against Evidence.

It has been well observed by a modern writer that 'we are very apt to mistake the foulness of a crime for certainty of evidence against the individual accused of it; or in proportion as we are impressed with its enormity, the less nice we become in distinguishing the offender.' A striking illustration of this remark once presented itself. An atrocious murder having been committed, an unfortunate individual was accused of being the murderer, and brought to trial. The judge charged the jury that no evidence had been produced against the prisoner, and that therefore they must of necessity acquit him. To the surprise of the court, however, the jury returned a verdict of 'guilty.' The verdict being recorded, the judge requested to know upon what shadow of proof it had been brought. 'My lord,' answered the foreman, 'a great crime has been committed; somebody ought to suffer for it; and we do not see why it should not be this man!'

Lord Chancellor Bacon.

Among the foremost in the ranks of the fawning, treacherous, and corrupt courtiers that surrounded James the First, we discover with pain one of the greatest men that our country or the world has produced. The friends of science must ever regret that this character should apply to so sublime a genius as Lord Bacon.

The proceedings in the case of Peacham show that there never was a more deliberate enemy to the liberties of his country, nor stauncher supporter of tyranny, even to its extreme verge. This unfortunate man was put to the torture, tried, convicted, and condemned as a traitor, for certain passages said to be treasonable in a sermon which was never preached, nor intended to be so, but only found in writing in his study. The minute made upon the occasion of his torture is still preserved. It is in the handwriting of Secretary Winwood, and states that he had been examined 'before torture, in torture, between torture, and after torture,' and 'that nothing could be drawn from him, he still persisting in his obstinate and insensible denials. This monument of tyranny is signed, among others, by Bacon; and as a fit associate in so barbarous procedure, also by Sir Jervis Elwis, Lieutenant of the Tower, who was condemned and executed two years afterwards for being an accessory to the detestable and treacherous murder of Sir Thomas Overbury.

The case of Wraynham, who was punished by the Star Chamber for slandering Lord Bacon, by accusing him of injustice, is still more melancholy and instructive. He had a cause in Chancery, on which his all depended, against Sir Edward Fisher; and after expending his whole fortune, and that of several compassionate friends who assisted him, he had at last obtained from Lord Bacon's predecessor in the chancery a favourable judgment; which Lord Bacon thought proper, without any cause assigned, to reverse. Wraynham applied for justice to the king, presenting him with a statement of his case, conveyed in language which, if reprehensible, was at least pardonable in a man in his unhappy situation. The king handed over the imprudent supplicant to the Star Chamber. The lords asked him how he dared to speak in the manner which he had done of so pure and upright a character as the lord chancellor? Wraynham replied by the following simple and affecting statement:—

'In making this appeal, I mustered together all my miseries; I saw my land taken away which had been before established unto me; and after six-and-for y orders and twelve reports made in the cause; nay, after motions, hearings, and re-hearings, fourscore in number, I beheld all overthrown in a moment, and all overthrown without a new bill preferred. I discerned the representation of a prison gaping for me, in which I must from henceforth spend all the days of my life without release; for in this suit I have spent almost £3000, and many of my friends were engaged for me, some injured, others undone; and with this did accompany many eminent miseries likely to ensue upon me, my wife, and four children, the eldest of which being but five years old; so that we, that did every day give bread to others, must now beg bread of others, or else

starve, which is the miserablest of all deaths; and there being no means to move his majesty to hear the cause, but to accuse his lordship of injustice; this and all these moved me to be sharp and bitter, and to use words, though dangerous in themselves, yet I hope pardonable in such extremities.'

Mr. Sergeant Crew, on the part of the crown, by way of aggravating Mr. Wraynham's guilt, pronounced a most splendid eulogium on the lord chancellor, whose talents and integrity as a judge were such, he said, that it was a 'foul offence' to traduce him. The learned sergeant farther observed, that at all events the prisoner could not accuse the lord chancellor of *corruption;* 'for, thanks be to God, he hath always despised riches, and set honour and justice before his eyes; and where the magistrate is bribed, it is a sign of a corrupted state.'

The result of the business was, that the chamber imposed a fine on Wraynham, which completely ruined him.

Now mark the sequel! Two years after the sacrifice of this unfortunate man and his family to the purity of Lord Chancellor Bacon, his lordship was accused and convicted by his own confession of bribery and corruption, and gave in to parliament, under his own hand, a list of the bribes which he had received during the period of his filling the office of lord chancellor. In that list how revolting is it to perceive a bribe received *in this very case,* from the miserable Wraynham's opponent in the suit which reduced his family to beggary, and condemned himself to spend the remainder of his days in a jail!

Sir Edward Coke.

Preparatory to the trial of Peacham, Lord Chancellor Bacon, as appears by his own letters to the king, was employed by his majesty to overcome the scruples of some of the judges, who doubted whether the crime amounted to high treason. In this unconstitutional negociation he met with the stern opposition of Sir Edward Coke, who, after Lord Bacon had searched the record for precedents, and perverted his intellect to the utmost, in order to bring the case under the description of treason, gave his written opinion against him. The king was much enraged at the opposition, and bitterly accused Sir Edward of 'caring more for the safety of such a monster, than the preservation of the crown.'

Sir Edward Coke always displayed an unconquerable zeal for correcting abuses, for establishing the authority of the laws, and confining the prerogative to its proper bounds. In the parliament which met in 1621, he towered beyond all preceding patriots in the abilities he showed in guiding the councils of that assembly, in the strength and propriety of the arguments he urged for the authority and privileges of parliament, turning by his conduct the smiles of a court into a commitment to the Tower, and a rifling of his papers. He, to his everlasting honour, was in the succeeding reign the man who proposed and framed the petition of right. The cares of the greatest part of his life were not only for the age in which he lived, but that posterity might feel the advantages of his almost unequalled labours. He was the first who reduced the knowledge of the English laws into a system. His voluminous writings on this subject have given light to all succeeding lawyers; and the improvements which have been made in this science owe their source to this great original: the service he rendered his country in this respect is invaluable. But whilst he laboured to his very last moments to render the law intelligible, and consequently serviceable, to his fellow citizens, he was oppressed in the most illegal manner by the government. Secretary Windebank, by virtue of an order of the council for seizing certain seditious papers, entered his house at the time he was dying, and took away his 'Commentary upon Littleton,' his history of that judge's life, his 'Commentary upon *Magna Charta,*' his 'Pleas of the Crown and Jurisdiction of Courts,' with fifty-one other MSS., together with his will. The last was never returned, to the great distraction of his family affairs, and loss to his numerous posterity.

Habeas Corpus Act.

Bishop Burnett relates a curious circumstance respecting the origin of that important statute, the Habeas Corpus Act. 'It was carried,' says he, 'by an odd artifice in the House of Lords. Lord Grey and Lord Norris were named to be the tellers; Lord Norris being a man subject to vapours, was not at all times attentive to what he was doing: so a very fat lord coming in, Lord Grey counted him for ten, as a jest at first; but seeing Lord Norris had not observed it, he went on with this misreckoning of *ten;* so it was reported to the house, and declared that they who were for the bill were the majority, though it indeed went on the other side; and by this means the bill passed.'

Supremacy of the Laws.

'The King of Spain,' says Mr. Selden in his 'Table Talk,' 'was outlawed in Westminster Hall, I being of counsel against him; a merchant had recovered costs against him in a suit, which because he could not get, we advised him to have his majesty outlawed for not appearing, and so he was. As soon as Gondemar, the Spanish Ambassador, heard that, he presently sent the money: by reason if his master had been outlawed, he could not have had the benefit of the law, which would have been very prejudicial, there being then many suits between the King of Spain and our merchants.'

When the ambassador of Peter the Great was arrested for debt in London, in the latter end of Queen Anne's reign, the Czar expressed his astonishment and indignation, that the persons who had thus violated the respect due to the representative of a crowned head, were not immediately put to death. His astonishment was considerably increased when he was told, that the sovereign of the country himself had no power of dispensing with the laws of the land, to which he was himself subjected.

Christian IV., King of Denmark.

One Christopher Rosenkranz, in Copenhagen, demanded from the widow of Christian Tuul a debt of five thousand dollars. She was certain that she did not owe him anything; but he produced a bond signed by herself and her deceased husband, which, however, she declared to be forged. The affair was brought before a court of justice, and the widow was condemned to pay the demand. In her distress, she applied to King Christian IV., who promised to take the affair into consideration. He sent for Rosenkranz, questioned him closely, begged, exhorted, but all to no purpose. The creditor appealed to the written bond. The king asked for the bond, sent Rosenkranz away, and promised that he would very soon return it to him. The king remained alone to examine this important paper, and discovered after much trouble, that the paper manufacturer, whose mark was on the bond, had not begun his manufactory till many years after its date. The inquiries made, confirmed this fact. The proof against Rosenkranz was irrefragable. The king said nothing about it, but sent for Rosenkranz some days after, and exhorted him in the most affecting manner to have pity on the poor widow, because, otherwise, the justice of heaven would certainly punish him for such wickedness. He unblushingly insisted on his demand, and even presumed to affect to be offended. The king's mildness went so far, that he still gave him some days for consideration; but all to no purpose. He was then arrested and punished with all the rigour of the laws.

Judicial Integrity.

A country gentleman once sent a present of a buck to Judge Hales, before whom he had a cause coming on for trial. The cause being called, and the judge taking notice of the name, asked, 'If he was not the person that had presented him with a buck?' Finding that he was the same, the judge told him 'he could not suffer the trial to go on till he had paid him for his buck.' The gentleman answered, 'That he never sold his venison, and that he had done no more to his lordship than what he had always done to every judge who came that circuit.' Several gentlemen on the bench bore testimony to the truth of this statement; but nothing would induce the judge to give way; he persisted in refusing to allow the trial to proceed till he had paid for the venison. The gentleman on this, somewhat indignant, withdrew the record, saying, 'he would not try his cause before a judge who suspected him to be guilty of bribery by a customary civility.' A noble contest! between judicial integrity on one side, and honourable hospitality on the other!—a contest eminently characteristic of the English judge and English gentleman.

Lord Keeper Williams.

Williams, the lord keeper in the reign of James I., seeing a new church at Malden, inquired at whose cost it had been built? Mr. George Minors, who attended him, mentioned the name of the greatest contributor. 'And has he not a suit now depending in chancery?' said the keeper. 'The same,' answered Minors. 'Well,' said the keeper, 'he shall not fare the worse for building of churches.' This being told the gentleman, the next morning he sent a present of fruit and poultry to the lord keeper, who refused it, saying to Minors, 'Carry it back, George, and tell your friend he shall fare never the better for his fruit and poultry.'

Lord Balmerino.

On the trial of this nobleman for sedition, nine of the jury, with a single exception, were ineffectually challenged; but when Traquair, a minister of state, was admitted, it was no longer doubtful that the rest were industriously selected for their hostility to Balmerino, or their devotion to the crown. The experiment did not entirely succeed. One of the jurymen, Gordon of Buckie, had been engaged in the murder of the Earl of Murray, and was appointed, therefore, as a sure man on the present occasion. When the jury had withdrawn, Gordon addressed them unexpectedly in the most pathetic terms, and conjured them to reflect that the life of an innocent nobleman was at stake, whose blood would lie heavy on their souls to the last hour of their lives. While the tears streamed down his aged cheeks, he protested that his hands had once been imbrued in blood, for which he had procured a pardon from his sovereign; but that it had cost him many sorrowful days and nights to obtain a remission to his conscience from heaven. The jury were moved with this impressive address; but Traquair, their foreman, resumed the argument, that it belonged to the court to determine whether the law was severe, or the petition seditious; whether the prisoner had concealed it, was all that remained for them to decide. After a long altercation, the jury were equally divided; and, in consequence of the final suffrage of Traquair, their foreman, Balmerino was convicted of having heard and concealed a seditious petition, and of having foreborne to

reveal the author. Sentence of death was immediately pronounced; but his execution, to the great umbrage of the prelates, was suspended during the pleasure of the king.

Colonel Lilburn.

The account which is preserved in the state trials of the case of John Lilburn (afterwards Colonel Lilburn), prosecuted in the Star Chamber, 'for printing and publishing seditious books,' and written by Lilburn himself, displays much of the dauntless and noble spirit which oppression never fails to call forth, and which afterwards animated the singularly intrepid author of this curious production successfully to brave Cromwell himself, in the zenith of his power, when, to any other individual, the attempt must have been fatal.

Lilburn, at the time of his trial, was but twenty years of age. He was accused of sending over from Holland, for the purpose of being distributed in England, some of Dr. Bastwick's books; and though he was innocent of the charge, he disdained to screen himself, which he might easily have done, by taking what was termed the Star Chamber oath, because he conceived it to be unlawful. For this piece of contumacy, he was fined £500, and sentenced to be publicly whipped. This punishment was inflicted with great barbarity; and he was, the same day, in view of the Star Chamber judges, placed, with his back smarting under the pain of his lashes, on the pillory, where, in consequence of his haranguing the people, he was gagged, imprisoned in irons for two years and a half in the Fleet, and treated there with the utmost cruelty. This sentence the House of Commons, in 1641, voted to be 'illegal, and against the liberty of the subject, and also bloody, cruel, wicked, barbarous, and tyrannical.'

Richard Chambers.

A merchant in London of the name of Richard Chambers, having sustained some loss by a confiscation of part of his property by the custom-house officers, in a moment of passion unfortunately said, in the hearing of some of the privy council, 'that the merchants in England were more wrung and screwed than in foreign parts.' For this grievous offence he was brought before 'the honourable court of Star Chamber,' as it was termed, and fined £2000, for which he was imprisoned six years. The fine was by some of the members of the court considered to be too small; and, among the worthy personages who were of this opinion, we find the names of Bishops Laud and Neal, who were seldom, indeed, disposed to err on the side of lenity. Chambers appears to have possessed much of the laudable spirit of resistance which had now begun to rise in England. It was part of his sentence to sign a very mean submission, which was accordingly prepared; but when it was brought to him, he absolutely refused; and, with all the terrors of a prison in view, wrote under it, that 'he abhorred and detested it as unjust and false, and never till death would acknowledge any part of it.' In consequence of his determined opposition to the tyranny of the government, on this and other occasions, Chambers was utterly ruined; and it is painful to find, that though his case was admitted to be hard, and his conduct meritorious, the parliament in the day of retribution overlooked twenty-six years of suffering, and allowed this friendless and resolute champion of the people's rights, to die of poverty and a broken heart at the age of seventy.

William Penn.

When the meeting-house of the Quakers in Gracechurch Street was taken possession of by a body of soldiers, August 15, 1670, with the view of hindering them from assembling to worship God in their own way, their celebrated leader, William Penn, went and preached to them in the open air, in the immediate vicinity. The satellites of an arbitrary government were pleased to construe this into a breach of the peace; Penn, and one of his associates of the name of Mead, were arrested, indicted, and tried for the imputed offence at the Old Bailey, on the 1st, 3rd, 4th, and 5th of September following.

Penn and his friend, agreeably to the custom of their sect, entered the court with their hats on; and on one of the officers pulling them off, the lord mayor exclaimed, 'Sirrah, who bid you put off their hats? Put on their hats again.'

Recorder to the prisoners. 'Do you know where you are? Do you know it is the king's court?'

Penn. 'I know it to be a court, and I suppose it to be the king's court.'

Recorder. 'Do you not know that there is respect due to the court? and why do you not pull off your hats?'

Penn. 'Because I do not believe that to be any respect.'

Recorder. 'Well, the court sets forty marks a piece upon your heads, as a fine for your contempt of the court.'

Penn. 'I desire it may be observed, that we came into court with our hats off (that is, taken off); and if they have been put on since, it was by order of the bench, and therefore not we, but the bench, should be fined.'

After the witnesses for the prosecution had been examined, and the prisoners were called upon for their defence, Penn demanded to know upon what law the indictment was grounded?

Recorder. 'Upon the common law.'

Penn. 'Where is that common law?'

Recorder. 'You must not think that I am able to run up so many years, and ever so many adjudged cases, which we call common law, to answer your curiosity.'

Penn. 'This answer, I am sure, is very short of my question; for if it be common, it should not be so hard to produce.'

Recorder. 'Sir, will you plead to your indictment?'

Penn reiterated his demand, to know on what law that indictment was founded.

Recorder. 'You are a saucy fellow; speak to the indictment.'

After some further altercation:

Recorder. 'You are an impertinent fellow; will you teach the court what law is? it is *lex non scripta*, that which many have studied thirty or forty years to know, and would you have me tell you in a moment?'

Penn. 'Certainly if the common law is so hard to be understood, it is far from being common; but if the Lord Coke, in his Institutes, be of any consideration, he tells us that common law is common right, and that common right is the greater charter of privileges. I design no affront to the court; but to be heard in my just plea; and I must plainly tell you, that if you will deny me oyer of the law which you say I have broken, you do at once deny me an acknowledged right; and evidence to the whole world, your resolution to sacrifice the privileges of Englishmen to your sinister and arbitrary designs.'

Recorder. 'Take him away.

Lord Mayor. 'Take him away, take him away; turn him in the bail dock.'

Penn was now dragged into the bail dock.

Mead being then called on, a scene exactly similar to the preceding took place, and he also was thrust into the bail dock.

The recorder charged the jury to bring in a verdict of guilty.

Penn. (With a loud voice from the bail dock.) 'I appeal to the jury, who are my judges, and this great assembly, whether the proceedings of the court are not most arbitrary, and void of all law. I have not been heard; neither can you of the jury legally depart the court, before I have been *fully* heard.

Recorder. 'Pull the fellow down, pull him down.'

The jury were now desired to go upstairs, in order to agree upon a verdict, and the prisoners remained in the bail dock. After an hour and a half's time, eight came down agreed, but four remained above until sent for. The bench used many threats to the four that dissented: and the recorder addressing himself to one of them of the name of Bushel, said, 'Sir, you are the cause of this disturbance, and manifestly show yourself an abettor of faction; I shall set a mark upon you, sir.'

Alderman Sir J. Robinson, Lieut. of the Tower. 'Mr. Bushel, I have known you near this fourteen years; you have thrust yourself upon this jury.'

Alderman Bludworth. 'Mr. Bushel, we know what you are.'

Lord Mayor. 'Sirrah, you are an impudent fellow; I will put a mark upon you.'

The jury being then sent back to consider their verdict, remained for some time; and on their return, the clerk having asked in the usual manner, 'Is William Penn guilty of the matter wherein he stands indicted, or not guilty?' the foreman replied, 'Guilty of speaking in Gracious (Gracechurch) Street.'

Court. 'Is that all?'

Foreman. 'That is all I have in commission.'

Recorder. 'You had as good say nothing.'

The jury were ordered to go and consider their verdict once more. They declared that they had given in their verdict, and could give in no other. They withdrew, however, after demanding and obtaining pen, ink, and paper; and returning at the expiration of half an hour, the foreman addressed himself to the clerk of the peace, and presenting the following written decision, said, 'Here is our verdict.' 'We, the jurors hereafter named, do find William Penn to be guilty of speaking or preaching to an assembly met together in Gracious Street on the 14th of August, 1670, and that William Mead is not guilty of the said indictment.

'Foreman, Thomas Veer,
Edward Bushel,' &c.

Recorder. 'Gentlemen, you shall not be dismissed till we have a verdict that the court will accept, and you shall be locked up without meat, drink, fire, or tobacco; you shall not think thus to abuse the court; we will have a verdict by the help of God, or you shall starve for it.'

Penn. 'My jury, who are my judges, ought not to be thus menaced; I do desire that justice may be done me, and that the arbitrary resolves of the bench may not be made the measure of my jury's verdict.'

Recorder. 'Stop that prating fellow.'

Penn. 'The agreement of twelve men is a verdict in law; and such an one being given by the jury, I require the clerk of the peace to record it, as he will answer at his peril. And if the jury bring in another verdict contradictory to this, I affirm they are perjured men in law.' Then looking towards them, he emphatically added, 'You are Englishmen; mind your privilege, give not away your right.'

The court now swore several of its officers to keep the jury all night without meat, drink, fire, &c. and adjourned.

Next morning, which happened to be Sunday, the jury were again brought up; when having persevered in their verdict, much abuse was heaped upon them, particularly on the 'factious fellow,' Bushel.

Bushel observed that he had acted 'conscientiously.'

The expression called forth some very pleasant jeers from the court; who, being still determined not to yield the point, sent back the jury a third time. The jury were, however, inflexible; a third time they returned with the same verdict.

The recorder at this greatly incensed and perplexed, threatened Bushel with the weight of his vengeance. 'While he had anything to do with the city, he would have an eye upon him.' The lord mayor termed him 'a pitiful fellow,' and added, 'I will cut his nose for this'

Penn. 'It is intolerable that my jury should be thus menaced.'

Lord Mayor. 'Stop his mouth, jailor; bring him fetters, and stake him to the ground.'

Penn. 'Do your pleasure. I matter not your fetters.'

The court determined to make one trial more of the firmness of the jury. The foreman remonstrated in vain, that any other verdict '*would be a force on them to save their lives,*' and the jury refused to go out of court, until obliged by the sheriff.

The court sat again next morning at seven o'clock, when the prisoners and the jury were brought up for the fourth time.

The Clerk. 'Is William Penn guilty or not guilty?'

Foreman. 'Not guilty.'

Clerk. 'Is William Mead guilty or not guilty?'

Foreman. 'Not guilty.'

Recorder. 'I am, sorry, gentlemen, you have followed your own judgments and opinions, rather than the good and wholesome advice that was given you. *God keep my life out of your hands!* but for this the court fines you forty marks a man, and commands imprisonment till paid.'

Both jury and prisoners were both forced together into the bail-dock, for non-payment of their fines, whence they were carried to Newgate.

Mr. Bushel immediately sued out a writ of Habeas Corpus; and the cause having come to be heard, at length, before the twelve judges, they decided that the fining and imprisonment were contrary to law.

The jury were accordingly discharged; on which they respectively brought actions against the Lord Mayor, Aldermen, and Recorder, and obtained exemplary verdicts.

Lord Chancellor Shaftesbury.

Lord Shaftesbury, who had already filled up some great offices, was by Charles II. appointed to the dignified and illustrious one of Lord Chancellor, though he had never studied the law, and had never been called to the bar. On that account, he used to preside in the Court of Chancery in a brown, instead of a black silk gown. Dryden praises the conduct of his lordship, while he filled this great office, in the following lines:—

'Yet fame deserv'd no enemy can grudge,
The statesman we abhor, but praise the judge.
In Israel's court ne'er sat an Abethdin
With more discerning eyes, or hands more clean;
Unbrib'd, unsought, the wretched to redress,
Swift of despatch, and easy of access!'

Charles II. used to say of the same nobleman, that he possessed in him a chancellor who had more law than all his judges, and more divinity than all his bishops.

He is said to have been made chancellor, expressly on purpose to affix the great seal to the noted declaration, issued by Charles, in favour of the dissenters, and Popish recusants; but which the monarch was afterwards obliged by the party under whose domination he was, to cancel. During a debate in the House of Lords, on the subject of this declaration, Clifford, who was treasurer to the Duke of York, attacked it violently, while Shaftesbury of course spoke strongly in its favour. The Duke of York is reported to have said to Charles on the occasion, 'Brother, what a rogue you have of a Lord Chancellor.' To which Charles replied, 'Brother what a fool you have of a Lord Treasurer.'

Judge Jeffries.

A singular story is told of this truly infamous judge, which shows that when free from state influence, he was not without a sense of the natural and civil rights of men, and an inclination to protect them.

The mayor, aldermen, and justices of Bristol, had been in the practice of condemning criminals to be transported to the American plantations, and then selling them by way of trade; and finding the commodity turn to a good account, they contrived a method to make it more plentiful. When any petty rogue or pilferer was brought before them in a judicial capacity, they were sure to threaten him stoutly with hanging; and there was always some busy officer in attendance, who would advise the ignorant intimidated creature to pray for transportation, as the only way of escaping the gallows—an advice that was but too generally followed. Without any more ado, sentence of transportation was then made out; each alderman had and sold his man in rotation; and not unfrequently disputes arose about the order of preference in this nefarious traffic.

For many years this abominable prostitution of the judicial functions had gone on unnoticed, when it came to the knowledge of Chief Justice Jeffries, as he was on his sanguinary progress through the West, against the adherents of Monmouth. Finding upon inquiry, that the mayor was the leading agent in the practice, he made him descend from the bench where he was sitting, and stand at the bar in his scarlet robes, and plead with the rest of his brethren as common criminals. He then took security from them to answer informations; but the general amnesty, after the revolution, put a stop to the proceedings, and left the magistracy of Bristol to the secure enjoyment of their iniquitous gain.

The venerable author of Lord Guildford's Life, who narrates the preceding anecdote, tells us also, that when Jeffries was in temper, and matters between subject and subject came before him, no one became a seat of justice better. He talked fluently and with spirit; but his weakness was, that he could not reprove without scolding. He called it *giving a lick with the rough side of his tongue.* Jeffries took great pleasure in mortifying

fraudulent attornies. A scrivener of Wapping having a cause before him, one of the opponent's counsel said that he was a strange fellow—that he sometimes went to church, sometimes to conventicles; and that none could tell what to make of him, though it was rather thought that he was *a trimmer*. At this, the chief justice was instantly fired. '*A trimmer!*' said he; 'I have heard much of that monster, but never saw one; come forth, Mr. Trimmer, and let me see your shape.' And he treated the poor fellow of a scrivener so roughly, that when he came out of the hall, he declared that he would not undergo the terrors of that man's face again to save his life, and that while he lived, he should never forget the dreadful impression it had made on him.

How truly the frightened scrivener spoke, will be seen by the sequel. When the Prince of Orange came over, and all was in confusion, Jeffries being justly obnoxious to the people, prepared to go beyond sea. He disguised himself in the dress of a sailor, and acting up to the assumed character, was drinking a pot of beer in a cellar, when the Wapping scrivener chanced to enter, in quest of some of his clients. His eye instantly caught the never-to-be forgotten visage of the chancellor; he gave a start of surprise but said nothing. Jeffries seeing himself observed, feigned a cough, and turned away his head; but Mr. Trimmer immediately went out and gave notice that he had discovered this most hated of men. A crowd of people rushed into the cellar, seized him, and carried him before the lord mayor, who sent him under a strong guard to the Lords of the Council, by whom he was committed to the Tower, where he ended his days, April 18, 1689.

Hanging an Alderman.

During the disturbances on the Exclusion Bill of the Duke of York, it was thought necessary, by the nefarious ministry of Charles the Second, to hang an Alderman of London, to intimidate the rest of the citizens from continuing their spirited and honourable opposition to the measures of that corrupt court. Sir Robert Clayton was the person first intended to have been thus scandalously sacrificed. The Chancellor Jeffries, however, who by the interest of Sir Robert had been appointed Recorder of London, prevailed upon the administration to spare him, and to take Mr. Alderman Cornish in his stead; who accordingly suffered, to the disgrace of all who were concerned in this infamous perversion of justice.

Scandalizing a Princess.

When the news arrived in England, that Prague was taken from the Palsgrave of Bohemia, who had married the Princess Elizabeth, Mr. Edward Floyde, a Roman Catholic gentleman, who happened to be a prisoner at the time in the Fleet, was heard to remark, that Goodman and Goody Palsgrave were now turned out of doors,' and to make several other irreverent observations of the same kind.

The expressions were reported abroad, and so sinful were they deemed, that both Houses of Parliament thought it necessary to take them under their serious consideration. Of the proceedings in the Upper House, the only record that remains is the sentence; but those of the Commons have been preserved for the edification of posterity. Witnesses were examined who proved the words, and that Floyde's countenance was in a very indecent degree joyful when he pronounced them. It was farther proved that he was 'a pernicious papist,' and a 'wicked fellow,' so that, in short, the poor gentleman had nothing to say for himself against the charge of having joked at the misfortunes of such high folks as 'Goodman and Goody Palsgrave.' The crime being thus established, a very strange debate arose as to the punishment to be inflicted on this most heinous offender.

Sir Robert Philips was of opinion, that since his offence had been without limitation, his punishment might likewise be without proportion. He would have him ride with his face to a horse's tail from Westminster to the Tower, with a paper on his hat, wherein should be written, 'A Popish wretch that hath maliciously scandalized his majesty's children,' and that at the Tower he should be lodged in little ease, with as much pain as he shall be able to endure without loss or danger of life.'

Sir Francis Seymour was for standing more 'on the *privilege* and power of the house. He would have him go from thence to the Tower at a cart's tail with his doublet off, his beads about his neck, and that he should have as many lashes as he hath beads.'

Sir Edward Giles thought that besides being whipped, he should stand in the pillory.

Sir Francis Darcy 'would have a hole burnt through his tongue, since that was the member that offended.'

Sir Jeremy Horsey thought the tongue should be cut out altogether.

Sir George Goring agreed with none of the merciful gentlemen who had preceded him. 'He would have his nose, ears, and tongue cut off; to be whipped at as many stages as he hath beads, and to ride to every stage with his face to the horse's tail, and the tail in his hand, and at every stage to swallow a bead; and thus to be whipped to the Tower, and there *to be hanged!*'

Sir Joseph Jephson 'would have moved, that a committee might be appointed to consider of the heaviest punishments that had been spoken of; but *because he perceived the house inclined to mercy!* he would have him whipped more than twice as far,' &c.

The debate was adjourned without anything being definitively agreed on; and before it was resumed, the House of Lords being resolved to be something more than sharers in

the honour of punishing 'so vile and undutiful a subject,' objected to the power of punishment assumed by the Commons, as an invasion of their *privileges*. The Commons, after long and violent debates, were at last obliged, after inserting a protest in their journals, to give up the point; and Floyde was now left to the upper House, who equally 'inclined to mercy,' pronounced the following sentence: '1. That the said Edward Floyde shall be incapable to bear arms as a gentleman, and that he shall be ever held an infamous person, and his testimony not to be taken in any court or cause. 2. That on Monday next, in the morning, he shall be brought to Westminster Hall, and there set on horseback, with his face to the horse's tail, holding the tail in his hand, with papers on his head and breast declaring his offence, and so to ride to the pillory in Cheapside, and there to stand two hours on the pillory, and there to be branded with a letter K on his forehead. 3. To be whipped at a cart's tail, on the first day of the next term, from the Fleet to Westminster Hall, with papers on his head declaring his offence, and then to stand on the pillory there two hours. 4. That he shall be fined to the king in £5000. 5. That he shall be imprisoned in Newgate *during his life*.'

This inhuman sentence was carried into execution, with the exception of the third branch of it, which was suspended on a motion of the Prince of Wales (Charles I.) till the pleasure of the house should be known. It is worthy of notice too, that the only opposition that was made to these proceedings, was by the king, who sent a message to the House of Commons, in which, after complimenting them for their great loyalty, he remarked with characteristic shrewdness, that 'out of too great a zeal comes heresy;' and added that the lawyers who were present at the debate were inexcusable.

Chief Justice Holt.

In the time of this eminent judge, a riot happened in London, arising out of a wicked practice then very common, of kidnapping young persons of both sexes, and sending them to the plantations. Information having gone abroad that there was a house in Holborn which served as a lock-up place for the persons so ensnared, till an opportunity could be found of shipping them off, the enraged populace assembled in great numbers, and were going to pull it down. Notice of the tumult being sent to Whitehall, a party of the guards were commanded to march to the spot; but an officer was first sent to the lord chief justice, to acquaint him with the state of matters, and to request that he would send some of his officers along with the soldiers; in order to give a countenance to their interference.

The officer having delivered his message, Lord Chief Justice Holt said to him, 'Suppose the populace should not disperse at your appearance, what are you to do then?' 'Sir,' answered the officer, 'we have orders to fire upon them.' 'Have you, sir?' replied his lordship; 'then take notice of what I say; if, there be one man killed, and you are tried before me, I will take care that you, and every soldier of your party, shall be hanged. Sir,' continued he, 'go back to those who sent you, and acquaint them that no officer of mine shall attend soldiers; and let them know at the same time, that the laws of this kingdom are not to be executed by the sword; these matters belong to the civil power, and you have nothing to do with them.'

The lord chief justice then went himself in person, accompanied by his tipstaffs and a few constables, to the scene of the disturbance; and by his reasonable expostulations with the mob, succeeded without the least violence in making them all disperse quietly.

The integrity and uprightness of Holt as a judge, are celebrated in the 'Tatler,' No. 14, under the excellent character of Verus, the Magistrate.

Privilege of Parliament.

In the year 1704, several persons who claimed to be freemen of the Borough of Aylesbury were refused the privilege of voting at an election for member of parliament, and brought an action against the returning officer for the penalties which the law imposes in such cases. The House of Commons conceiving this appeal to the courts to be an evasion of their privileges, passed an order, declaring it to be penal in either judge, or counsel, or attorney, to assist at the trial. The lord chief justice (Holt) and several lawyers were, notwithstanding, bold enough to disregard this order, and proceeded with the action in due course. The house, extremely offended at this contempt of their order, sent the sergeant-at-arms to command the judge to appear before them; but this resolute administrator of the laws refused to stir from his seat. On this the Commons sent a second message by their speaker, attended by a great many of their members. After the speaker had delivered his message, his lordship replied to him in the following memorable words: 'Go back to your chair, Mr. Speaker, within these five minutes, or you may depend on it I'll send you to Newgate. You speak of your authority! But I tell you I sit here as an interpreter of the laws, and as a distributor of justice; and were the whole House of Commons in your belly, I would not stir one foot.' The speaker was prudent enough to withdraw, and the house with equal prudence let the matter drop.

Retributive Justice.

The following curious facts illustrative of retributive justice have been collected by De Foe. The era of the circumstances is the reign of Charles the First, and the troubles

that followed it. The extraordinary coincidence of the dates of some of the events, seems to designate the particular crime which provoked the punishment of its perpetrators.

The English parliament called in the Scots to invade their king; and were invaded themselves by *the same* Scots in defence of the king, whose case, and the designs of the parliament, the Scots had mistaken.

The parliament which raised an army to depose Charles, was deposed by the army it had raised. This army broke three parliaments, but was at length broken by a free parliament.

Sir John Hotham, who repulsed his majesty, and refused him admittance into Hull before the war, was seized by the parliament for which he had done it, on the same 10th day of August two years after he spilled the first blood in that war. His son, Captain Hotham, was executed on the 1st of January, which was the day on which he had assisted Sir Thomas Fairfax in the first skirmish with the king's forces on Bramham Moor.

On the 6th day of August, 1641, the parliament voted to raise an army against the king; the same day and month in 1648, the parliament was turned out of doors by that very same army.

The Earl of Holland deserted the king who had made him general of horse, and went over to the parliament. The king sent to him for his assistance on the 11th of June, 1641, which the earl refused; and on the 11th of July, 1648, seven years after, he was taken by the parliament at St. Neots, and beheaded on the 9th of March, 1649, O. S.; on which day in the year 1641, he had carried the declaration of the Commons, which was filled with reproaches, to the king.

The parliament voted to approve of Sir John Hotham's resistance to the king at Hull, on the 28th of April, 1641; the day on which in the year 1660, they first debated in the house the restoration of Charles the Second.

Thus much for the days of Charles; nor are testimonies of similar occurrences, apparently connected by the same singularity of time, wanting in the earlier reigns.

Cranmer was burnt at Oxford the same day and month that he gave Henry the Eighth the advice to divorce his Queen Catherine.

Queen Elizabeth died the same day and month that she resolved, in her privy council, to behead the Queen of Scots; and her successor, James, died the same day and month that he published his book against Bellarmine.

Clameur de Haro.

In the time of Rollo of Normandy, a custom prevailed in that country, that in all cases of invasion of property, or personal violence, requiring immediate remedy, the party aggrieved called aloud on the name of the duke three several times, and the aggressor was instantly, at his peril, to forbear attempting anything further. The words of this invocation form a phrase still common in Jersey, *Ha Ro à l'aide, mon prince! Aa*, or *Ha*, is the exclamation of a person suffering; *Ro*, is the duke Rollo's name abbreviated. Such is that famous *Clameur de Haro*, which subsisted in practice long after Rollo was no more, and is so much praised by all who have written on the Norman laws.

A memorable example of the power of this appeal was exhibited about one hundred and seventy years after Rollo's death, at the funeral of William the Conqueror.

It seems that in order to build the great abbey of St. Stephen at Caen, where he desired to be interred after his decease, the conqueror had caused several houses to be pulled down to enlarge the area, and among them one whose owner had received no satisfaction for his loss. The son of this person (others say the person himself,) observing the grave of William to be dug on that very spot of ground which had been the site of his father's house, went boldly into the midst of the funeral assemblage, and forbade them, in the name of Rollo, to bury the body there.

Paulus Æmilius, who relates the story, says that he addressed himself to the company in these words:—

'He who oppressed kingdoms by his arms has been my oppressor also, and has kept me under a continual fear of death. Since I have outlived him who injured me, I mean not to acquit him now he is dead. The ground wherein you are going to lay this man is mine; and I affirm, that none may in justice bury their dead in ground which belongs to another. If, after he is gone, force and violence are still used to detain my right from me, I APPEAL TO ROLLO, the founder and father of our nation, who though dead, lives in his laws. I take refuge in those laws, owning no authority above them.'

This bold speech, uttered in presence of the departed king's own son, Prince Henry, afterwards King Henry I., wrought its effect; the *Ha—Ro* was respected; the man had compensation made him for his wrongs, and all opposition ceasing, the dead king was laid in his grave.

In the life of William the Conqueror, in the Harleian collection, the incident is thus related:

'When the bishop had finished his sermon, one Anselm Fitz-Arthur stood up among the multitude, and with a high voice said, "This ground whereupon we stand, was some time the floor of my father's house, which that man, of whom you have spoken, when he was Duke of Normandy, took violently from my father, and afterwards founded thereon this religious building. This injustice he did not by ignorance or oversight, nor by any necessity of state; but to content his own covetous desire: now therefore I do challenge this ground as my right; and do here charge you, as you will answer it before the fearful face of Almighty God, that the body of the spoiler be not covered with the earth of my inheritance."'

When the bishops and noblemen that were present heard this, and understood by the tes-

timony of many that it was true, they agreed to give him three pounds presently for the ground that was broken for the place of burial; and for the residue which was claimed, they undertook he should be fully satisfied. This promise was performed in a short time after by Henry, the king's son, who only (of his sons) was present at the funeral; at whose appointment Fitz-Arthur received, for the price of the same ground, one hundred pounds.'

Lord Sanquhar.

In the reign of James the First, Lord Sanquhar was tried for procuring the murder of John Turner, a fencing master. His lordship and Turner were playing at foils at the house of Lord Norreys in Oxfordshire, when Lord Sanquhar told him, he played only as a scholar, not as a master. It was always a rule to spare the face; yet Turner pushed at his lordship's eye, and put it out. His lordship, though indignant at the injury he had received, passed it over for the time, without seeking any revenge; but going to the court of France, Henry IV. asked him how he had lost his eye? and being told by his lordship, the king exclaimed, 'Does the man live!' This made such an impression on the young nobleman, that he returned to England, and caused Turner to be murdered in the Whitefriars. The king would not suffer nobility to be a shelter to villany, and ordered Sanquhar to be indicted in the Court of King's Bench. He challenged his trial by peers; but that was denied him, as he was only a lord in Scotland, and not a lord in parliament, nor possessing any English barony. He was accordingly arraigned and found guilty, and executed in Great Palace Yard, before Westminster Hall gate, on a gibbet erected for the purpose.

Carlile and Irving, the two persons who murdered Turner, were hanged against the great gate of Whitefriars in Fleet Street. One of the gibbets was higher than the other, and Carlile being a gentleman, insisted that the manner of Scotland was, that when a gentleman was hanged with a man of a meaner quality than himself, the gentleman had the honour of the highest, and thought himself wronged if it was not allowed him

Old Scotch Law.

At the restoration, the Scotch courts of law became highly tyrannical; and those which possessed a criminal jurisdiction, displayed what indeed was, in former times, no novelty in that country, a very abominable spirit of injustice.

Among the expedients which the lawyers for the crown devised to degrade jurymen to become senseless instruments of tyranny, there was one which vested the power of convicting in the judges, when the jury doubted not only of the *criminality of the fact*, but even of the *fact itself*. For this purpose they drew up their indictments very circumstantially, not only stating the crime, but also the minute facts, trifling or important, from which they inferred the prisoner's guilt. When it was suspected that a jury would scruple to find a crime in general proved, they were required to return a *special verdict*. Accordingly, they were often weak enough to return a verdict, finding proved a long chain of circumstances specified in the indictment, leaving it entirely in the breast of the judges to determine whether these circumstances did establish the fact charged.

Thus, in the trial of Robert Carmichael, schoolmaster (14th September, 1699) for the murder of one of his scholars, it was proved, that the boy was in perfect health at two in the afternoon when he went to school, and that before three he was carried out of it dead. It was found by the jury that the prisoner did three times successively make the deceased be held up, and severely lashed him on the back, 'and in rage and fury, did drag him from his desk, and beat him with his hand upon the head and back with heavy and severe strokes, and after he was out of his hands he immediately died.' That after the boy's death, the side of his head was swelled, and there were livid marks on it, and the marks of many stripes on the back and thighs. Although these circumstances, as well as a rattling noise in his breast upon the third beating, and a good quantity of blood being found under his body after death which had issued from the stripes on his back, afford complete conviction (the body was not opened) that he died of the beating; yet the lenity of the court in this instance seemed to increase with the barbarity of the criminal, and they only sentenced him *to receive seven stripes, and to be banished Scotland for life*

Secret Examination of Witnesses.

Voltaire, in his 'Commentary on Beccaria's Treatise on Crimes and Punishments,' speaks thus of the French practice, with regard to the examination of witnesses in secret: 'With us everything is done secretly; a single judge, with his clerk, hears every witness, the one after the other. This practice, established by Francis I., was authorized by the commissioners who prepared the ordinance of Louis XIV. in 1670. A mistake alone was the cause of it.' Voltaire then explains from Bernier that a passage in the civil law had been misunderstood, enjoining witnesses, 'intrare judicii secretum,' which only signifies that they should enter the judge's private chamber, but does not direct that they should be secretly examined.

Banishment.

In the Island of Seriphus, no man was of old ever put to death, however great the crime might be which he committed. In the

opinion of the people, the severest punishment which could possibly be inflicted, was to banish them for ever from their native soil; and such accordingly was their highest penal enactment.

The love of country is generally stronger among islanders than with the inhabitants of continental countries; and hence the opposite policy of the Emperor Claudius, who made it one of his heaviest punishments to prohibit persons from stirring beyond the compass of three miles from the city of Rome.

Dr. Moore mentions an instance of a young and noble Venetian, who was banished to the Isle of Candia, and who, in the hopes of seeing again the walls of his native country, of embracing again his friends and family, committed a new crime, which he knew to be capital, in order that he might be recalled to Venice, to take his trial, and die on the scaffold.

Peter the Great.

There was at Moscow a very learned counsellor in the law, whose reputation reaching the ears of Peter the Great, he raised him to the rank of Chief Judge, or Governor of the province of Novogorod. On appointing him to this office, his majesty declared to him in the most formal manner, that he had as much confidence in his integrity as in his skill in settling disputes impartially; and that he trusted he would continue to distribute justice in a disinterested manner throughout the extent of his jurisdiction.

The new judge faithfully discharged his duties for some time; but after a few years had elapsed, it was publicly reported that he received presents; that he perverted the laws, and committed flagrant acts of injustice. Peter, who flattered himself that he had not been deceived in his choice, considered it at first a calumny; but on making the necessary inquiry, found that the judge, upright as he had thought him, was no longer so; but that, corrupted by presents, he had more than once made a trade of justice.

The monarch determined on questioning the judge, who confessed that he had suffered himself to be seduced by bribes in several affairs submitted to his judgment, and that he had pronounced sentences contrary to law. On being reproached by the king, he pleaded the lowness of his salary, which would not enable him to provide anything for his wife and children, or permit him to live in a condition suitable to the rank to which he had been raised. 'How much, then,' said the Czar, 'would it require to put you above the necessity of receiving presents, and making a trade of justice?' 'Twice the income I enjoy at present,' answered the judge. 'Will that be sufficient,' said the Czar, 'to enable you to discharge the duties of your office with fidelity?' The judge declared it would, and pledged himself to future good conduct. 'Well, then,' said the Czar, 'I pardon you for this time; you shall enjoy double your present salary, and I will add to it half as much more, on condition that you keep your word.'

The governor, transported with joy, fell at the feet of his sovereign to return him thanks. His conduct for more than a year was comformable to the wishes of the Czar, and he administered justice faithfully; but fancying at last that the monarch had long ceased from watching his conduct, he began to take presents again, and to commit acts of oppression and injustice. The Czar being informed of it, the judge was tried and found guilty; a message from the sovereign was sent to him, intimating that as he had not kept his word, the prince was under the necessity of keeping his; and the corrupt judge was accordingly hanged.

Responsibility of Judges in Holland.

A servant girl was erroneously convicted at Middleburg of robbing her master; the property was found locked up in her box; her mistress had placed it there. She was flogged, brand marked, and confined to hard labour in the rasp house. Whilst she was suffering her sentence, the guilt of her mistress was discovered. The mistress was prosecuted, condemned to the severest scourging, a double brand, and hard labour for life. The sentence was reversed, and a heavy fine inflicted on the tribunal, and given to the innocent sufferer as an indemnification.

Arnold the Miller.

A miller, of the name of John Michael Arnold, bought the lease of a mill belonging to the estate of Count Schmettau, of Pommerzig, situated in the New Marche of Brandenburgh, near the city of Custrin. This mill, at the time when Arnold bought the lease of it, was plentifully supplied with water, by a rivulet, which empties itself into the river Warta. During six years, Arnold made several improvements in the mill, and paid the rent regularly; but at the end of that period, the proprietor resolving to enlarge a fish pond contiguous to his seat, caused a canal to be cut from the rivulet, by which means the stream was lessened, and the quantity of water so much diminished, that the mill could only work during two or three weeks in spring, and about as many in autumn.

The miller remonstrated, but in vain; and when he sought redress in a court of judicature at Custrin, his lord, being a man of fortune and influence, found means to frustrate his endeavours to obtain justice. Under these circumstances the miller could no longer procure his livelihood, and pay his rent. The miller's lease, utensils, goods, and chattels, were seized to pay the arrears of rent, and the expenses of a most iniquitous lawsuit commenced by the proprietor, and thus poor

Arnold and his family were reduced to want and wretchedness.

A flagrant injustice like this could not pass unnoticed by some friends to humanity, who well knew the benevolent and equitable intentions of their sovereign, Frederick the Great. They advised and assisted the miller to lay his case before the king; who, struck with the simplicity of the narrative, and the injustice that had apparently been committed, resolved to inquire minutely into the affair, and if the miller's assertions were true, to punish in an exemplary manner the authors and promoters of such an unjust sentence.

The most rigid inquiries were immediately instituted, and his majesty was soon convinced that the sentence against the miller was an act of the most singular injustice and oppression. He then ordered his High Chancellor, Baron Furst, and the three counsellors, who had signed the sentence, into his cabinet, and on their arrival he put the following questions to them.

1.—When a lord takes from a peasant who rents a piece of ground under him, his waggon, horse, plough, and other utensils, by which he earns his living, and is thereby prevented from paying his rent, can a sentence of distress, in justice, be pronounced against that peasant?

They all answered in the negative.

2.—Can a like sentence be pronounced upon a miller for non-payment of rent for a mill, after the water which used to turn his mill is wilfully taken from him, by the proprietor of his mill?

They also answered this question in the negative.

'Then,' said the king, 'you have yourselves acknowledged the injustice you have committed,' and he immediately stated the case of the miller, and ordered the sentence, with their respective signatures, to be laid before him. The king ordered his private secretary to read the resolutions which he had dictated to him, and signed: in which he declared the sentence against the miller, to be an act of singular injustice, and one which he was determined to punish. 'For,' said his majesty, 'the judges are to consider, that the meanest peasant, nay, even a beggar, is a man as well as the king, and consequently equally entitled to impartial justice; as in the presence of justice all are equal, whether it be a prince who brings a complaint against a peasant, or a peasant who prefers one against a prince; in similar cases justice should act uniformly, without any respect to rank or person. This ought to be an universal rule for the conduct of judges; for an unjust magistrate, or a court of law, guilty of wrong, and subservient to oppression, is more dangerous than a band of robbers, against whom any man may be on his guard; but bad men, entrusted with authority, who, under the cloak of justice practise their iniquities, are not so easily guarded against; they are the worst of villains, and deserve double punishment.'

The king then dismissed his chancellor, and commanded the three counsellors who with him had signed the iniquitous sentence, to be committed to prison. The president, judges, and counsellors at Custrin, were also arrested, and a commission appointed to proceed against them according to law. And in consideration of the injustice, the king presented the miller, Arnold, with the sum of fifteen hundred rix dollars. He also ordered that a sum equal to that produced by the sale of the miller's effects, be stopped, and paid to him, from the salaries due to the respective judges, &c., who had any share in the unjust sentence; and moreover condemned the proprietor of the mill to reimburse to the miller, all the rent he had received from the time when he first opened the canal.

Frederick the Great.

When Frederick the Second of Prussia built the palace of Sans Souci, there happened to be a mill, which greatly limited him in the execution of his plan; and he desired to know how much the miller would take for it. The miller replied, that for a long series of years his family had possessed the mill, which had passed from father to son, and that he would not sell it. The king used solicitations, offered to build him a mill in a better place, and to pay him beside any sum which he might demand; but the obstinate miller still persisted in his determination to preserve the inheritance of his ancestors. The king irritated at his resistance, sent for him, and said in an angry tone, 'Why do you refuse to sell your mill, notwithstanding all the advantages which I have offered you?' The miller repeated all his reasons. 'Do you know,' continued the king, 'that I could take it without giving you a farthing?' 'Yes,' replied the miller, 'if it were not for the chamber of justice at Berlin.' The king was extremely flattered with this answer, which shewed that he was incapable of an act of injustice. He dismissed the miller without further entreaty, and changed the plan of his gardens.

Emperor of China.

The Viceroy of one of the Provinces of China, very remote from the Imperial city, had wrongfully confiscated the estate of an honest merchant, and reduced his family to extreme misery. The poor man having found means to travel as far as Pekin, obtained a letter from the emperor to the viceroy, commanding him to restore the goods which he had taken so illegally; but, far from obeying this command, the viceroy threw the bearer of it into prison. Here he remained for some time, but making his escape, he went once more to the capital, where he threw himself at the emperor's feet, who treated him with humanity, and gave orders that he should have another letter. The merchant wept at this resolution, and represented how ineffectual the first had proved, and the reason he had to fear that the second would be as little regarded. The emperor, who had been

detained by this complaint, as he was going in great haste to dine with one of his favourites, felt a little discomposed, and answered with some emotion, 'I can do no more than send my commands; and if the viceroy refuses to obey them, put thy foot on his neck.' 'I implore your majesty's compassion,' replied the merchant, holding fast the emperor's robe, 'his power is too mighty for my weakness, and your justice prescribes a remedy which your wisdom has never examined.'

The emperor had by this time recovered himself, and raising the merchant from the ground, he said, 'You are in the right; to complain of the viceroy was your part, but it is mine to see him punished. I will appoint commissioners to go back with you, and make search into the ground of his proceeding, with power if they find him guilty, to deliver him into your hand, and leave you viceroy in his stead; for since you have taught me how to govern, you must be able to govern for me.'

Patriotic Dying Speech.

On the 3rd of June, 1734, one Michael Carmody, a journeyman weaver, was executed in the County of Cork, in Ireland. His branch of business had long been in a very declining way, owing to the wearing of cottons, which was highly destructive to the woollen manufacture, and in general injurious to the kingdom. The criminal was dressed in cotton; and not only the hangman, but the gallows, was decorated too. When Carmody was brought to the place of execution, his whole thoughts were turned upon the distresses of his country; and instead of making use of his last moments with the priest, the poor fellow addressed the surrounding multitude, in the following extraordinary oration: 'Give ear, O good people, to the words of a dying sinner! I confess I have been guilty of many crimes that necessity obliged me to commit; which starving condition I was in, I am well assured, was occasioned by the scarcity of money that has proceeded from the great discouragement of our woollen manufactures.

'Therefore, good Christians, consider, that if you go on to suppress your own goods by wearing such cottons as I am now clothed in, you will bring your country into misery, which will consequently swarm with such unhappy malefactors as your present object is, and the blood of every miserable felon that will hang, after this warning from the gallows, will lie at your doors.

'And if you have any regard for the prayers of an expiring mortal, I beg you will not buy of the hangman the cotton garments that now adorn the gallows, because I can't rest quiet in my grave if I *should see* the very things worn that brought me to misery, thievery, and this untimely end; all which I pray of the gentry to hinder their children and servants, for their own characters' sakes, though they have no tenderness for their country, because none will hereafter wear cottons, but oyster-women, criminals, hucksters, and common hangmen.'

Perhaps sentiments of a more patriotic nature could not have been uttered by a Sydney or a Russell, than what were expressed in the coarse unstudied harangue of this unfortunate malefactor.

Power of Conscience.

Dr. Fordyce, in his 'Dialogues on Education,' relates the following striking incident, which he says occurred in a neighbouring state. A jeweller, a man of good character and considerable wealth, having occasion to leave home on business at some distance, took with him a servant. He had with him some of his best jewels and a large sum of money. This was known to the servant, who, urged by cupidity, murdered his master on the road, rifled him of his jewels and money, and suspending a large stone round his neck, threw him into the nearest canal.

With the booty he had thus gained, the servant set off to a distant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade; at first in a very humble way, that his obscurity might screen him from observation; and in the course of many years, seemed to rise by the natural progress of business into wealth and consideration; so that his good fortune appeared at once the effect and reward of industry and virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family, and was admitted into a share of the government of the town. He rose from one post to another, till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and a judge; until one day as he presided on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out fully; the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the president of the court with great suspense.

The president appeared to be in unusual disorder and agitation of mind; his colour changed often; at length he arose from his seat, and descending from the bench, placed himself close to the unfortunate man at the bar, to the no small astonishment of all present. 'You see before you,' said he, addressing himself to those who had sat on the bench with him, 'a striking instance of the just awards of heaven, which, this day, after thirty years' concealment, presents to you a greater criminal than the man just now found guilty.' He then made a full confession of his guilt, and of all its aggravations. 'Nor can I feel,' continued he, 'any relief from the agonies of an awakened conscience, but by

requiring that justice be forthwith done against me in the most public and solemn manner.'

We may easily suppose the amazement of all the assembly, and especially of his fellow judges. However, they proceeded upon his confession to pass sentence upon him, and he died with all the symptoms of a penitent mind.

Long Suit.

The longest suit on record in England, is one which existed between the heirs of Sir Thomas Talbot, Viscount Lisle, and the heirs of a Lord Berkeley, respecting some property in the country of Gloucester, not far from Wotton-under-edge. It began at the end of the reign of Edward IV., and was depending until the beginning of that of James I., when it was finally compounded, being a period of not less than one hundred and twenty years ! ! !

Extraordinary Punishment.

The most extraordinary punishment which is perhaps on record, is to be found in Morryson's 'Account of Germany.' 'Near Lindau I did see a malefactor hanging in iron chains on the gallowes, with a mastive dogge hanging on each side by the heels, as being nearly starved, they might eat the flesh of the malefactor before himself died by famine; and at Frankforde I did see the like punishment of a Jew.'

The only thing which may serve to lessen our surprise at this shocking refinement in cruelty, is the reflection that it happened in a country so pre-eminent for the horrid nature of its punishments, that no one can be prevailed upon to accept the office of executioner, but he who by being the son of a hangman, is obliged to be trained up, and take upon himself the necessary employment.

Corrupt Influence.

The practice of privately influencing judges concerning causes before them, prevailed even in remote times of supposed simplicity. Hesiod, who had a troublesome law-suit with his brother Perseus, inveighs strongly against it; he calls the Bœotian judges, *devourers of presents.*

In England it was anciently the established usage, to pay fines for delaying proceedings, even affecting the defendant's life; at other times they were paid to expedite process, and to obtain right; and in some cases the parties litigant offered part of what they might recover, to the crown, as a bribe for its favour. Madox mentions many instances of fines for 'the king's favour,' and particularly of the dean of London's paying twenty marks to the king, that he might assist him against the bishop in a law-suit.

The county of Norfolk (always represented as a litigious county, in so much, that the number of attornies allowed to practise in it, was limited by a statute of Henry VI. to eight) paid an annual composition at the Exchequer, that it might be fairly dealt with.

Daniel asserts, that the influence of Alice Pierce was so great, that she used to sit on the bench with the judges in Westminster Hall, when she interested herself in a cause. She was forbidden by a writ of Edward III. from interfering, under pain of banishment.

Charles II. in appeals to the House of Lords, used to go about whilst the cause was hearing, and solicit particular lords for appellant or respondent. The practice had indeed increased to a most shameful extent, just previous to the revolution; and all historians agree, that nothing gave deeper sensations of disgust, than the corrupt decisions which by such means were procured from the base and timid men who filled the seat of judgment.

Whitelocke in his Memoirs, p. 13, says, 'My father did often and highly complain against this way of sending to the judges for their opinion before hand; and said, that if Bishop Laud went on in this way, he would kindle a flame in the nation.' How truly he predicted need not be told.

Dr. Donne, in his fifth satire, has the following witty allusion to the practice:

'Judges are gods; and he who made them so,
Meant not men should be forced to them to go,
By means of *angels.*'

The satirist here plays on the double sense of the word 'angels,' signifying both a coin and a messenger.

In Scotland so shamelessly did they go about the work of corruption of old, that there is actually extant an order of the Court of Session, or Act of Sederunt, as they call it, which appoints the particular hours of the day, at which the judges may be solicited at their own houses!

Amidst the systematic corruption which we find prevailed before the revolution, some solitary instances of an opposite character are however to be met with, which would have done honour to the purest periods of our judicial history.

A nobleman of the first distinction went once to the chamber of Sir Matthew Hale, when Chief Baron of the Exchequer, and told him, 'that having a suit in law to be tried before him, he had come to acquaint his lordship with it, that he might the better understand the matter when it should come into court.' Hale immediately interrupted him, and said, 'he did not deal fairly to come to his chamber about such affairs, for he never received information of any causes but in open court, where both parties were to be heard alike.' The nobleman went away not a little dissatisfied, and complained to the king (Charles II.) of Judge Hale's conduct, as a rudeness that was not to be endured. His majesty desired him to be content that he had

been used no worse, adding, 'that he verily believed the baron would have used himself no better, had he gone to solicit him privately in any one of his own causes.'

Balance of Good and Ill.

The Persians held of old this very charitable maxim, that to be good, it was not necessary never to do amiss, but to do for the most part that which was right. When a person accordingly was accused of any breach of the laws, and even clearly proved to be guilty, they did not immediately condemn him to be punished, but proceeded to make a scrupulous enquiry into the whole course of his life, in order to see whether the good or evil actions in it predominated; if the good weighed heaviest in the scale, he was acquitted: and it was only if otherwise that he was condemned.

The Sleep of Innocence.

Titus Cælius was found murdered in his bed, and the only persons on whom suspicion of the crime rested, were two of his own sons, who slept in the same room. The brothers were arraigned for the crime; but it appearing from the evidence, that when the mangled body was first discovered by some persons stepping into the chamber, both the sons were seen fast asleep on the bed adjoining, the judges ordered their acquittal. It was justly considered, that nature could not permit a man to sleep over the bleeding remains of a newly-murdered father.

Favour to Strangers.

One of the strongest instances of favour to a stranger, in obtaining his right by action, appears to have been shown to Fynes Morryson, at Lindau, in Germany; where he not only obtained immediate satisfaction from the judge, but his advocate would not take any fee from him, as being a foreigner.

Tavernier mentions, that one of his fellow travellers happening to die in a Persian town, a seal was immediately put upon the effects of the deceased, which on his return a year afterwards had not been removed.

African Doom.

The report of the Secret Committee of the House of Commons, on the state of the British forts on the western coast of Africa, contains the following account of the mode of trial for offences among the natives:

'Trial proceeds, for the most part, upon evidence; but in particular cases the ordeal, or doom, is resorted to. Doom is a poisonous bark, and is thus administered with great ceremony. The accused person, or a proxy, is stripped quite naked, and seated on the ground in a public place; a certain quantity is given, which he or she must eat; immediately after, a large calabash of water is placed before the person, who drinks as much as the stomach will contain, when vomiting consequently takes place. If the doom is thrown up, the person is considered innocent; if it remains on the stomach, it is an indication of guilt: the latter seldom occurs; however, there have been some instances which have proved fatal. The idea of doom strikes such a terror into the minds of the natives, that I am of opinion very few submit to the trial who are not perfectly innocent.'

Extraordinary Petition.

To the Right Honourable the Lord Commissioners of His Majesty's Treasury.

The humble petition of Ralph Griffith, Esq., High Sheriff of the County of Flint, for the present year, 1769, concerning the execution of Edward Edwards, for burglary;

SHEWETH,

That your petitioner was at great difficulty and expense by himself, his clerks, and other messengers and agents he employed, in journies to Liverpool and Shrewsbury, to hire an executioner; the convict being a native of Wales, it was almost impossible to procure any of that country to undertake the execution.

Travelling and other expenses on that occasion, £15 10*s*.

A man at Salop engaged to do this business. Gave him in part £5 5*s*. Two men for conducting him, and for their search of him on his deserting from them on the road, and charges on enquiring for another executioner £4 10*s*.—£9 15*s*.

After much trouble and expense, John Babington, a convict in the same prison with Edwards, was by means of his wife, prevailed on to execute his fellow prisoner. Gave to the wife £6 6*s*. and to Babington £6 6*s*.—£12 12*s*.

Paid for erecting a gallows, materials, and labour, a business very difficult to be done in this country, £4 12*s*.

For the hire of a cart to convey the body, a coffin, and for the burial, £2 10*s*.; and for other assistance, trouble, and petty expenses on the occasion, at least £5.—£7 10*s*.

Which humbly hope your lordships will please to allow your petitioner, who, &c.

The Guillotine.

Persons who reflect only on the deeds of horror, with the recollection of which the name of the guillotine must ever be associated, may be apt to regard as a monster the man who invented it. It is a curious fact, however, that it was the device of one of the most gentle and humane of men; and that its introduction was solely prompted by a desire of diminishing the severity of capital punish-

ment. M. Guillotin, whose name was transferred to his invention, was a physician at Paris; and being appointed a member of the National Assembly, attracted attention chiefly by a great mildness of disposition. On the 1st of December, 1789, he made a speech on the penal code, remarkable for its philanthropic views; and concluded by a proposal for substituting as less cruel than the halter, the machine which has given to his name an odious immortality. Nobody, we have been assured, deplored more bitterly than M. Guillotin, the fatal use which was speedily made of his invention. He is described by those who were best acquainted with him, as being a clever, placid, reserved man, of unblemished integrity. When he perceived the course which the revolution was taking, he withdrew from all share in its direction, to the practice of his profession, in which he became distinguished as much by his humanity as his skill.

Sir Michael Foster.

'Each judge was true and steady to his trust,
As Mansfield wise, and as old Foster just.'

The Princess Amelia, daughter of King George II., having, as Ranger of Richmond Park, directed that a common footway through the park should be stopped, some spirited inhabitants of the neighbourhood brought an indictment for the obstruction against Martha Gray, Keeper of East Sheen gate.

The cause was for a long time depending without the prosecutors being able to bring the question of right to a trial, in consequence of the technical difficulties thrown in the way by the counsel for the princess, and the backwardness of the judges to go into a case where royalty was so nearly concerned. It came on at length for trial before that honour to the bench, Sir Michael Foster, whom Lord Chief Justice De Grey, on an important occasion, characterized by the emphatic appellation of 'the Magna Charta of Liberty, of persons as well as fortunes.' After the prosecutors had gone through part of their evidence, Sir Richard Lloyd, who was counsel on the part of the crown, said that it was needless for them to go upon the right, as the crown was not prepared to try that, this being an indictment which could not possibly determine it, because the obstruction was charged to be in the parish of Wimbledon, whereas it was in that of Mortlake, &c.

The judge turned to the jury, and said he thought they were come there to try a right which the subject claimed to a way through Richmond Park, and not to cavil about little low objections which had no relation to that right. He thought it below the honour of the crown, after this business had been pending three assizes, to send one of its select counsel to stickle on so small a point as this.

Sir R. Lloyd replied in a speech, in which he enlarged much on the gracious disposition of the king, in suffering the cause (an indictment) to be tried at all, since he could have suppressed it with a single breath, by ordering a *nolle prosequi* to be entered.

Justice Foster said he was not of that opinion. The subject was interested in such indictments as these, for removing nuisances, and could have no remedy but this, if their rights be encroached upon; wherefore he should think it a denial of justice in the king to stop a prosecution for a nuisance which his whole prerogative does not extend so far as to pardon.

The evidence was then gone through, and the judge summed up shortly, but clearly, for the prosecutors, for whom a verdict was returned.

Lord Thurlow (when a counsel) speaking of this case in a letter to Mr. Ewen, one of the nephews and co-executors of Justice Foster, observes, 'It gave me, who am a stranger to him, great pleasure to hear that we have an English judge, whom nothing can tempt or frighten, ready and able to hold up the laws of his country as a great shield of the rights of the people.'

A Village Patriot.

The footway from Hampton Wick through Bushy Park (a Royal demesne) to Kingston-upon-Thames, had been for many years shut up from the public. An honest shoemaker, Timothy Bennett, of the former place, '*unwilling* (it was his favourite expression *to leave the world worse than he found it*,' consulted an attorney upon the practicability of recovering this road for the public good, and the probable expense of a legal process for that purpose. 'I do not mean to cobble the job,' said Timothy, 'for I have *seven hundred pounds*, and I should be willing to give up the *awl*, that great folks might not keep the *upper leather* wrongfully.' The lawyer informed him that no such sum would be necessary to try the right; then, said the worthy shoemaker, 'as sure as *soles* are *soles* I'll stick to them to the *last*;' and Lord Halifax, the then *Ranger* of Bushby Park, was immediately served with the regular notice of action; upon which his lordship sent for Timothy, and on his entering the lodge, his lordship said, with some warmth, 'And who are you that has the assurance to meddle in this affair?' 'My name, my lord, is Timothy Bennett, shoemaker, of Hamptonwick. I remember, an't please your lordship, to have seen, when I was a young man sitting at work, the people cheerfully pass by my shop to Kingston market; but now, my lord, they are forced to go round about, through a hot sandy road, ready to faint beneath their burden; and *I am unwilling to leave the world worse than I found it*. This, my lord, I humbly represent, is the reason why I have taken this work in hand.' 'Begone,' replied his lordship, 'you are an impertinent fellow.' However, upon mature reflection,

his lordship, convinced of the equity of the claim, began to compute the shame of a defeat by a *shoemaker*, desisted from his opposition notwithstanding the opinion of the crown lawyers, and re-opened the road, which is enjoyed by the public without molestation to this day. Honest Timothy died about two years after, in the 77th year of his age, and was followed to the grave by all the populace of his native village.

Mock Punishment.

In the year 1787, there happened to be a dispute between the Dutch Factory and the Hottentots at the Cape of Good Hope. One of the former being up the country, was killed by a Hottentot, upon which the chief, or heads of the people, were summoned to find out the offender and bring him to the Bar of Trade, and there punish him, according to their laws, for so great a crime. This was carried into execution in the following singular manner. The Hottentots made a great fire, and brought the criminal, attended by all his friends and relations, who took their leave of him, not in sorrowful lamentations, but in feasting, dancing, and drinking. When the unfortunate criminal had been plentifully supplied with liquor till he became insensibly drunk, his friends made him dance till he was quite spent with fatigue; in that state they threw him into the fire, and concluded the horrid scene with a hideous howl which they set up immediately after the criminal was despatched.

Some time after this, one of the Factory killed a Hottentot, upon which the great men came and demanded justice for the blood of their countryman; but the offender happened to be one of the best accountants, and a person whom the Factory could ill spare. However, the crafty Dutchmen devised means to render satisfaction to the natives, under a colour of justice, by the following scheme. They appointed a day for the execution of the murderer, when the Hottentots assembled in great numbers, little conscious of the trick that was to be imposed upon them. A scaffold was erected, and the criminal was brought forth, dressed in white, attended by a minister; after praying, singing psalms, &c., the mock executioner presented him with a flaming draught, which the poor Hottentots supposed was to render an atonement for the loss of their deceased countrymen. The criminal received his potion, which was no other than a little burning brandy, with all the outward signs of horror and dread; his hand shook, his body trembled, and his whole frame appeared in the most violent agitation; he at last with seeming reluctance swallowed the draught, and after observing the farce of trembling, &c., for a few minutes, he fell down apparently dead, and a blanket was immediately thrown over him. The Hottentots then made a shout that rent the air, and retired perfectly pleased; observing, 'The Dutch have been more severe than ourselves; for they have put fire into the criminal, whereas we only put the criminal into the fire.'

Jeremy Bentham quotes this anecdote to show, that if the same effect can be produced by the appearance as by the reality of punishment, the former ought to be preferred. But of this it is certainly not an illustration. The end of all punishment, as Mr. Bentham knows, is less to satisfy the injured than to deter the evil-minded. And who will say that drinking a goblet of burnt brandy was a punishment fitted to deter Dutchmen in future from sporting with the lives of the inoffensive Hottentots? The natives were deceived, but the colonists were not.

Submission to the Laws.

Diodorus Siculus tells us that among the Ethiopians such was the high respect paid to the mandates of justice, that it was thought even less disgraceful to suffer an ignominious death than to escape it by flight. The custom was to send a lictor to the malefactor with the sign of death, and to leave him to choose his own way of going out of the world. Diodorus mentions a case where an individual to whom the final doom had been sent, having resolved to save himself by flying out of the country, his mother suspecting his design, rather than permit him so to disgrace himself, fastened her girdle about his neck, and strangled him with her own hands!

Jew Outwitted.

A Jew had ordered a French merchant in Morocco to furnish him with a considerable quantity of black hats, green shawls, and red silk stockings. When the articles were read, for delivery, the Jew refused to receive them. Being brought before the emperor, who administers justice himself, he denied having given him the order, and maintained that he did not even know the French merchant. 'Have you any witness?' said the emperor to the Frenchman. 'No.' 'So much the worse for you; you should have taken care to have had witnesses; you may retire.' The poor merchant, completely ruined, returned home in despair. He was, however, soon alarmed by a noise in the street; he ran to see what it was. A numerous multitude were following one of the emperor's officers, who was making the following proclamation at all the cross roads:—'Every Jew, who within four-and-twenty hours after this proclamation, shall be found in the streets without a black beaver hat on his head, a green shawl round his neck, and red silk stockings on his legs, shall be immediately seized, and conveyed to the first court of our palace, to be there flogged to death.' The children of Israel all thronged to the French merchant, and before evening the articles were purchased at any price he chose to demand for them.

Crown Prince of Persia.

Abbas Mirza, Crown Prince of Persia, is one of the most remarkable men of the present times. He is not a mere soldier, but his finer qualities render him still more worthy of succeeding to the Persian throne. Moritz Von Kotzebue relates the following honourable anecdote of him:—'The Russian ambasador,' says he, 'perceived in the garden belonging to the prince a projecting corner of an old wall, which made a very ugly contrast with the rest, and disfigured the prospect. He asked Abbas Mirza why he did not have it pulled down? "Only think," replied the prince; "I have bought this garden from several proprietors in order to make something magnificent; the proprietor of the place where the wall projects is an old peasant, the only person who positively refused to sell me his piece of land, as he would not part with it at any price, it being an old family possession. I must confess it is very vexatious; but, notwithstanding, I honour him for his attachment to his forefathers, and still more for his boldness in refusing it me; but I will wait till an heir of his shall be more reasonable."'

Laws of War.

General Theodore Von Reding, who commanded the Swiss troops in the service of Spain, at the battle of Baylen, and by his intrepidity, personal valour, and sound judgment greatly contributed to the success of that day, was as distinguised for his justice and clemency as for his courage. On the evening before the battle several dragoons of one of the most distant picquets of cavalry, brought into the camp about twenty Andalusian peasants, who were conducting a number of mules and asses laden with water, by a secret road, to the French, when they were seized by the Swiss. The heat was so excessive, that persons of eighty years of age remembered nothing equal to it. The peasants trembling, awaited their sentence before the general's tent, well knowing that death was the consequence of their crime. At last the commander appeared. Curiosity had drawn together some young officers, to whom Reding said, 'Gentlemen, form a circle. These men,' continued he, addressing the officers with great seriousness, 'were conveying to the enemy, who are, we know, suffering for want of water, that necessary article; now determine their punishment; I will collect your votes.' 'The gallows, according the laws of war,' said the first, the second, and the third. The peasants turned pale. Some voted for shooting them; the most compassionate for drawing lots, and punishing every fifth man. 'But do not let us,' said the general, 'decide too hastily in a case of such importance; which of you, gentlemen, can know how many of us may survive to-morrow? What induced you (turning to the peasants) to act in this manner? You ought to contribute to our success;—you, whose interest it is to do the French all possible harm, even you bring provisions to the enemy's camp!' 'General, we have done wrong,' said one of the peasants, 'but have some excuse to offer. Our huts and corn were a prey to the flames. We are all fathers of families, and no prospect but starvation remained to us for the approaching winter. We knew very well that the French paid two reals for a glass of water; with this money we hoped to relieve ourselves from want. Our sons are here in the army, and we also are prepared to die fighting for our country. A part of this very money was intended for powder, as we are too poor to procure our ammunition, as is required of us.' Tears sparkled in the eyes of the hero. He went into his tent, came out with a purse in his hand, and gave every peasant a piece of gold worth five ducats, saying, 'Divide the water among your countrymen, and leave the French to me: to-morrow they will have something to drink.' He would not stop to receive their thanks, but immediately after this noble action withdrew.

Compensation.

The Morlacchi, a warlike people inhabiting the inland mountains of Dalmatia, are faithful in their friendships, and not implacable in their revenge. A Morlack who has killed another of a powerful family, is commonly obliged to save himself by flight, and to keep out of the way for several years. If during that time he has been fortunate enough to escape the search of his pursuers, and has got a small sum of money, he endeavours to obtain pardon and peace; and, that he may treat about the conditions in person, he asks and obtains a safe conduct, which is faithfully maintained, though only verbally granted. Then he finds mediators; and, on the appointed day, the relations of the two hostile families are assembled, and the criminal is introduced, dragging himself along on his hands and feet, with the musket, pistol, or cutlass, with which he committed the murder, hung about his neck! and while he continues in that humble posture, one or more of the relations recite a panegyric on the dead, which sometimes rekindles the flames of revenge, and puts the poor prostrate in no small danger. It is the custom in some places for the offended party to threaten the criminal, holding all kind of arms to his throat, and after much entreaty, to consent at last to accept of his ransom. These pacifications cost dear in Albania; but the Morlacchi make up matters at a small expense; and everywhere the business is concluded with a feast at the offender's charge.

Loss of a Pig.

Mr. Robertson, in his 'Notes on Africa,' gives the following anecdote of the administration of justice in that uncivilized quarter of the globe.

'At Tantum, the mother of a child was attracted by its cries, which was caused by a pig having stolen something from it, of which it had been eating; as was natural, the woman struck the pig with a stick which happened to be near. This blow, the owner of the pig contended, caused its death; the affair, however, remained many years unnoticed; but it was at length brought forward, and urged with such vigour, that many persons were involved in it who were not born at the time the transaction took place. As the animal was a female, the damages were calculated at a higher rate; and the result was, that everyone connected by the most distant affinity with the unhappy mother, to the number of thirty-two, husband, children, and all that was most dear, were sold as a remuneration for the loss of a pig. The avarice of the chiefs, who received a proportion of the spoil, was only restrained when there was nothing more to be disposed of. The same monstrous practice is adopted on the loss of fowls; and the claims calculated in the same way; whole families have been sold for a single chicken.'

Delaware Indians.

In the year 1785, an Indian murdered a Mr. Evans at Pittsburg. When, after a confinement of several months, his trial was to be brought on, the chiefs of his nation (the Delaware) were invited to be present at the proceedings, and see how the trial would be conducted, as well as to speak in behalf of the accused, if they chose. These chiefs, however, instead of going as wished for, sent to the civil officers of that place the following laconic answer: 'Brethren! you inform us that N. N. who murdered one of your men at Pittsburg, is shortly to be tried by the laws of your country, at which trial you request that some of us may be present. Brethren! knowing N. N. to have been always a very bad man, we do not wish to see him. We therefore advise you to try him by your laws, and to hang him, so that he may never return to us again.'

Nadir-Shah.

A conspiracy was formed against the life of the celebrated Nadir-Shah, in which his son, Riza-Kouli-Mirza, whom he tenderly loved, acted a principal part. When Nadir's son, whose guilt was clearly proved, was brought before him, he addressed him with a tenderness which does honour to his character. 'Consider,' said he, 'that I am your general, your sovereign, your friend, your father. By all these titles I implore of you one sole favour; that is, to live to be happy, and to reign gloriously when it shall please Providence to bring my days to a close. You are entirely in my power; your fate depends on my will; but all that I ask of you is to abjure your animosity towards me, which is as unjust as it is inexplicable.'

But the heart of Riza-Kouli-Mirza was hardened, and he answered his father to his face:

'You are a tyrant; you merit death; and if the world is not already rid of you, it is no fault of mine. I fear you not. Do your worst. The worst is death, and death I brave.'

Mirza gave other proofs of determined disobedience; and according to the practice of the East, he had his eyes put out. Some days after the punishment, when brought into the presence of his father, he thus addressed him: 'You have indeed put out my eyes, but you have, at the same time, darkened the light of Persia.'

If Mirza had been animated by the impulse of a genuine spirit of patriotism, his conduct might in some degree excite our admiration; but the truth was, that he was a monster of obduracy and vice.

Winning a Loss.

In the canton of Schwitz, many years ago, a man named Frantz came one evening to Gaspard, who was working in his field, and said to him, 'Friend, it is now mowing time; we have a difference about a meadow, you know, and I have got the judges to meet at Schwitz, to determine the cause, since we cannot do it for ourselves; so you must come with me before them to-morrow.' 'You see, Frantz,' replied Gaspard, 'that I have mown all this field; I must get in this hay to-morrow; I cannot possibly leave it.' 'And,' rejoined Frantz, 'I cannot send away the judges now they have fixed the day; and besides, one ought to know whom the field belongs to before it is mown.' They disputed the matter some time; at length Gaspard said to Frantz, 'I will tell you how it shall be; go to-morrow to Schwitz, tell the judges both your reasons and mine, and then there will be no need for me to go.' 'Well,' said the other, 'if you choose to trust your cause to me, I will manage it as if it were my own.' Matters thus settled, Frantz went to Schwitz, and pleaded before the judges his own and Gaspard's cause as well as he could. When sentence was pronounced, Frantz returned to Gaspard. 'Gaspard,' said he, 'the field is yours; I congratulate you, neighbour; the judges have decided for you, and I am glad the affair is finished.' Frantz and Gaspard were friends ever after.

Benefits of Litigation.

The spirit of litigation was, perhaps, never carried to a greater extent, than in a cause between two eminent potters of Handley Green, Staffordshire, for a sum of *two pounds, nine shillings, and one penny.* After being in chancery eleven years, from 1749 to 1760, it was put an end to by John Morton and Randle Wilbraham, Esquires, to whom it was referred: when they determined that the complainant

filed his bill without any cause, and that he was indebted to the defendant, at the same time, the sum for which he had brought this action. This they ordered him to pay, with a thousand guineas of costs!

Erroneous Verdicts.

A circumstance happened at the Old Bailey sessions in 1777, which shows how cautious and well-informed it is necessary a jury should be in the discharge of their duty. A young man was tried for a capital felony, and through the inexperience of the foreman, a verdict was returned to the extreme of the charge. When the convicts were brought up to receive sentence, the court was thrown into an alarm by the Middlesex jury, who declared that they had resolved to find the prisoner guilty merely of the felony in stealing the goods, the punishment for which would not take away his life; that when they were deliberating upon the evidence, so far were they from any intention of finding the prisoner guilty of the capital charge, that they observed among themselves he was a very proper object for the ballast lighters. The recorder endeavoured to soften the rigour of the verdict, and to that purpose made a strict enquiry who was the cause of this egregious error; but it turned out that it belonged not to his province to comply with the compassionate wishes of the jury. The verdict was recorded, and the only method to save the poor fellow from the disgrace and horror of a violent death, was a petition from the jury to the king, which the recorder promised to deliver, and aid their attempt to mend the mistake. The prisoner seemed to be shocked exceedingly. When called upon to show cause why sentence should not be pronounced against him, he said, 'I never imagined I was found guilty of a capital offence, till I was fetched from the cell.' The petition, we need not say, had the desired effect.

During the assizes at Oxford, some years ago, a man was tried for some felony; the judge had charged the jury, and called on the foreman, a decent farmer, for a verdict. While the judge turned his head to speak to some person on the bench, the foreman of the jury, who had not paid any attention to the evidence, or the judge's charge, asked a stranger, (the late Mr. Richard Lovell Edgeworth,) who happened to sit behind him, what verdict he should give? Struck with the injustice and illegality of this procedure, Mr. Edgeworth stood up, and addressed the judges, Wills and Smith. 'My lords,' said he. 'Sit down, sir,' said the judge. 'My lord, I request to be heard for a moment.' The judge grew angry, and threatened to punish him for contempt of court if he persisted. By this time the eyes of the whole court were turned upon Mr. E., who feeling that he was in the right, still persevered. 'My lord,' said he, 'I must lay a circumstance before you which has just happened.' The judge still thinking that he had some complaint to make of a private nature, ordered the sheriff to remove him; but while he was doing this, Mr. E. again addressed their lordships, and said, 'My lords, you will commit me if you think proper; but in the meantime I must declare, that the foreman of this jury is going to deliver an illegal verdict, for he has not paid any attention to the evidence, and he has asked me, who am not of the jury, what verdict he ought to give!' The judge then made an apology to Mr. E. for his hastiness, adding a few words of strong approbation.

Facetiæ.

When Lord Mansfield one day took his seat as Lord Chief Justice of England, a man was brought into court to receive judgment for an assault, of which he had been convicted. He wore remarkable large whiskers, and was known to be very proud of them. His affidavit stated that he was unable to pay any pecuniary fine, and the court was unwilling to imprison him. On this being intimated to Mr. Dunning, the counsel for the prosecution, he instantly replied, 'Then, if it please your lordship, we will consent to mulct him of his mustachoes, and humbly pray your lordship that he may be *shaved!*'

A highwayman, named Bolland, confined in Newgate, sent for a solicitor to know how he could defer his trial; and was answered, 'by getting an apothecary to make affidavit of his illness.' This was accordingly done in the following manner: 'The deponent verily believes, that if the said James Bolland is obliged to take his trial at the ensuing sessions, he will be in imminent danger of his life.' To which the learned judge on the bench answered, 'That he verily believed so too.' The trial was ordered to proceed immediately.

Murder will Out.

Mr. Martin, receiver of taxes at Bilguy, in France, having, in the year 1818, been out collecting the taxes, was returning home along the high road, when he was shot through the heart, at one o'clock in the afternoon. He had only one hundred francs about him, of which he was robbed, as well as of his watch and ring. The manner in which the murderer was discovered, was extremely singular. The charge of the gun had been rammed down with a written paper; part of this wadding had been found, and carefully carried away with the body; the writing was still legible. On this piece of paper there were phrases which are used in glass manufactories, and a date of fifteen years previous. Upon this single indication the judge went to the owner of the glass manufactory at Bilguy, examined his books, and succeeded in finding an entry relative to the delivery of some glass,

of which the paper in question was the invoice. The suspicion immediately fell on the son-in-law of this individual; the latter had been out of the country for ten years. Orders were given to arrest the person suspected. When the officers came to him, he was on his knees praying. In his fright he confessed the deed; and even showed where the watch and ring were concealed, under the thatch of his house.

Found Goods.

It was one of the laws of Stagira, that 'no one should take up what he never laid down.' Biblius used to say, 'It was a kind of blossom of injustice to seize upon what was so found;' and in the practice of his life, never was a man more scrupulously reserved in this respect.

Innocent Sufferer.

About the year 1766, a young woman who lived servant with a person of very depraved habits in Paris, having rejected certain dishonourable proposals that he made her, became the object of his revenge. He clandestinely put into the box where she kept her clothes, several things belonging to himself and marked with his name; he then declared that he had been robbed, sent for a constable, and made his depositions. The box was opened, and he claimed several articles as belonging to him.

The poor girl being imprisoned, had only tears for her defence; and all that she said to the interrogatories was, that she was innocent. The judges, who in those days seldom scrutinized any case very deeply, pronounced her guilty, and she was condemned to be hanged. She was led to the scaffold, and very unskilfully executed, it being the first essay of the executioner's son in this horrid profession. A surgeon bought the body; and as he was preparing in the evening to dissect it, he perceived some remains of warmth; the knife dropped from his hand, and he put into bed the unfortunate woman he was going to dissect. His endeavours to restore her to life succeeded. At the same he sent for an ecclesiastic, with whose discretion and experience he was well acquainted, as well to consult him on this strange event, as to make him witness of his conduct.

When the unfortunate girl opened her eyes and saw the figure of the priest (who had features strongly marked) standing before her, she thought herself in the other world. She clasped her hands with terror, and exclaimed, 'Eternal Father! you know my innocence; have mercy on me!' She did not cease to invoke the ecclesiastic, and it was long before she could be convinced that she was not dead, so strongly had the idea of punishment and death impressed her imagination. Nothing could be more affecting or expressive than the exclamation of an innocent soul to Him whom she considered as her Supreme Judge. What a picture for the painter! what a theme for the philosopher! what a lesson for judges!

The poor girl being recovered, quitted the house of the surgeon that night, and concealed herself in a distant village, while the base villain who had been the author of all her misery remained unpunished.

Feudal Justice.

By the side of a small fountain near the house of Glengarry, in the highlands of Scotland, a pyramidal monument is to be seen, on the top of which are represented seven heads, with hideous distortion of feature, clutched by the hair in an enormous hand, a sword in which appears as if it had been the instrument of their decollation. On the four sides of the pyramid there is written, in Gaelic, English, French, and Latin, the following inscription:—

In Memory
OF THE PROMPT AND SIGNAL
VENGEANCE
WHICH THE ORDERS OF LORD MACDONELL
AND AROSS
DIRECTED ACCORDING TO THE RAPID
COURSE OF
FEUDAL JUSTICE,
INFLICTED
ON THE AUTHORS OF THE HORRIBLE
ASSASSINATION OF
THE KEPPOCH FAMILY,
A BRANCH
OF THE POWERFUL AND ILLUSTRIOUS CLAN,
OF WHICH
HIS LORDSHIP WAS THE
CHIEFTAIN,
This Monument is Erected
BY
COLONEL M'DONELL GLENGARRY,
HIS SUCCESSOR
AND
REPRESENTATIVE,
THE YEAR OF OUR LORD, 1812.
THE HEADS OF THE SEVEN MURDERERS WERE
BROUGHT
TO THE FEET
OF
THE NOBLE CHIEFTIAN
IN
THE HOUSE OF GLENGARRY,
AFTER HAVING BEEN WASHED IN THAT
FOUNTAIN:
AND SINCE THAT EVENT, WHICH TOOK PLACE
IN THE FIRST YEARS OF THE SIXTEENTH
CENTURY, IT HAS ALWAYS BEEN
KNOWN BY THE NAME OF
The Fountain of Heads.

The seven individuals were, it appears, beheaded without any form of trial; circumstances pointed them out as the authors of the crime; and without more ado the chieftain

gave orders to his satellites to bring him their heads. 'May my feeble voice,' says a French traveller, M. Dupin, 'make known this infamous monument from one end of Europe to the other; and may people feel what difference there is between the arbitrary sentences, the prompt, the glorious exterminations of feudal times, and the constitutional judgments of free juries.'

Female Pleading.

The Athenians had a law, that no woman should be permitted to plead her own cause. It had its origin from a case in which the celebrated Phryne was concerned. Afraid of trusting her defence to any hired advocate, she appeared in her own behalf; and such is said to have been the enchanting effect of her personal beauty on the judges, that contrary to evidence they pronounced her guiltless.

In modern times men have learned to be less susceptible in themselves, and more just towards the sex; and since women must be prosecuted at times, we do not add to their comparative helplessness by depriving them of any means of defence with which nature may have provided them.

The right of pleading for themselves in courts of justice is one, however, of which females in modern times have rarely availed themselves; but there is one instance of recent occurrence which shows that a woman may achieve for herself what no male advocate could do (in all human probability), and that not by the meretricious influence of personal charms, but by sound argument and common sense. The instance to which we allude is that of Miss Tucker, tried at Exeter assizes for a libel. The lady pleaded her own cause, and in a way so contrary to what the lawyers call practice (*their* practice), as greatly to excite the compassion of the judge, who more than once interfered to remind the fair pleader how little she was speaking to the purpose, mixing with his admonitions an expression of regret that she had not entrusted her defence to some gentleman of the bar, who would have known how to conduct it! Miss T. (obstinate woman!) was not to be turned from her own way; she had nothing to gain by mere deference to the opinion of the judge; all she wanted, all she hoped for, and all she was striving for, was to gain her own cause. The judge (charitable in vain!) abandoned her to her fate; and when she had done 'talking to no purpose,' charged the jury in a sense by no means favourable to her acquittal. The jury brought in a verdict of *not guilty*.

Allegiance.

When King John took possession of his brother's dominions, and confirmed his usurpation by the murder of his nephew Arthur, Philip Augustus, King of France, summoned him as his vassal to the court of his peers. John demanded a safe conduct. 'Willingly,' said Philip, 'let him come unmolested.' 'And return?' inquired the English envoy. 'If the judgment of his peers permit him,' replied the king; 'for by all the saints in France, he shall not return unless acquitted.' The Bishop of Ely still remonstrated that the Duke of Normandy could not come without the King of England, they being the same person; nor would the barons of the country permit their sovereign to run the hazard of death or imprisonment. 'What of that, my Lord Bishop?' cried Philip; 'it is well known that my vassal, the Duke of Normandy, acquired England by violence; but if a subject attains any accession of dignity, shall his paramount lord therefore lose his rights?' John, not appearing to his summons, was declared guilty of felony, and his fiefs confiscated. Philip poured his troops into Normandy, and in two years that province, with Maine and Anjou, were irrecoverably lost to the crown of England.

Defamation.

Charondas, the legislator of the Thurians, enacted that every person guilty of calumny should be led through the streets with a crown of tamarind on his head, to notify to the public that he had arrived at the last degree of malevolence. Many against whom this mortifying sentence had been denounced, prevented its execution by suicide. The security of the law made the crime very rare, and greatly promoted the tranquillity and happiness of the state.

Alfred of England had a law against slander more severe; but not attended, we believe, with quite so good an effect, owing doubtless to its being imperfectly administered, '*Qui falsi rumoris in vulgus sparsi auctor est lingua præciditor.*'

By the laws of the Goths, whilst in Spain, it was made penal to say of a great man that he was gouty; they thought it, we presume, hard enough that a man should have to suffer such a torment without being twitted about it.

Banishment from the Presence.

One of the French parliaments condemned a person of the name of Aujay, for having insulted a lady of quality, to withdraw himself from all places in which she should appear under pain of some severe punishment.

Madame Montbason received from the Queen of Austria a similar sentence, for having in like manner offended the Princess of Condé.

Witchcraft.

A belief in witchcraft was universal throughout Europe till the sixteenth century, and even maintained its ground with tolerable firmness till the middle of the seventeenth.

Vast numbers of reputed witches were condemned to death every year. As late as the time of the civil wars, upwards of eighty were hanged in Suffolk, on the accusation of Hopkins, the witch finder.

In the eighteenth volume of the 'Statistical Account of Scotland,' there is a most curious account of the trial of two witches, William Coke, and Alison Dick, in Kirkaldy, in 1636. The evidence on which they were condemned is absolutely ridiculous; they were however burnt for witchcraft. The following is an account of the expenses to which the town and kirk session were put on this occasion:

Imprimis. To Mr. James Miller, when he sent to Prestowe for a man to try them	£2	7	0
Item. To the man of Culross (the executioner) when he went away the first time	0	12	0
Item. In purchasing the commission	9	3	0
Item. For coals for the witches	1	4	0
Item. For one to go to Finmouth for the laird to sit upon the assize as judge	0	6	0
Item. For harden to be jumps to them	3	10	0
Item. For making of them	0	8	0
Summa for the kirk's part (Scots)	£17	10	0

The town's part of the expenses debursed extraordinarily upon William Coke and Alison Dick:

Imprimis. For ten loads of coals to burn them, five merks	£3	6	8
Item. For a tar barrel, 14f.	0	14	0
Item. For towes	0	6	0
Item. To him that brought the executioner	2	18	0
Item. To the executioner for his pains	8	14	0
Item. For his expenses here	0	16	4
Item. For one to go to Finmouth for the laird	0	6	0
Summa town part (Scots)	£17	1	0
Both	34	11	0
Or (Sterling)	2	17	7

The methods of discovering witches were various. One was to weigh the supposed criminal against the church Bible, which, if she was guilty, would outweigh her; another, to make her attempt to say the Lord's Prayer; this no witch was able to repeat entirely, but would omit some part or other of it. A witch could not weep more than three tears, and that only out of the left eye. This want of tears was by the witch finders, and even by the judges, considered as a very decisive proof of guilt. Swimming a witch was another kind of popular ordeal generally practised. For this, the unhappy individual was stripped naked, and cross bound, the right thumb to the left toe, and the left thumb to the right toe. Thus prepared, she was thrown into a pond or river, in which, if guilty, she *could not sink;* for having by her compact with the devil, renounced the benefit of the water baptism, that element in its turn renounced her, and refused to receive her in its bosom!

It cannot fail to be remarked, of all these modes of punishment, that they are extremely favourable to the accused, and appear as if they had been devised by some persons who, superior to the darkness of the times in which they lived, resorted to these ingenious expedients to give a harmless turn to a folly which they could not cure. It is to be regretted, indeed, that they were not as generally used as from their humanity they deserved to be; for we see from the old records, that thousands of unfortunate creatures, chiefly women, were notwithstanding, on the accusation of children, old women, and fools, condemned for witchcraft and burned at the stake.

The latest general frenzy of this sort occurred in New England about the year 1692, when a thirst for denouncing and executing persons for witchcraft became so general, that, invading all the charities of private life, it proved as wasteful as even the sword or the pestilence. The mania rose at last to so hideous and intolerable a height, that the government, to save the people from utter extermination, ordered all prosecutions for witchcraft to be dropped, and the prisoners to be set at liberty. It was remarked, not without wonder, that as soon as the power of prosecuting was at an end, all reports of witchcraft ceased.

In Europe generally at the present day, a belief in witchcraft is still not wholly eradicated from the minds of the vulgar; as has been too well evinced by several melancholy instances, in which, no longer able to satiate their fury under the mask of law, persons have taken the work of vengeance in their own hands, and have in their turn been justly punished for it.

At Wingrove, in Hertfordshire, so recently as the year 1759, a case occurred of the old popular trial by weighing against the church Bible, which as one of the last curious relics of this sort of justice, may be worth relating. One Susannah Hannokes, an elderly woman, was accused by a neighbour of being a witch, and the overt-act offered in proof was, that she had bewitched this said neighbour's spinning wheel, so that she could not make it go round either one way or the other! The complaining party offered to make oath of the fact before a magistrate; on which the husband of the poor woman, in order to justify his wife, insisted that she should be tried by the Church Bible, and that the accuser should be present. The woman was accordingly conducted by her husband to their ordeal, attended by a great concourse of people, who flocked to the parish church to witness the ceremony. Being stript of nearly all her clothes, she was put into one scale and the Bible into another, when, to the no small astonishment and mortification of her accuser, she actually outweighed it, and was honourably acquitted of the charge.

Informer fitly Rewarded.

When General Pichegru entered Maestricht, he experienced some difficulty in obtaining quarters for his troops. A merchant who considered himself very patriotic, called on him, and gave him a list of *Orangists* who had soldiers quartered on them, though not in sufficient numbers, in the opinion of this demagogue, who wished that the aristocrats should have their houses filled with troops, from the cellar to the garret. 'I am obliged to you for this information,' said Pichegru; 'and have they sent *you* any soldiers, citizen?' 'Yes, general.' 'How many?' 'Four.' 'That will do.' The merchant had no sooner returned home, than forty more soldiers arrived, and took possession of his house. He hastened back to the general, and informed him that some mistake had taken place. 'Oh, no,' said Pichegru, 'I only removed my men from those vile Orangists, who I knew would ill-treat them, to place them in the house of a patriot like you, where I am sure they will be received hospitably.'

Speaking for Time.

The most successful, if not the most eloquent, effort that Mr. Curran made at the bar, was in the defence of Patrick Finney, who was tried for high treason in 1798. It was also the most important, since the fate of fifteen other persons depended on it. The principal witness on this trial was the informer, James O'Brien, whose subsequent crimes rendered him so notorious in Ireland. This fellow had extorted money by assuming the character of a revenue officer, and Mr. Curran, with great skill, contrived to make him develope his own character to the jury, in the course of a very curious cross-examination. But this was not sufficient; a witness necessary to prove O'Brien's perjury, lived a few miles from Dublin; and in order to afford time for his being brought, it was agreed by Mr. Curran, that his colleague, Mr. McNally, should commence the prisoner's defence, and continue speaking as long as he could find a syllable to say. This he did with great ability until he was exhausted, and the evening so far advanced, that the court consented to a temporary adjournment; and before it resumed its sitting, the material witness arrived.

Noureddin of Aleppo.

Noureddin, who was lord of the powerful state of Aleppo during the twelfth century, though the greatest Mussulman of the age, was as simple in his dress as the meanest peasant. In his reign, the laws were so well administered, that Damascus was crowded with strangers. The public revenues were never disturbed by the king, except in the presence of the doctors of the law; and so small a portion did he reserve for the support of his dignity, that his queen complained of his parsimony: but he replied, 'I fear God, and am no more than the treasurer of the Moslems. Their property I cannot alienate; but I still possess three shops in the City of Hems: these you may take, and these alone I can bestow.' In every part of his dominions, he built mosques and hospitals, and places of refreshment for travellers. The ascetic too might find a convent, and the studious a school. But the most beneficent of all his institutions was a tribunal for the redress of wrongs which emirs and governors had committed on their subjects. Power acknowledged the dignity of genius; for men of learning were so much the objects of his attention, that he arose to meet them, and never required them to observe the Asiatic custom of standing in the presence of the sovereign.

Improbable, yet True.

In the reign of Charles the Second, a French refugee of the name of Du Moulin was tried for coining, and never perhaps was evidence from circumstances more conclusive of a man's guilt. It was proved beyond all doubt that he had been often detected in uttering false gold; and that he had even made a practice of returning counterfeit coins to persons from whom he had received money, pretending that they were among the pieces which had been paid him. When the officers of justice went to arrest him and search his premises they found a great number of counterfeit coins in a drawer by themselves; others packed along with good money in different parcels; some aqua-regia, several files, a pair of moulds, and many other implements for coining.

Du Moulin solemnly denied the charge. The bad money, he said, 'which was found in a heap, he had thrown together, because he could not trace the person from whom he had received it; the other parcels of money he had kept separate, in order that he might know to whom to apply, should any of it prove bad; as to the implements of coining, he knew nothing of them, and could not possibly account for their being found where they were.' A likely story truly! So thought the jury, and so whispered every person who heard it. Du Moulin was found guilty, and received sentence of death.

A few days before Du Moulin was to be executed, a person of the name of Williams, a seal engraver, met with his death by an accident; his wife miscarried from the fright, and sensible she could not live, she sent for the wife of Du Moulin, and revealed to her that Williams, her husband, had been one of four whom she named, who had for many years lived by counterfeiting gold coin; that one of these persons had hired himself as a servant to Du Moulin: and being provided by the gang with false keys, had disposed of very considerable sums of money, by opening his master's escritoire, and leaving the pieces there instead of an equal number of good ones which he took out.' The wife of Williams

appeared in great agony of mind while she gave the account, and as soon as it was finished, fell into convulsions and expired.

The parties she had named were, on the information of Madame du Moulin, instantly apprehended, and after a short time one of them turned king's evidence. The one who had been servant to Du Moulin persisted in asserting his innocence, until some corroborating circumstances were produced, so unexpected and decisive, that he burst into tears, and acknowledged his guilt. On being asked how the instruments for coining came into his master's escritoire, he replied, 'that when the officers came to apprehend his master, he was terrified lest they should be found in his (the servant's) possession, and hastened to his box in which they were deposited, opened the escritoire with his false key, and had just time to shut it before the officers entered the apartment.'

Du Moulin was of course pardoned, and the servant and his associates most deservedly suffered in his stead.

Musarabic Liturgy.

A question was agitated in Spain, in the eleventh century, whether the Musarabic liturgy and ritual, which had been used in the churches of Spain, or that approved by the see of Rome, which differed in many particulars from the other, contained the form of worship most acceptable to the Deity? The Spaniards contended zealously for the ritual of their ancestors. The Popes urged them to receive that to which they had given their infallible sanction. A violent contest arose. The nobles proposed to decide the controversy by the sword. The king approved of this method of decision. Two knights in complete armour entered the lists. John Ruys de Matanca, the champion of the Musarabic liturgy, was victorious. But the queen, and the Archbishop of Toledo, who favoured the other form, insisted on having the matter submitted to another trial, which was granted. A great fire was kindled. A copy of each liturgy was thrown into the flames; and it was agreed that the book which stood this proof, and remained untouched, should be received in all the churches of Spain. The Musarabic liturgy triumphed likewise upon this trial; for if we may believe Roderigo de Toledo, remained unhurt by the fire, when the other was reduced to ashes. The queen and archbishop had power or art to elude this decision also; and the use of the Musarabic liturgy was permitted only in certain churches—a determination no less extraordinary than the whole transaction.

Extraordinary Imposture.

In the year 1580, a bill of complaint was prepared before the criminal judge of Rieux, in France, by a woman of the name of Bertrand de Rols, whose cause of grievance was of the following extraordinary nature. She said that she had at an early age been married to one Martin Guerre, who after living with her about ten years, had deserted her, and gone no one knew whither; that at the end of eight years a man came who had so exactly the features, stature, and complexion of Martin Guerre, that she had taken him for her true husband; and had unsuspectingly lived with him as such for the space of three years, during which she had two children by him; that to her surprise she now found out, that the man was not the real Martin Guerre, but one Arnaud du Tilh, of Sagias, commonly called Pansette, who had artfully taken the advantage of his resemblance to her husband, to impose himself upon her; and besides usurping the conjugal rights of Martin Guerre, had obtained possession of all the property that belonged to him.

In answer to this strange story, the man said to be Arnaud du Tilh, protested that the prosecution was nothing more than a wicked conspiracy which his wife and relations had hatched to get rid of him; that if he was not the real Martin Guerre, he did not know who he was; that he had had this name as far back as he could remember; that it was he who had married when a youth the complainant, Bertrand de Rols, and had lived with her so many years; that not only she had received him on his return with all the warmth of a loving and affectionate wife, but that all the family of the Guerres, and among others, four sisters, had instantly and gladly recognised him as their own long-lost Martin Guerre.

The judge made both parties undergo a severe personal examination, first separately, and then in presence of each other; and the answers of the man were on every point, even of the most minute and private description, such as, in all human belief, none but the real Martin Guerre could have given.

Witnesses were then examined to the number of nearly one hundred and fifty. Of these, between thirty and forty, including the four sisters, swore that he was the true Martin Guerre; that they had known him and conversed with him from his infancy; that they were perfectly acquainted with his person, manners, and tone of voice; and that they were moreover convinced of the truth of what they asserted, by certain scars and secret marks, which it was impossible for time to efface. A great many, on the contrary, swore quite as positively that he was no other than Arnaud du Tilh, called Pansette, and they had known him as long, and been as familiarly acquainted with him, as those who pretended that he was Martin Guerre. The rest of the witnesses declared, that there was so strong a resemblance between the two persons in question, that it was impossible for them to determine whether the accused was Martin Guerre, or Arnaud du Tilh.

The judge on weighing the whole case, inclined to the belief that the man was not the real Martin Guerre, but Arnaud du Tilh, and condemned him as a wretched impostor, to suffer the punishment of death.

From this sentence the accused appealed to the parliament of Toulouse, who ordered an Inquisition to be taken as to the principal facts in dispute, with this limitation, that none but new witnesses should be examined. But so far was this ordinance from eliciting any new lights, that it served only to render the affair still more obscure than it was before. Of thirty new witnesses examined, nine or ten were positive that he was the true Martin Guerre; seven or eight were as positive that he was Arnaud du Tilh; the rest having weighed all circumstances, and being afraid of injuring their consciences, declared plainly that they were not able to say who he was.

Among the witnesses who negatived most positively his identity with Martin Guerre, was a shoemaker who used to make shoes for Martin; he deposed that Martin's foot reached to the twelfth mark, whereas the foot of the accused reached no farther than the ninth mark upon his rule. Another witness swore that Martin Guerre was dexterous in wrestling, of which this man did not pretend to know anything.

But on the other hand, among those who had formerly sworn that he was the true Martin Guerre, and still persisted in their depositions, were the four sisters of Martin, who were all brought up with him, and who all had the reputation of being women of good sense; two of the brothers-in-law of Martin; and all the parties who were present at the nuptials of Martin and Bertrand de Rols. All, or at least the greater part of these witnesses, agreed that Martin Guerre had two scars under his eyebrow, that his left eye was bloodshot, the nail of his first finger crooked, that he had three warts on his right hand, and another on his little finger; and all of these peculiarities were to be found on the accused.

The parliament began now to incline to the part of the accused, and had thoughts of reversing the judgment of the inferior judge, when of a sudden, as if he had dropped out of the clouds, a man calling himself the true Martin Guerre, but with a wooden leg, appeared. He asserted that he came from Spain, where he had lost his leg in battle; and that the person who had assumed his name had been his companion in arms, and had thus doubtless got so well acquainted with all the particulars of his private history.

He was interrogated by the court as to the same facts on which the accused had been questioned. All his answers were true, yet they were neither so clear, so positive, nor so exact, as those given by the accused. He was next confronted with the supposed Arnaud, when the latter treated him as an impostor, as a fellow picked out by his relations to support this character, and take away his life. The accused, to make this the clearer, asked him a number of questions, as to several family transactions; and these he answered faintly and with some confusion. The court on this directed Arnaud to withdraw, and then put several questions to the Martin with one leg, that were new, and had never been asked before; and his answers were very full and satisfactory. They then called Arnaud, and questioned him as to the same points; but to the great surprise and confusion of the court, the answers of Arnaud were not only as full and satisfactory as those of Martin, but perfectly corresponded with them.

The court, resolving to clear up this unaccountable obscurity, directed that now both the pretenders being present; the four sisters of Martin Guerre; the husbands of two of them; Peter Guerre, an uncle; the brothers of Arnaud du Tilh, and some of those witnesses who were most obstinate in insisting that the accused was Martin Guerre, should be called in and obliged to point out which of the two they should now judge to be the true Martin. Accordingly all these persons appeared, except the brothers of Arnaud du Tilh. The first who drew near the two persons claiming the name of Martin Guerre, was the eldest of the sisters, who after she had looked upon them for a moment, ran to the Martin with the wooden leg, embraced him, and having let fall a shower of tears, addressed herself to the commissioners in these words: 'See, gentlemen,' said she, 'my brother Martin Guerre. I acknowledge the error into which this wretched man (pointing to Arnaud) drew me and many others, and in which, by a multitude of artifices, he has made us persist so long.' Martin all this time mingled his tears with those of his sister, and received her embraces with the utmost affection. All the rest knew him as soon as they saw him; and there was not one of all the witnesses who did not acknowledge that the matter was now plain, and that Arnaud du Tilh was an imposter.

No doubt now remaining as to the guilt of Arnaud, the court condemned him to death, and he was executed accordingly in front of Martin Guerre's house, testifying his sincere repentance for the extraordinary course of imposture in which he had been engaged.

'An Eye for an Eye and a Tooth for a Tooth.'

Mr. Andrew Layton was the principal partner in a house of considerable capital and respectability at Mogadore. One afternoon in the year 1802, he went out on horseback, accompanied by two or three gentlemen, with some greyhounds, and on his return towards Mogadore, one of the dogs attacked a calf belonging to a neighbouring village; a Shelluh, who was the owner of the calf, shot the dog; on this a fray ensued, and the village was soon in an uproar; in the scuffle, some Shelluh women were seen to throw stones, and one of the party (M. Barré) was considerably bruised; Layton also gave and received several blows. The party returned to Mogadore, when Mr. Layton immediately made a complaint to the governor, who promised him justice should be done. The governor accordingly sent for the villagers, who on their part insisted on satisfaction being awarded to them, alleging that a woman had had two of her teeth knocked out

by Layton, and in the name of God and the Prophet, they appealed for justice to the emperor himself. This appeal obliged the governor to write to the emperor, and the parties were ordered up to Morocco. Witnesses were then adduced against Layton, who declared that he had knocked the woman's teeth out with the thick end of his whip; and the emperor was pleased to order two of his teeth to be pulled out, as a satisfaction to the lady for the loss of hers. His majesty however did not appear disposed to put the sentence in execution; but the people, who had assembled in immense numbers on the occasion, exclaimed loudly for retaliation. When the tooth-drawer approached, Mr. Layton requested that he might have two of his back teeth taken out in lieu of two of his front teeth, which request the emperor granted. His majesty was pleased with the courage with which Layton suffered the operation, and next day he apologized to him for the injury, saying, that he would not have allowed the sentence of the law to have been executed, had it not been necessary to allay the fury of the people. He then desired him to ask any favour, and he would grant it. Mr. Layton accordingly requested permission to load a cargo of wheat, which was granted; and, we believe, free of duty. His majesty afterwards conferred upon him similar favours. Some general remonstrance was made by all the European consuls collectively respecting this affair, and the emperor, it appeared, would have made a proper apology to the British consul, had it been demanded with energy and resolution; which on some account or other was not done. The influence of Great Britain suffered by not supporting her subject; and ever since this transaction, encroachments have been making on the privileges of Europeans.

Phalaris's Bull.

Perillus, an Athenian, cast a brazen bull for Phalaris, the tyrant of Sicily, which was so constructed, that when it was heated and offenders put into it, their cries seemed not like those of human beings, but like the roarings of a bull. When he went to Phalaris, in the hope of being nobly recompensed for so admirable a refinement of cruelty, the tyrant, just for once, ordered him to be thrown into the bull, in order that he might show the excellence of his own invention. Whence Ovid,

> 'Et Phalaris tauro violenti membra Perilli
> Torruit, infelix imbuit autor opus.'
>
> Perillus, roasted in the bull he made,
> Gave the first proof of his own cruel trade.

Protection of Sanctuaries.

Eutropius, the minion and favourite of Arcadius the emperor, was the first who introduced a law that any guilty person might be taken out of a sanctuary by force; and it is remarkable, that he himself fell a victim to his own law. Being accused of a conspiracy against the emperor, he was sentenced to death, but fled to the temple or sanctuary, from which, by virtue of his own law, he was dragged out and slain.

Conscience.

A follower of Pythagoras had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. He went with his money on the day appointed, but found that the cobbler had in the interval departed this life. Without saying anything of his errand, he withdrew, secretly rejoicing at the opportunity thus unexpectedly afforded him of gaining a pair of shoes for nothing. His conscience, however, says Seneca, would not suffer him to remain quiet under such an act of injustice; so, taking up the money, he returned to the cobbler's shop, and, casting in the money, said, 'Go thy ways, for though he is dead to all the world besides, yet he is alive to me.'

Punishment in Kind.

Early in the fifteenth century, a band of Highland robbers, headed by one Macdonald of Rosse, having taken two cows from a poor woman, she vowed that she would wear no shoes till she had complained to the king. The savages, in ridicule of her oath, nailed horse-shoes to the soles of her feet. When her wounds were healed, she proceeded to the royal presence, told her story, and showed her scars. The just monarch instantly despatched an armed force to secure M'Donald, who was brought to Perth, along with twelve of his associates. The king caused them all to be shod in the same manner as they had done by the poor woman; and after they had been for three days exhibited through the streets of the town as a public spectacle, M'Donald was beheaded, and his companions hung.

Trial by Ordeal.

In the dark ages of Modern Europe, the absurd practice of trial by ordeal was held in high esteem. The chief modes were by fire, by water, by walking blindfold among heated ploughshares, and by swallowing consecrated bread. The last, styled by Muratori the *judicium panis et casei*, and introduced about the time of Pope Eugene, was simple enough. A piece of bread or cheese of about an ounce in weight was blessed by the priest, and given to the accused person, who was to try and swallow it, after first praying of the Almighty that it might choke him, cause convulsions, paleness, &c., if he were guilty.

Blackstone remarks, that the remembrance of this custom still subsists in certain phrases of the common people, as 'May this morsel

be my last;' 'May I be choked if it is so,' and the like. The custom was evidently borrowed from the Mosaic law, in which we find it particularly prescribed. An example of its practice occurs in the New Testament, in the story of Ananias and Sapphira.

Among the most remarkable trials by ordeal in our ancient history, was that of Queen Emma. The charges against her were preferred by Robert, Archbishop of Canterbury. She was accused both of consenting to the death of her son Alfred, and of preparing poison for her son Edward (the Confessor) also. Edward listened to those charges, and his mother, according to the law of the land, claimed the ordeal, or trial by burning ploughshares. The Queen Dowager, on the night preceding the trial, prayed for help in the Abbey of St. Swithune, at Winchester; and she passed the nine ploughshares unhurt. Her innocence being held to be thus established, the king seems to have been enjoined penance for his credulity, and the archbishop to have fled the kingdom; compelled either by the law which held him to be a false accuser, or by the odium of his reputed guilt, or probably by the persecutions of the Queen Dowager's friends.

A mode of trial for murder got into vogue at a no very late period, which is, perhaps, quite as absurd as any we have mentioned. When a person was murdered, it was said that at the touch or on the approach of the murderer, blood would gush out of the body. In various parts of Europe, this was actually held as an undoubted proof of guilt; and with the vulgar it is still a very prevailing article of belief, that murder in this way is sure to be found out. Beard says, that the practice originated in the following occurrence:—

'Certain gentlemen in Denmark being on an evening together in an inn, fell out amongst themselves, and from words went to blows; the candles being put out in this blind fray, one of them was stabbed by a poniard. The murderer was unknown by reason of the number, although the gentlemen accused a pursuivant of the king's of it, who was one of them in the room. Christernus the Second, then king, to find out the homicide, caused them all to come together in the room; and standing round about the dead corpse, he commanded that they should one after another lay their right hand on the slain gentleman's naked breast, swearing they had not killed him. The gentlemen did so, and no sign appeared to witness against them: the pursuivant only remained, who (condemned before in his own conscience) went first of all and kissed the dead man's feet; but as soon as he laid his hand on his breast, the blood gushed forth in great abundance, both out of his wound and nostrils, so that urged by this evident accusation, he confessed the murder, and by the king's own sentence, was immediately beheaded. Hereupon arose that practice (which is now ordinary in many places) of finding out unknown murderers, which, by the admirable power of God, are for the most part revealed, either by the bleeding of the corpse, or the opening of its eyes, or some other extraordinary sign as daily experience teaches.'

Of the marvellous efficacy of this sign the same author obliges us with the following, among other equally veritable proofs.

Henry Renzovius, Lieutenant to the King of Denmark in the dukedom of Holsatia, in a letter of his to David Chytreus, writes thus; 'A traveller was found murdered in the highway, near to Itzeho in Denmark; and because the murderer was unknown, the magistrates of the place caused one of the hands of him that was slain to be cut off, and hung up by a string on the top of the room in the town prison. About *ten years after*, the murderer coming upon some occasion into the prison, the hand that had been there a long time dry, began to drop blood upon the table that stood underneath it, which the gaoler beholding, stayed the fellow, and gave notice of it to the magistrates; who examining him, the murderer confessed his guilt, and submitted himself to the rigour of the law, which was inflicted on him, as he well deserved.'

Among the Hindoos of the present day, the trial by ordeal is held in the same reverence which it was by the ancient Europeans, and is practised with much greater variety. One of their most singular ordeals is the trial by balance, which is thus performed. The accused is placed in a pair of scales and carefully weighed; he is then taken down, when the pundits write the substance of the accusation against him on a piece of paper, which they stick on his forehead. At the end of six minutes he is weighed again, when, if lighter than before, he is pronounced innocent; if heavier, guilty. Another of their ordeals is literally a casting of lots. Two images of gods, one of silver and one of iron, are thrown into a large earthen jar; or two pictures of a deity, one on white and the other on black cloth, are rolled up and thrown into a jar; if the accused on putting in his hand draws out the silver image or the white picture, he is deemed innocent; if the contrary, guilty.

Wager of Battle.

Of the absurdity of the ancient practice of determining doubtful accusations by single combat, we have abundance of instances on record, but we meet with none more distressing than the following, which occurred between two Scotch gentlemen in the reign of Edward VI., in which 'the villain triumphed, and the injured fell.' It arose out of the war which originated in the refusal of the Scotch to consummate a marriage of Mary their young Queen, with Edward VI., according to the contract made in the reign of her father. The Scotch lost a number of strongholds, and among others the castle of Yester, which surrendered to the English general, Lord Grey, on condition that he should spare the lives of all the garrison with the exception of

one man, who was reported to have said some unpardonable things of the King of England. 'Now,' say the old chroniclers, 'as the garrison marched out of the castle in their shirts, and made their most humble obeisance, as became them, to the Lord Grey, he caused very strict search to be made for the base railer, who was excepted from pardon, and he was found to be one Mr. Newton, a native of Scotland.

'This man, finding the great danger he was in, bethought himself of no other way to save his life, than by throwing the accusation upon one Mr. Hamilton: now these two gentlemen charging each other with the fact, the general could find no other way to decide it than by combat, which they demanded; and the Lord Grey assenting thereto, judgment was pronounced to have it tried; and this he was the more induced to agree to, because all persons seemed resolute for the decision of the truth; as in a very just cause, by the loss of their lives to gain an immortal name, according to that line,

'Mors spernenda viris, ut fama perennis alatur.'

'No time was lost in making due preparation for this combat; so that the champions entered the lists at the appointed time, which were erected for that end in the market-place of Hadington; having only their doublets and hose on, and armed with sword, buckler, and dagger. Hamilton, at his first entrance into the lists, kneeling down, put up hearty prayers to God Almighty, that he would be pleased to vindicate the truth, and grant him victory over his enemy; and at the same time he made most solemn protestations, that he never spoke any such words against the King of England as his adversary charged upon him. On the other side, Newton seemed as if he had been daunted with his false accusation; and the generality of the spectators entertained an opinion of his guilt to his prejudice. Be it as it will, both of them being ready, they fell busily to it, and exchanged several fierce blows. Hamilton, in the opinion of all the people, seeming to rely upon his innocence, laid stoutly about, and forced his adversary to retreat almost to the end of the lists; to which, if he had quite driven him, he had, by the law of arms, won the victory. Newton, finding himself thus upon the point of being worsted, advanced again, and gave Hamilton such a great gash in the leg, that he was not able to stand any longer, but down he dropped, and Newton falling upon him, presently slew him with his dagger.

'There were several gentlemen there present, who taking it for granted that Newton was the offender, thought fortune had favoured him in the combat, who would readily have ventured their lives against him, man for man, if the general would have allowed it; but Newton laying claim to the law of arms, the Lord Grey not only gave him the benefit of it, but also presented him with his own gown, besides his own backplate, and a gold plate which he wore at the time. Thus,' adds the historian, 'he was well rewarded, whatever his desert might be; but he did not come off so, for riding afterwards on the borders of both kingdoms, he was there slain, and cut in pieces.'

Peine Forte et Dure.

The horrid punishment of pressing to death, which the English law imposes on persons standing mute when put on their trial, was frequently inflicted in former times, and some instances of it are even to be met with of as late a date as the reign of George II.

At the Kilkenny assizes, in 1740, one Mathew Ryan was tried for highway robbery. When he was apprehended, he pretended to be a lunatic, stripped himself in the gaol, threw away his clothes, and could not be prevailed on to put them on again, but went as he was to the court to take his trial. He then affected to be dumb, and would not plead; on which the judges ordered a jury to be impanneled, to enquire and give their opinion whether he was mute and lunatic by the hand of God, or wilfully so. The jury returned in a short time, and brought in a verdict of 'Wilful and affected dumbness and lunacy.' The judges on this desired the prisoner to plead; but he still pretended to be insensible to all that was said to him. The law now called for the *peine forte et dure;* but the judges compassionately deferred awarding it until a future day, in the hope that he might in the meantime acquire a juster sense of his situation. When again brought up, however, the criminal persisted in his refusal to plead: and the court at last pronounced the dreadful sentence, that he should *be pressed to death.* This sentence was accordingly executed upon him two days after, in the public market-place of Kilkenny. As the weights were heaping on the wretched man, he earnestly supplicated to be hanged; but it being beyond the power of the sheriff to deviate from the mode of punishment prescribed in the sentence, even this was an indulgence which could no longer be granted to him.

In England, the latest instance (we believe) of a similar kind occurred in a case where Baron Thompson presided as judge. It is an odious and revolting mode of satisfying public justice; yet is only a necessary adjunct of that fondness of capital punishments which pervades, and is a stain to the whole of the English penal code.

Culpable Homicide.

Hobbes thinks it a great singularity and severity in the laws of England, that if a man intending to steal deer (a case put by Sir Edward Coke) shoots at a buck, and the arrow glances on a bystander, this should be deemed murder, as being the consequence of the felonious act in which the man was engaged. He asks, if a boy stealing apples from a tree falls upon the head of a person

under it, and kills him, whether this should be considered as murder?

Locke also puts a very singular case of homicide. A man with a sword in his hand demands my purse on the highway, when perhaps I have not twelve pence in my pocket; this man I may lawfully kill. To another I deliver £100 to hold whilst I alight, which he refuses to restore to me, and draws his sword to defend possession of it by force, if I endeavour to retake it. The mischief this man does me is a hundred, or probably a thousand times more than the other perhaps intended me (whom I killed before he did me any), yet I may lawfully kill the one, and cannot so much as hurt the other.

Libels.

Dr. Donne says, 'there may be many cases where a person may do his country good and service by libelling; for where a man is either too great, or his vices too general, to be brought under judiciary accusation, there is no way but this extraordinary method of accusation; and I have heard, that nothing hath suppled and allayed the Duke of Lerma so much as the frequent libels made upon him.' Hobbes asserts, that among the Greeks there was no law against contumely by words and gesture; the fact is, that they looked upon any resentment for such contumely to arise from the pusillanimity of him who was offended by it. The Greenlanders generally show their resentment for injuries, by giving their adversaries fair notice that they will recite a libel against them on such a day; and it is reckoned a want of spirit, if the antagonist does not attend and give a very smart answer.

Jews.

The *Statutum de Judaismo*, said to be of 4th Edward I., contains some curious particulars with regard to the terms on which Jews were tolerated in this country. By the second section, *the good Christians* are not to take above half their substance. By the eighth, no Christian is permitted to lie in their houses. Voltaire, in speaking of the persecution of the Jews, says, '*C'est le même chose de coucher avec un Juif et un chien, et ce sont nos pères.*'

Howell tells the following story of a Jew in the time of Henry III. He had by accident fallen into a foul pit on his sabbath, Saturday, and would not suffer any one to take him out, though rather a necessary work. The Earl of Gloucester hearing of this, would not suffer any one to take him out on a Sunday, as being the sabbath of the Christians. The Jew by this cruel joke was suffocated.

Sir Edward Coke relates, that a great number of Jews were once persuaded by the master of a ship to take a walk upon the sands whilst the tide was coming in (which he represented to ebb); and by this deceit they were surrounded by the sea, and drowned. The reflection which Sir Edward Coke makes on this abominable act of treachery, is not very creditable to his sense of either justice or humanity. He merely says, 'Thus perished these infidel Jews.'

One of the causes of the persecution of the Jews, arose from a notion that they killed the children of Christians in order to use their blood in medicine. Gower says, that this was prescribed to Constantine for the cure of the leprosy; but he refused to try the medicine; and as a reward for abstaining from so wicked a remedy, was miraculously cured.

Anathematizing.

Among the modern Greeks, when a man has received, or fancies he has received, a serious injury from his neighbour, and is unwilling to seek redress by the ordinary modes of justice, he betakes himself to what is called *building up a curse* against his adversary. This is done by raising a round barrow, or mound of stones. He first lays himself some large ones for a foundation, and leaves room enough for his relatives or friends, or any passing traveller who may take an interest in his cause, to add a pebble to his anathema. He then solemnly calls upon the Fates to shower down every species of calamity upon the head of the offender; and not unfrequently joins the arch fiend, the author of all evil, in his invocation. Sometimes it opportunely happens, that the pistol of a Turk, or a malaria fever, soon after takes off the devoted victim; and the anathematizer is to ensure to be regarded with a species of reverential awe by the neighbourhood, and esteemed as a person under the special protection of heaven.

Cruel Sport.

In the reign of Edward the Sixth, there was an insurrection in Cornwall on account of the alteration of the religion, and the county was placed under martial law, which in those times consisted simply of a provost marshal's going about, and hanging up whomsoever he pleased. Of the wanton manner in which Sir William Kingston, the provost marshal on this occasion, executed his commission, the following memorable instances are recorded.

One Boyer, Mayor of Bodmin, had been among the rebels, not willingly, but by compulsion. Kingston, without inquiring into the circumstances, sent him notice, that on a certain day he would come and dine with him. The mayor made, accordingly, great preparations for receiving the marshal, who failed not to come at the time appointed. A little before dinner, the marshal took the mayor aside, and whispered him in the ear, 'That an execution must that day take place in the town, and that a gallows would require to be set up against the time the dinner should be done.' The mayor promised that one should be ready without fail; and gave orders to that effect to his officers. Meanwhile a

sumptuous dinner was served up, to which they sat down in the greatest good humour imaginable. The mayor spared no effort to please his guest, who seemed on his part as if he had never been more delighted. When the entertainment was over, the marshal taking the mayor by the hand, requested him to lead him to the place where the gallows was erected. They accordingly walked forth, hand in hand; and on reaching the spot, the marshal asked Boyer, 'If he thought the gallows was strong enough?' 'O yes,' answered the mayor, 'doubtless it is.' 'Well, then,' said the marshal, coolly, 'get you up speedily, for it is provided for you.' 'Nay,' rejoined the mayor, 'surely you mean not as you speak?' 'I' faith,' said the marshal, 'there is no other remedy; you have been a busy rebel, so get up instantly.' And so, add the chroniclers, imitating in their style the brevity of the atrocious deed they record, 'without respite or defence was the poor Mayor of Bodmin hanged.'

Near the same town there dwelt a miller, who had actually been very busily concerned in the rebellion. Dreading the approach of the marshal, he told a sturdy fellow, his servant, that he had occasion to go for some time from home, and that he wished him to take charge of his concerns till his return; that some strangers would probably be inquiring after him about an intended purchase of the mill; and in case they should, that he (the servant) should pass for the miller, and say nothing of his being from home. The servant readily consenting to all this, the miller took his leave. Not long after, a party of strangers made their appearance, as expected, at the mill; it was Kingston and his men. 'Ho! there,' exclaimed Kingston, 'miller, come forth.' The servant stepped out, and inquired what was his pleasure? 'Are you the owner of this mill?' 'Yes.' 'How long have you kept it?' 'These three years' (the time his master had kept it). 'Aye, aye!' exclaimed Kingston, 'the very rogue we want.' He then commanded his men to lay hold on the fellow, and hang him on the next tree. On hearing this, the astonished servant instantly called out, 'That he was not the miller, but the miller's man.' 'Nay, sir,' said Kingston, 'I must take you at your word. If thou bee'st the miller, thou art a busy knave; if thou art not, thou art a false lying knave; and howsoever, thou canst never do thy master better service than to hang for him.' All the poor fellow's supplications were in vain; he was instantly despatched.

The Maid and Magpie.

A citizen of Paris having lost several silver forks, accused his maidservant of the robbery; she was tried, and circumstances appeared so strong against her that she was found guilty and executed. Six months afterwards, the forks were found under an old roof, behind a heap of tiles, where a magpie had hid them. It is well known that this bird, by an inexplicable instinct, steals and collects utensils of gold and silver. When it was discovered that the poor innocent girl had been condemned unjustly, an annual mass was founded at St. John-en-Grese, for the repose of her soul. The souls of the judges had more occasion for it.

This story has been made the subject of interesting dramatic representations, both in France and in this country.

Distress.

A Spaniard insists upon his horse or arms not being taken in execution; a Frenchman, according to the ancient laws of France, has his dress privileged; a Scotchman is content if his working tools are left to him, which are all that the laws of *his* country privilege from seizure.

Self-Defence.

The right of self-defence admits of fewer exceptions than almost any right which is recognised in society. The laws of Spain go farther in this respect than those of most other countries. So far from imposing any forfeiture in the case of homicide committed in the defence of one's person, they exhort every one to resist personal injury to the utmost, considering it better that a man should defend himself when alive, than to leave it to others to avenge him after he is killed. Self-defence is indeed forbidden by the law of Japan. Kempfer says, that if the aggressor is killed, the survivor hath only permission to be his own executioner. The Japanese, however, are not only '*toto divisos orbe*,' by situation, they are still more so by their laws and customs.

Singular Clients.

In the bishopric of Autun, the rats had multiplied to such a degree, from about the year 1522 to 1530, as, from the devastation they committed, to cause an apprehension of famine. All human means appearing insufficient, the ecclesiastical judge of the diocese was petitioned to excommunicate them. But the sentence about to be hurled against them by the spiritual thunder, would not, it was imagined, be sufficiently efficacious, unless regular proceedings were instituted against the devoted objects of destruction.

The proctor accordingly lodged a formal complaint against the rats, and the judge ordered that they should be summoned to appear before him. The period for their appearance having expired without the animals having presented themselves, the proctor obtained a first judgment by default against them, and demanded that the definite judgment should be proceeded in.

The judge deeming it but fair that the accused should be defended officially, named Barthelemi Chassanée their advocate.

Chassanée, sensible of the opprobrious light in which his singular clients were held, availed himself of many dilatory exceptions, in order to give time for prejudices to subside.

He at first maintained that the rats being dispersed among a great number of villages, a single summons was not sufficient to warn them all. He therefore demanded, and it was ordered, that a second notification should be given to them by the clergyman of each parish at the time of his sermon.

At the expiration of the considerable delay occasioned by this exception, he made an excuse for the new default of his parties, by dwelling on the length and difficulty of the journey; on the danger they were exposed to from the cats, their mortal enemies, who would lay in wait for them in all directions, &c.

When these evasive means were exhausted, he rested his defence upon considerations of humanity and policy. 'Was there anything more unjust than those general proscriptions levelled at whole families, which punished the offspring for the guilt of the parents, which involved without distinction those of tender years, and even those whose incapacity equally rendered them incapable of crime,' &c.

We are not informed what award was made by the judge. The President de Thou, who relates the fact, only observes that Chassanée's reputation commenced from this cause, and that he afterwards rose to the chief offices of the magistracy.

Saxon Laws.

The Saxons were particularly curious in fixing pecuniary compensation for injuries of all kinds, without leaving it to the discretion of the judge to proportion the amends to the degree of injury suffered. Those penalties were more or less, according to the time or place in which the crime was committed, or the part of the body or member which was injured. The cutting off an ear involved a penalty of thirty shillings; if the hearing was lost, sixty shillings. Striking out the front tooth was punished with a fine of eight shillings; the canine tooth, four shillings; the grinders, sixteen shillings. If a common person was bound with chains, the amends were ten shillings; if beaten, twenty shillings; if hung up, thirty shillings. A man who mutilated an ox's horn was to pay a fine of tenpence; but if it was a cow, the fine was only twopence. To fight or make a brawl in the court or yard of a common person was punished with a fine of six shillings; to draw a sword in the same place, even though there was no fighting, was a fine of three shillings; if the party in whose yard or court this happened was worth six hundred shillings, the amends were treble.

The notion of compensation ran through the whole criminal law of the Anglo-Saxons, who allowed a sum of money as a recompense for every kind of crime, not excepting murder. Every man's life had its value, called a *were*, or *capitis estimatis*. This had varied at different periods; therefore in the time of King Athelstan a law was made to settle the *were* of every order of persons in the state. The king, who on this occasion was only distinguished as a superior personage, was rated at 30,000 thrymsæ; an archbishop or earl at 15,000; a bishop or alderman at 8,000; *Belli Imperator* or *summus præfectus* at 4,000; a priest or thane at 2,000; and a common person at 267 thrymsæ.

Borrowing.

The Egyptians had a very remarkable ordinance to prevent persons from borrowing imprudently. An Egyptian was not permitted to borrow without giving to his creditor in pledge the body of his father. It was deemed both an impiety and an infamy not to redeem so sacred a pledge. A person who died without discharging that duty was deprived of the customary honours paid to the dead.

False Pleas.

Lord Robert de Willoughby, says Sir Edward Coke, addressing the counsellors at the bar of the court, said, 'I have seen the time, when if you had pleaded an erroneous plea, you would have been sent to prison.' In one of the speeches which Coke made in the Temple Hall, in the year 1614, on a call of sergeants, he mentions the following anecdote with regard to the scruples of Littleton and Coke, about a false plea. They were in the time of Henry VI. entreated to save a default in a real action on this plea; that by the greatness of the waters, their client could not pass for sixteen days. Holding this to be untrue, they refused to plead it.

By a statute of James I. of Scotland, every advocate is ordered to take the following oath:—

'Illud juretur, quod lis sibi justa videtur,
Et si quæretur, verum non inficietur,
Nil promittetur, nec falsa probatio detur,
Ut lis tardetur, dilatio nulla petetur.'

ANECDOTES OF CRIME AND PUNISHMENT.

'Ah! little think they ——————
—————— How many bleed
By shameful variance betwixt man and man;
How many pine in want and dungeon gloom;
Shut from the common air, and common use
Of their own limbs.'—THOMSON.

British Law.

ALTHOUGH the English criminal code is now the most severe of any in Europe, yet it is certain that it owes none of its severity to our ancestors. The Anglo-Saxons had very few capital punishments; and although when Alfred the Great ascended the throne, the country was overrun by a foreign invader, and was remarkable for licentiousness and crimes, yet he ventured, even in these perilous times, to mitigate still further the severity of the laws, and abolished the penalty of death for every crime except treason and murder. 'The consequence was,' says his historian, 'that such was the general security throughout the country towards the conclusion of his reign, that a child could walk from one end to the other with a purse of gold around its neck in perfect security.'

So deeply was this system of judicial clemency engraven on the character of the nation, that the Danes, who overturned almost every Anglo-Saxon institution, permitted the laws in regard to capital punishments to preserve all their lenity. The code of Canute, in one of its clauses, 'on showing mercy in judgment,' thus commences:

'We desire, though any man sin, and deeply involve himself in iniquity, yet that his punishment be moderate, so that it be merciful before God, and tolerable in the sight of man; and let him who giveth judgment consider what he himself desireth when he prays thus: "Forgive us our trespasses, as we forgive them that trespass against us." And we forbid that Christian men should be condemned to death on any slight cause. Let discipline be freely administered for the benefit of the people; but let not men for a little cause destroy the handiwork of God, and the purchase of Christ, so dearly bought.'

But the most remarkable proselyte that ever was gained to the doctrine of mild punishments was William the Conqueror, who is described by all his biographers as a sanguinary and merciless tyrant. He is described by the monkish chroniclers as hating the natives; and that 'he made large forests for the deer, and enacted laws therewith, so that whoever killed a hart or a hind should be blinded. As he forbade the deer, so also the boars; and he loved the tall stags as if he were their father.' Terrible as the king was to his subjects in forest laws, yet the severity of his temper yielded to the prevalent doctrines of his age; for he concludes both his codes of laws, issued at the commencement and towards the conclusion of his reign, with these words: 'I prohibit that any man shall be put to death for any cause whatever.'

Thus the three most distinguished lawgivers of the Anglo-Saxon, the Danish, and the Norman line, by their own examples, prove that British law, in its origin and source, was peculiarly merciful and tender of human life. Were other instances wanted in proof of this fact, they might be found in the declaration of Lord Coke, that most of our capital enactments are by statute; and of Sir Henry Spelman, who says, that while all other things have grown dearer, the life of man is estimated at a lower rate by us than by our ancestors; and Blackstone, in recapitulating the great changes which have taken place in this country, thinks none greater and none more to be lamented than the change from the great mercy of our ancestors to the extreme severity of our modern law.

Capital Punishments.

In the infancy of states, the idea of capital punishments might naturally enough suggest itself, as when any one had committed an offence and disturbed the peace of society, the question would then first arise, 'How shall we prevent these things?' The answer most likely to occur to a set of barbarians, would be, 'Extirpate the offenders, and give yourselves no further trouble about it.'

Such is the practice among the Hottentots, who have no fixed law to direct them in the distribution of justice. Consequently, when any offence has been committed, there is no

form of trial, or proportion of punishment to offences; but the Kraal (village) is called together, the delinquent is placed in the midst, and without further ceremony, demolished with their clubs, the chief striking the first blow.

Feudal times, however, furnish us with a striking exception to the barbarity of infant states. Every one will acknowledge the imperfection of this form of government, and yet under it almost all crimes were restrained by pecuniary fines, and few capital punishments were in use.

Roman Lenity.

Under the consulship of Acilius Glabrio, and Piso, the Acilian law was made to prevent the intriguing for places; by which the guilty were condemned to a fine; they could not be admitted into the rank of senators, nor nominated to any public office. Dio says, that the Senate engaged the consuls to propose this law, by reason that C. Cornelius, the tribune, had resolved to cause more severe punishments to be enacted against this crime, to which the people seemed much inclined. The Senate judged rightly, that excessive punishments would indeed strike terror into the minds of the people, but that they must also have this effect, that there would be no one afterwards to accuse or condemn; whereas, by proposing moderate penalties, there would always be judges and accusers.

Perfidy Punished.

While the Romans were besieging the city of Falisca, a schoolmaster contrived to lead the children of the principal men of the city into the Roman camp. The novelty of such baseness surprised them, and they so much abhorred it, that they immediately ordered the arms of the traitor to be tied, and giving each of the scholars a whip, bade them whip their master back to the city, and then return to their parents. The boys executed their task so well in this instance, that the wretch died under their blows as they entered the city. The generosity of the Romans touched the Faliscans so sensibly, that the next day they submitted themselves to the Romans on honourable terms.

Countess of Buchan.

'And what man, seeing this,
And having human feelings, does not blush,
And hang his head, to think himself a man?'
COWPER.

In 1306, the Countess of Buchan, who had been extremely active in the cause of Bruce, and even placed the crown on his head, was, by the command of King Edward, shut up in a wooden cage in one of the towers of Berwick Castle; as was Mary, sister to Bruce, in the same manner, in the castle of Roxburgh. The order to the Chamberlain of Scotland, or his lieutenant in Berwick, for making the cage for the Countess of Buchan, was by writ of privy seal; by which he was directed to make in one of the turrets of Berwick-upon-Tweed, which he should find the most convenient, a strong cage of lattice-work, constructed with posts and bars, and well strengthened with iron. This cage to be so contrived, that the Countess might have therein the necessary convenience, proper care being taken that it did not lessen the security of her person; that the said Countess being put in this cage, should be so carefully guarded, that she should not by any means go out of it; that a woman or two of the town of Berwick, of unsuspected character, should be appointed to administer her food and drink, and attend her on other occasions; and that he should cause her to be so strictly guarded in the said cage, as not to be permitted to speak to any person, man or woman, of the Scottish nation, or any other, except the woman or women assigned to attend her, and her other guards.'

Matthew of Westminster, a contemporary writer, says, that the king declared, that as she did not strike with the sword, she should not die with the sword, but ordered her to be shut up in an habitation of stone and iron, shaped like a crown, and to be hung out at Berwick in the open air, for a spectacle and everlasting reproach, while living and dead, to all that passed by.

Becket's Executioners.

In the year 1170, the four knights who slew Thomas à Becket, fled for refuge to Knaresborough Castle; their names were Sir Hugh de Morville, whose descendants were settled in Cumberland, where the sword with which he slew Thomas à Becket was long kept, in memory of the circumstance; Sir Richard Breton; Sir William Tracey; Sir Reginald Fitz-urse, or Bear's son. They remained shut up for a year; but submitting to the church, were pardoned on condition of performing a pilgrimage to Jerusalem.

Poisoned Cup.

Pope Alexander the Sixth went into a vineyard near the Vatican, where his son Cæsar Borgia, Duke of Valence, meaning to poison Adrian Cardinal Cornetti, had sent certain bottles of wine mixed with poison, and delivered them to a servant, who knew nothing of the matter, commanding him, that 'none should touch them but by his appointment.' It happened that the Pope came in some time before supper, and being very thirsty, through the immoderate heat of the season, called for some drink. The servant who had the poisoned wine in keeping, thinking that it had been committed to him as a special and precious sort of wine, brought a cup of it to the Pope, and while he was drinking, his son

Borgia came in, and drank also of the same Both were poisoned, but the Pope only died; his son, by the strength of youth and nature, and use of potent remedies, recovered.

Law of Nations.

Lysander having obtained a victory over the Athenians, the prisoners were ordered to be tried, in consequence of an accusation brought against that nation of having thrown all the captives of two galleys down a precipice, and of having resolved, in full assembly, to cut off the heads of those whom they should chance to make prisoners. The Athenians were therefore all massacred, except Adymantes, who had opposed the decree of his brother senators.

Reigns of Henry VIII. and Queen Elizabeth.

The inefficacy of the extreme severity of punishment, is strikingly exemplified in the reign of Henry VIII., remarkable for the abundance of its crimes, which certainly did not arise from the mildness of punishment. In that reign alone, says his historian, *seventy-two thousand* executions took place for robberies alone, exclusive of the religious murders, which are known to have been numerous, amounting, on an average, to six executions a day, Sundays included, during the whole of Henry VIII.'s reign.

That this barbarous severity of the law did not prevent crime, we have the authority of Sir Thomas More, who introduces into his works a dialogue between himself and a lawyer. The lawyer applauds the severity of the law, and exults in the fact, that he had himself seen twenty executed on the same scaffold. But he concludes by confessing, that it was a little difficult for him to explain how it happened, that 'while so many thieves were daily hanged, so many still remained in the country, who were robbing in all places.'

Although these severities were ineffectual during the reign of Henry VIII., yet it might be supposed that some benefit would have accrued from them at its conclusion, and that the race of robbers would have been exterminated. This, however, was not the case. In Strype's 'Annals,' there is a letter from a magistrate of Somersetshire, to the Lord Chief Justice, which gives an account of the state of society in that county, during the 'glorious days of good Queen Bess;' and such an account as may make us all rejoice, that those 'glorious days' have long since passed away. The magistrate writes:—'I may justly say, that the able men that are abroad, seeking the spoil and confusion of the land, are able, if they were reduced to good subjection, to give the greatest enemy her majesty hath a strong battle, and, as they are now, are so much strength to the enemy. Besides, the generation that daily springeth from them, is likely to be most wicked. These spare neither rich nor poor; but whether it be great gaine or small, all is fish that cometh to net with them; and yet I saie, both they and the rest are trussed up apace.'

The same magistrate, who is a strong advocate for the severity of the law, and calls the statute for the execution of gipsies, 'that godly edict,' very unconsciously lets us into the secret why criminals so much abounded in his time; he says: 'In which default of justice, may wicked thieves escape. For most commonly the most simple countrymen and women, looking no farther than to the loss of their own goods, *are of opinion that they would not procure any man's death, for all the goods in the world.*'

Queen Elizabeth was a great advocate for the certainty of punishment, and the rigid exertion of the laws. In a speech which she directed to be made to her Parliament, she says, 'a law without execution, is but a body without life, a cause without an effect, a countenance of a thing, and indeed nothing;' again, 'the making of laws without execution, does very much harm, for that breeds and brings forth contempt of laws, and law-makers, and of all magistrates.'

This queen, who makes such loud complaints of the non-execution of her laws, contrived to execute more than five hundred criminals in the year; with which number she was so little satisfied, that she threatened to send private persons to see her penal laws executed 'for profit and gain's sake.' It appears that her majesty did not threaten in vain; for soon after this a complaint was made in Parliament, that the stipendiary magistrate of that day was 'a kind of living creature, who, for half a dozen of chickens, would dispense with a dozen of penal statutes.'

Parricide.

Parricide was by the Roman law punished in a much severer manner than any other kind of homicide. After being scourged, the delinquents were sowed up in a leathern sack, with a live dog, a cock, a viper, and an ape, and so cast into the sea. Solon, it is true, in his laws made none against parricide, conceiving it impossible that any one should be guilty of so unnatural a barbarity. The Persians, according to Herodotus, entertained the same notion, when they adjudged all persons who killed their reputed parents to be illegitimate; and to some such reason as this must be imputed the omission of an exemplary punishment for this crime in the English laws; which treat it no otherwise than as simple murder, unless the child is also the servant of the parent.

The Furca, or Gallows.

The *furca*, an instrument of punishment among the Romans, was a piece of timber resembling a fork. The punishment of the furca was of three kinds: the first only igno-

minious, when a master for small offences, compelled a servant to carry a furca on his shoulders about the city. The second was penal, when the party was led about the circus, or other place, with the furca about his neck, and whipped all the way. The third was capital, when the malefactor having his head fastened on the furca, was whipped to death.

The gallows for executing criminals by hanging, is still called *furca* on the continent, particularly in France and Italy. In the latter country, the name is still appropriate, the gallows being a real fork driven into the ground; across the legs of it a beam is laid, to which the rope is fastened.

Ravaillac.

The records of human punishment scarcely furnish an instance in which torture was so ingeniously and barbarously studied, as in the execution of Ravaillac, the assassin of Henry IV. of France. An authentic account of this event, is to be found in a scarce black-letter tract, entitled, 'The terrible and deserved Death of Francis Ravaillack, shewing the manner of his strange torments at his execution, as it was printed in French in the several bookes published by authoretee.'

After noticing the trial of Ravaillac, who pleaded guilty, the tract states that he was carried to execution in the following manner:

'First, (naked in his shirt) he was brought out of the Consergery, (being the prison for the palace) with a lighted torch of two pownd waight in one hand, and the knife (wherewith he killed the king) chained to the other hand, so openly to be seene, that the least childe there present might behold it; after this, he was placed standing upright in a tumbrell or dung cart, and so from thence, conducted with a gard of cittizens, to the capitall church in Paris, where being adjudged to do penance, he had bene made a sacrafize to the rage of the rude people, had not there bin apoynted officers to see his execution prevented it.

'After this, being accompanied to the place of execution with two doctors of divinitie, all the way perswading him to saye his soule from everlasting punishment, by revealing and laying oppen his assocyates therein, which he would not, but stiffly (though ungraciously) tooke the bloody burthen upon his owne shoulders, withstanding, even to the death, all faire promises whatsoever. In this manner was he carried to the greve, being a spacious streete, and about the middle of Paris, where was builded a very substancial scaffould of strong timber, whereupon, according to his judgment, he was to be *tormented to death.* Du Viguit, the king's aturney-generall, was apoynted principall to see the execution, and there to gather (if he could) some further light of this unchristianlike conspiracie.

'This here following was the manner of his death, an example of terror made knowne to the world, to convert all bloody minded traytors from the like enterprise. At his first coming upon the scaffold, he crossed himselfe directly over the breast, a signe that he did live and dye an obstinate papist, whereupon by the executioners he was bound to an engine of wood and iron, made like to a S. Andrew's crosse, according to the fashion of his body, and then the hand with the knife chayned to it (wherewith he slew the king), and halfe the arme was put into an artificial furnace, then flaming with fire and brimstone, wherein the knife, his right hand, and halfe the arme adjoyning it, was in a most terrible manner consumed, yet nothing at all would he confesse.'—The rest of the details are too horrible to be repeated. The wretched criminal would give no other reason for the crime he had committed, than 'the king had tolerated two religions in the kingdom.' 'Oh! small occasion,' exclaims the writer of this narrative, 'that for this cause, one servile slave should thus quench the great light of France, whose brightness glistened through Europe!'

Burning Alive.

The punishment of burning alive, horrible as it is, has been inflicted by several communities. It was adopted with many variations among the Babylonians and the Hebrews. It was enacted at Rome, by the code of the twelve tables, against incendiaries; and examples of it frequently occur in the early ages of the French monarchy. In France, the convict wearing a shirt dipped in sulphur, is bound with an iron chain to a stake. This is the most rigorous of all the ordinary punishments; and yet, though inflicted in cases of witchcraft, sacrilege, blasphemy, heresy, it is not extended to the more heinous crime of parricide.

In England, burning alive has been the punishment for several crimes, particularly for the imputed one of heresy, of which Smithfield was so often the scene in the reigns of Henry the Eighth and Queen Elizabeth.

Henry the Fifth.

Among the spectators at the execution of Badly, the tailor, who was burnt in Smithfield for heresy, was Henry, Prince of Wales, afterwards Henry-V. Struck with pity at the miserable cries of the unhappy victim, the prince commanded the fire to be extinguished, and offered him a pension if he would retract his opinions. But this Badly declined to do, and perished resolute in his faith.

James the Sixth.

When James the Sixth of Scotland was on his way to London, to occupy the English throne, he gave a sad omen of his reign by an act of wanton despotism. A cutpurse, who had followed the king's retinue from Berwick, was taken at Newark-on-Trent, in the fact; and having confessed his guilt, the king, of

his own authority, and without even the form of trial, directed a warrant to the Recorder of Newark to have him hanged, which was executed accordingly. Although not the slightest resistance was made to this needless and daring violation of the laws of England, and of the first principles of all civilized government, yet it made a deep impression. The Tudors, with all their tyranny, had never been guilty of so wanton an outrage on the most venerated institution of the country—trial by jury; and men wondered what further innovations the Scottish Solomon would make.

Punishment of Cooks.

In the year 1530, Smithfield, which had been used as a place for the execution of felons, even before the year 1219, was the scene of a most severe and singular punishment, inflicted on one John Roose, a cook, who had poisoned seventeen persons of the Bishop of Rochester's household, two of whom died. By a retrospective law, he was sentenced to be boiled to death; a judgment, horrible as it was, which was carried into execution. In 1541, Margaret Davie, a young woman, suffered in the same place and manner, for a similar crime.

Vestal Virgin.

A young lady of high birth and fashion at Rome, but unfortunately of the number of Vestal virgins, became involved in a fatal snare, by a line which dropped carelessly from her pen. The Vestals were allowed great honours and great liberty; and this lady had probably been pleasantly entertained by some married friend, from whose demeanour she had formed a very favourable idea of wedlock. Actuated by some motive, she wrote on a scroll, in the ecstacy of her spirit, '*Felices Nuptæ! Moriar ni nubere dulce est.*' Hail, happy bride! I would I were dead or wedded.

The verse was unhappily found, and her handwriting being known, she was accused as having incurred the punishment due to those who disgraced the temple of Vesta, that of being buried alive. Seneca reports the argument on both sides, but does not gives us the result.

Torture.

It seems astonishing that the usage of the administration of torture should be said to arise from a tenderness for the lives of men; and yet in the civil law this is the reason given for its introduction, and its subsequent adoption by the French and other foreign nations; namely, because the laws cannot endure that any man should die upon the evidence of a false, or even a single, witness, and therefore contrived this means that innocence should manifest itself by a stout denial of guilt, or by a plain confession; thus estimating a man's virtue by the strength of his constitution; and his guilt by the sensibility of his nerves. Beccaria, in an exquisite piece of raillery, ridicules this doctrine, and has proposed the following problem, which the advocates of torture should resolve before they again plead in its behalf:—'The force of the muscles, and the sensibility of the nerves, of an innocent person, being given, it is required to find the degree of pain necessary to make him confess himself guilty of a given crime.'

The trial by rack or torture is utterly unknown to the laws of England; though once when the Dukes of Exeter and Suffolk, with other ministers of Henry the Sixth, had formed a design of changing the law, they erected a rack for torture, which, in derision, was called the Duke of Exeter's daughter, and still remains in the Tower of London, where it was occasionally used as an engine of state, not of law, more than once in the reign of Queen Elizabeth.

When Felton, upon his examination at the Council Board, declared, as he had always done, that no man living had instigated him to the assassination of the Duke of Buckingham, or knew of his intention, the Bishop of London said to him, 'If you will not confess, you must be put to the rack.' Felton calmly replied, 'If it must be so, I know not whom I may accuse in the extremity of torture, Bishop Laud, or perhaps any lord at this Board.' Laud having proposed the rack, the matter was shortly debated in the council, and afterwards referred to the judges, who unanimously resolved that the rack could not be legally used.

Fate of Charles I.

When the news of Charles I.'s fate reached Sweden, though it made a great noise, yet very few thought of it with any horror; nay, the French ambassador said it ought to be a warning to all princes, how they exceeded the bounds of justice and moderation. On its first mention at court, the Queen Christina turned to a nobleman who came in a moment after, and said, 'My lord, the English have cut off their king's head, for making no use of it, and they have acted very wisely.'

Charles II. and Lord William Russel.

It has been held by Sir Matthew Hale and Sir Edward Coke, that even the king cannot change the punishment of the law, by altering the hanging or burning into beheading, though when the last is part of the sentence, the king may remit the rest; but others have thought, and more justly, that this prerogative being founded in mercy, and immemorially exercised by the crown, is part of the common law; for hitherto, in every instance, all these exchanges

have been in favour of that godlike attribute of royalty—mercy.

When Lord Strafford was executed for the popish plot, in the reign of King Charles II., the sheriffs of London having received the king's writ for beheading him, petitioned the House of Lords for a command or order how the judgment should be executed; for as he had been prosecuted by impeachment, they entertained an idea, which Lord Russel is said to have sanctioned, that the king could not pardon any part of the sentence. The lords resolved that the scruples of the sheriffs were unnecessary, and declared that the king's writ ought to be obeyed. Disappointed of raising a flame in that assembly, they immediately signified to the House of Commons, by one of the members, that they were not satisfied as to the power of the said writ. That House took two days to consider of it, and then sullenly resolved that the house was *content* that the sheriffs should execute Lord Strafford by severing his head from his body.

When Lord Russel was afterwards condemned for high treason upon indictment, the king, when he remitted the ignominious part of the sentence, observed, that 'his lordship would now find he was possessed of that prerogative which in the case of Lord Strafford he had denied him.' Were this really the case, it is difficult to know which most to disapprove of, the indecent and sanguinary zeal of the subject, or the cool and cruel sarcasm of the sovereign.

Blood's Attempt on Ormond.

The attempt of the infamous assassin Blood, upon the life of the great and good Duke of Ormond, in the time of Charles II., was suspected to have been contrived by the Duke of Buckingham. Ormond himself overlooked it, but his son, the young Earl of Ossory, who was warm, brave, and spirited, did not preserve so cool a temper upon the occasion. While Buckingham was standing behind the king, this young earl advanced to him with a stern aspect, 'My lord,' said he, in a low and sullen voice, 'I well know that you were at the bottom of the late attempt of Blood. Take notice, should my father come to an untimely or violent death, I shall consider you as the assassin; I shall pistol you as the assassin; I shall pistol you, though you stand behind the king; I tell it you in his majesty's presence, that you may be sure I shall keep my word.'

The Pillory.

A person sentenced to the pillory, must have the sentence strictly executed upon him; and if the officer gives him any indulgence, he is liable to be punished in a summary manner, on application to the court. An instance in which this rigid adherence to the strictness of punishment was violated, occurred in the case of Shebbeare, who, in the year 1758, was sentenced to be set in and upon the pillory. It appeared that Beardmore, who, as under-sheriff, was to see the sentence executed, indulged Shebbeare so far as not to put him in the pillory, but simply to stand on the platform. The attorney-general, therefore, applied for an attachment against Beardmore, to punish him for a contempt of the court, in taking upon himself to *remit this part of the sentence*, pronounced upon Shebbeare. The attorney-general produced affidavits, which were very full in asserting that Shebbeare only stood upon the platform of the pillory, unconfined, and at his ease, attended by a servant in livery (which servant and livery were hired for this occasion only), holding an umbrella over his head all the time; but his head, hands, neck, and arms, were not at all confined, or put into the holes of the pillory; only that he sometimes put his hands upon the holes of the pillory, in order to rest himself. And it was proved, that Mr. Beardmore attended as under-sheriff, with his wand; and that he treated the criminal with great complaisance, in taking him to and from the pillory.

The counsel on behalf of Mr. Beardmore, produced his affidavit, stating, that his officiating at all in this affair was quite casual and unexpected, on a sudden message from his brother under-sheriff. It was as full and explicit as possible, 'that he had no sort of design or intention, either directly or indirectly, to favour Shebbeare; that he gave no particular direction to his under officers about it; but meant and intended that this sentence should be executed in the usual and ordinary manner, as other sentences of the like kind were and used to be executed; and that he stood at a shop opposite the pillory, during the whole time, without almost ever taking his eyes off from it during the whole time, in order to see the sentence properly executed; and that he would have obliged him to stand in what he (Mr. Beardmore) took to be the proper manner, if Shebbeare had offered to withdraw himself from such position.' And he positively swore, 'that according to the best information he could get, he looked upon the manner in which Shebbeare stood, to be the usual and proper manner of standing, pursuant to rules worded as this rule is; and that he did, according to the best of his judgment, fully and duly execute the judgment of the court in the usual and common manner.'

Fourteen or fifteen affidavits were at the same time produced, proving that the manner in which Shebbeare actually stood, was with his hands in and through the small holes, and his head and face fully exposed through (some of them said in and through) the large hole; and that he stood so during the whole time that the sentence required him to stand.

And several of the deponents (sheriff's officers and others) swore positively that the standing without confining the head, was the usual ordinary manner, and had been so for thirty or forty years in Middlesex, of criminals pursuant to rules of this kind; and that it had been usual in that county, not to fasten or confine the head in the pillory, for a great

many years backwards, and ever since one or two persons who were locked down in the pillory had been killed; and several of them particularized how much inconvenience might follow from fastening it down upon the head. And two of the sheriff's officers swore, 'that they always deemed and conceived it to be a full execution of the words of the rule, to stand as this man stood, with the hands in, and the head and face exposed through the holes of the pillory.'

Mr. Beardmore and his counsel admitted (or at least did not pretend to contradict) that his arms were not put through the small holes, and that the pillory was not *shut down* upon Shebbeare, nor his head absolutely thrust through it; which the sheriff's officers swore they did not apprehend to be necessary or usual unless the person was refractory. Neither, indeed, was it pretended that the upper board of this pillory was at all let down over his neck.

Mr. Howard observed, (amongst other things) that the sentence of quartering and burning the bowels of traitors is never strictly executed, nor the punishment of burning in the hand, which is constantly and notoriously done in the face, and with the knowledge of the judges themselves, with a cold iron.

Lord Mansfield declared that the charge, if true, was a disobedience to the rules of the Court by their own officer, and as such, liable to a summary punishment. Justices Denison, Foster, and Wilmot, were of the same opinion, and an attachment was issued against Beardmore. He was brought up, and sentenced to two months' imprisonment, and a fine of £30.

Compensation.

Among the Indians of America, murder is still considered as a civil injury, left to individual punishment or revenge. The murderer may even appease the wrath of the relatives of the murdered by *covering the body;* a phrase which combines at once an elegant sentiment of hiding a distressful and irritating object from the eyes of its natural lovers and avengers, and a worldly satisfaction of the more sordid feelings of the injured, by offering an atonement in goods. The American Indians cover the body by heaping upon it clothing and trinkets, and other articles of value.

In Turkey it is considered the business of the next relations, and of them only, to avenge the slaughter of their kinsmen; and that if they rather choose to compound the matter for money, nothing more should be said about it.

The appeal of murder, now happily abolished in this country, was founded upon the same principle; even after the appeal was brought, the appellor might accept a pecuniary compensation. Such was the case of the Kennedies, who, in 1770, were tried for the murder of a watchman on Westminster Bridge. They were found guilty, and sentence of death was passed on them; but they were respited, and afterwards pardoned, on condition of transporting themselves for life. At the following session, the widow of the murdered man brought an appeal; they were brought to the bar of the Court of King's Bench, in order to plead to the appeal; but the widow having accepted the sum of £350 as a compensation, did not appear, and suffered a non-suit.

Indian Punishment.

In one of the Bombay journals for 1814, there is the following account of the punishment of a criminal at Baroda, by an elephant. The man was a slave, and two days before had murdered his master, brother to a native chieftain, named Ameer Sahib. About eleven o'clock the elephant was brought out, with only the driver on his back, surrounded by natives with bamboos in their hands. The criminal was placed three yards behind on the ground, his legs tied by three ropes, which were fastened to a ring on the right hind leg of the animal. At every step the elephant took, it jerked him forwards, and eight or ten steps must have dislocated every limb, for they were loose and broken when the elephant had proceeded five hundred yards. The man, though covered with mud, showed every sign of life, and seemed to be in the most excruciating torments. After having been tortured in this manner about an hour, he was taken to the outside of the town, when the elephant, which is instructed for such purposes, is backed, and puts his foot on the head of the criminal.

The Ordeal in India

Among other curious circumstances in my administration of justice at Dhuborg, (says Mr. Forbes in his 'Oriental Memoirs,') I was sometimes obliged to admit of the ordeal trial. In the first instance, a man was accused of stealing a child covered with jewels, which is a common mode of adorning infants among the wealthy Hindoos. Many circumstances appeared against him, on which he demanded the ordeal. It was a measure to which I was very averse, but at the particular request of the Hindoo arbitrators, who sat on the carpet of justice, and especially at the earnest entreaty of the child's parents, I consented. A cauldron of boiling oil was brought into the dubar, and, after a short ceremony by the Brahmins, the accused person, without showing any anxiety, dipped his hand to the bottom, and took out a small silver coin, which I still preserve in remembrance of this transaction. He did not appear to have sustained any damage, or to suffer the smallest pain; but the process went on no further, as the parents declared themselves perfectly convinced of his innocence.

In India there are various sorts of ordeal, which in several parts of that vast empire is still the favourite and common mode of decid-

ing disputes, not only between individuals, but in cases affecting a whole tribe. A few years ago, the Koolies of a village in the most northern part of Guzerat, were accused of having seized and imprisoned a Bohra, and of extorting a bond from him for four hundred and fifty rupees. The Thakurda, or chief, a Khemaria Koolie, named Wagajee, denied every part of the charge, and for the proof of his innocence and that of his people, offered to submit to trial by any kind of ordeal.

The Bohra agreed to the trial, and it was determined the Koolie should immerse his hand in a vessel of boiling oil. A large copper pot, called by the natives, Kurye, full of oil, was put on a fire in the market-place, and a pair of blacksmith's bellows applied until it became very hot; a rupee was then thrown into it.

The Koolie came forward, stripped himself, and bathed, saying his prayers, and protesting his innocence; he resisted all attempts to dissuade him from the trial.

It is a vulgar, but erroneous opinion, that the people of Hindoostan are insensible and indifferent to the miseries and misfortunes of their fellow-creatures; on this occasion, the crowd assembled seemed universally impressed with the awfulness of an immediate appeal to the Deity, and prayed devoutly that if the Koolie were innocent, he might pass through his test unhurt.

After the ceremonies, Wagajee walked up to the oil, which appeared boiling, and with great unconcern dipped his hand into it, and laid hold of the rupee, which however slipped out of his fingers into the oil again; he then held up his hand, that the spectators might satisfy themselves of his veracity. His hand appeared as if he had merely put it in cold oil; there were no signs of burn or scald whatever upon it. He was absolved, and dismissed with a present of a new turban, amidst the gratulations of his friends and the multitude.

The Branks.

'They have an artifice at Newcastle-under-Line and Walsall (says Dr. Plott in his 'History of Staffordshire'), for correcting of scolds, which it does too so effectually and so very safely, that I look upon it as much to be preferred to the cucking-stool, which not only endangers the health of the party, but also gives the tongue liberty 'twixt every dip, to neither of which this is at all liable; it being such a bridle for the tongue, as not only deprives them of speech, but brings shame for the transgression, and humility thereupon before it is taken off; which being put upon the offender by order of the magistrate, and fastened with a padlock behind, she is led round the town by an officer, to her shame; nor is it taken off till after the party begins to show all external signs imaginable, of humiliation and amendment.'

This instrument, which was called the Branks, may properly be termed an iron mask, having a spike so contrived as to enter the mouth, and hold down the noisy organ. If the offender attempts to speak when undergoing this punishment, a *sharp* hint is given of the necessity of preserving silence.

The Ducking-Stool.

The ducking or cucking stool for the punishment of scolds, was formerly as common in every parish in England, as the stocks or the whipping-post. It was also called a tumbrel, tribuck, trebucket, and a thewe. It consisted of a chair, fixed at the end of a long pole, in which the offenders being seated, were immersed in some muddy or dirty pond.

The ducking-stool is an instrument of punishment of great antiquity. Bourne says it was in use in this country in the time of the Saxons, by whom it was described to be 'cathedra in quo rixosæ mulieres sedentes aquis demergebantur.'

The punishment of the ducking-stool was also inflicted anciently on brewers and bakers who transgressed the laws. In the 'Regiam Majestatem,' by Sir John Skene, this punishment is said to have been anciently used in Scotland. Speaking of browsters, that is, 'wemen quha brews aill to be sauld,' it is said, 'gif she makes gude ail, that is sufficient; but gif she makes evill ail, contrair to the use and consuetude of the burgh, and his convict thereof, she sall pay ane unlaw of aucht shillinges, or sal suffer the justice of the burgh, that is, *she sall be put upon the cuckstule*, and the ail sall be distributed to the pure folke.'

Borlasse, in his 'Natural History of Cornwall,' tells us that 'among the punishments inflicted in Cornwall of old time, was that of the *cucking-stool*, a seat of infamy, where scolds were condemned to abide the derision of those that passed by, for such time as the baliffs of manors, which had the privilege of such jurisdiction, did appoint.'

Mr. Lysons, in his 'Environs of London,' mentions, that at a court of the manor of Edgeware, held in the year 1552, the inhabitants were presented for not having a tumbrel, and a ducking-stool, by which it would appear that there was some difference between them; and the following extract from Cowel's 'Interpreter,' is in confirmation of the difference:—'Georgius Grey, comes Cantii clamat in maner de Bushton et Ayton punire delinquentes contra assisam paniset cervisiæ, per tres vices per amerciamenta, et quarta vice pistores per pilloriam, braciatores per tumbrellam et rixatrices per *thewe*, hoc est ponere eas super scabellum vocat, a *cucking-stool*. Pl. in Itin. apud Cestr. 14 Hen. VII.'

Mr. Lysons gives a curious extract from the churchwarden's and chamberlain's accounts, at Kingston-upon-Thames, in the year 1572, which contains a bill of the expenses for making one of these ducking-stools, amounting to twenty-three shillings and fourpence;

and as entries of this kind are frequent, it would appear that they must have been much in use formerly. Even when Gay wrote his 'Pastorals,' it would appear that they were not uncommon; and are thus described in the 'Dumps:'

'I'll speed me to the pond, where the high stool
On the long plank, hangs o'er the muddy pool,
That stool the dread of ev'ry scolding quean.'

In the 'New Help to Discourse,' published in 1684, there is the following retort on the subject of the ducking-stool:—'Some gentlemen travelling, and coming near to a town, saw an old woman spinning near the ducking-stool; one, to make the company merry, asked the good woman what the chair was for? Said she, "you know what it is."—"Indeed," said he, "not I, unless it be a chair you use to spin in."—"No, no," said she, "you know it to be otherwise; have you not heard that it is the cradle your good mother hath often layn in?"'

A volume of poems by Benjamin West of Northamptonshire, printed in 1780, contains a copy of verses, said to have been written some years previous, entitled the 'Ducking-Stool,' in which it is thus noticed:

'There stands, my friend, in yonder pool,
An engine call'd a ducking-stool;
By legal pow'r commanded down,
The joy and terror of the town.
If jarring females kindle strife,
Give language foul, or lug the coif;
If noisy dames should once begin
To drive the house with horrid din,
Away, you cry, you'll grace the stool,
We'll teach you how your tongue to rule.
The fair offender fills the seat,
In sullen pomp, profoundly great.
Down in the deep the stool descends,
But here, at first, we miss our ends;
She mounts again, and rages more
Than ever vixen did before.
So, throwing water on the fire,
Will but make it burn the higher.
If so, my friend, pray let her take
A second turn into the lake;
And, rather than your patience lose,
Thrice and again repeat the dose.
No bawling wives, no furious wenches,
No fire so hot but water quenches.'

A note to this poem informs us, that to the honour of the fair sex in the neighbourhood of R***y, this machine has been taken down as useless several years.

How long the ducking-stool has been in disuse in England does not appear; but that it was not always effectual, is proved from the records of the King's Bench, where we find, that in the year 1681, Mrs. Finch, a most notorious scold, who had been thrice ducked previously, for scolding, was a fourth time convicted for the offence, when the court sentenced her to pay a fine of three marks, and to be imprisoned until it was paid.

In the United States of America, where many English customs, now forgotten in this country, are retained, the ducking-stool is still the punishment inflicted on a common scold, by the law of Baltimore, and some other States of the Union; and in one of the American papers for 1818, there is a mention of one Mary Davis, who had been indicted for the offence, and found guilty by the jury, after a consultation of an hour and a half. She was sentenced to be publicly ducked.

The Drunkard's Cloak.

It appears from 'Gardiner's England's Grievance in relation to the Coal Trade,' that in the time of the Commonwealth, the magistrates of Newcastle-upon-Tyne punished drunkards by making them put a tub over their heads, with holes in the sides for the arms to pass through, called the Drunkard's Cloak, and thus walk through the streets of the town.

Saving a Preacher.

During the protectorate of Cromwell, a cobbler of New York killed an Indian; but as this man was an eloquent preacher as well as a cobbler, the colonists determined not to lose him; they tried him in the accustomed manner, and he was found guilty; but on the day of execution, they took a poor old weaver who had long been bed-ridden, out of his bed, and hanged him instead of the real offender.

Filial Revenge

In one of the many plots which were formed against the life and government of Peter the Great, there was among the number of those seized, a soldier belonging to his own regiment of guards. Peter being told by the officers that this man had always behaved extremely well, had a curiosity to see him, and to learn from his own mouth what had been his inducement to be concerned in a plot against him. To this purpose he dressed himself in plain clothes, that he might not be known by the man, and went to the prison where he was confined. After some conversation, Peter added, I should be glad to hear, friend, what were your reasons for being concerned in an attempt against the emperor, your master, as I am certain he never did you any injury; on the contrary he has a regard for you as a brave soldier, and a man who always did his duty in the field; if you were, therefore, to show the least remorse for what you have done, the emperor, would, I am persuaded, forgive you: but before I interest myself in your behalf, you must tell me by what motives you were induced to join the mutineers, and I say again, that the emperor, who is naturally good and compassionate, will give you your pardon.

'I know nothing of the emperor,' replied

the soldier, 'for I never saw him but at a distance; but he caused my father's head to be cut off, some time ago, for being concerned in a former rebellion, and it is the duty of a son to revenge the death of the father, by the death of the person who took away his life. If, then, the emperor is really so good and merciful as you have represented him, advise him, for his own safety, not to pardon me, for were he to restore me to my liberty, the first use I should make of it would be to engage in some new attempt against his life; nor should I ever rest until I had accomplished my design. The securest method, therefore, which he can take, will be to order my head to be struck off immediately, without which his own life is in danger.'

The Czar in vain used all the arguments he could think of, to set before this desperado the folly and injustice of such sentiments. He still persisted in what he had declared, and Peter departed greatly chagrined at the bad success of his visit, and gave orders for the execution of this man with the rest of his accomplices.

Terrors of Conscience.

Christor Juvenaldes Urfius, in a collection of pieces printed in 1601, gives twenty articles of a kind of journal which he had made of the six last months of the year 1572, and of the siege of Rochelle in 1573. The following is one of them. 'On August 30th, 1572, eight days after the massacre of St. Bartholomew, I supped at the Louvre at Mademoiselle de Fiesque's; the heat had been intense all the day; we went and sat down in a small arbour by the river side, to enjoy the fresh air. On a sudden we heard in the air a horrible sound of tumultuous voices, and of groans mixed with cries of rage and fury; we remained motionless, in the utmost consternation, looking on each other from time to time, without being able to speak. This continued, I believe, almost half an hour; it is certain, the king heard it, that he was terrified by it, and that he could not sleep the remainder of the night; that, nevertheless, he did not mention it the next morning, but he was observed to look gloomy, pensive, and wild.' Mr. P. Foix remarks, that if any prodigy deserves credit, it is this being attested by Henry IV. 'This prince,' says D'Aubigné, book i. chap. 6, page 561, 'frequently told, amongst his most intimate friends (and many now living can witness,) that he never mentioned it without still being terrified by it; that eight days after the massacre of St. Bartholomew, he saw a vast number of ravens perch and croak on the pavilion of the Louvre; that the same night Charles IX., after he had been two hours in bed, started up, roused his grooms of the chamber, and sent them out to listen to a great noise of groans in the air, and among others, some furious and threatening voices, the whole resembling what was heard on the night of the massacre; that all these various cries were so striking, so remarkable, and so articulate, that Charles IX., believing that the enemies of the Montmorencies and of their partizans had surprised and attacked them, sent a detachment of his guards to prevent this new massacre.' It is scarcely necessary to add, that the intelligence brought from Paris proved these apprehensions to be groundless; and the noises heard must have been the fanciful creations of the guilty conscience of the king, countenanced by the vivid remembrance of those around him of the horrors of St. Bartholomew's day.

Peine Forte et Dure.

The most remarkable case that ever occurred of submission to the dreadful penalty of standing mute, now happily repealed, was that of a Mr. Calverly, of a very ancient family in the North of England. Being a man of violent passions, he conceived a jealousy against his wife, which by some unfortunate accident was turned into such a frenzy of rage, that early one morning he murdered her, by splitting her skull with his battle-axe, and forced seven children he had by her, to leap off the battlements of his castle into the moat which surrounded it, where they all stuck fast in the mud, and were suffocated by the slime or the water. The monster then mounted his horse, and galloped towards a farmer's cottage, where one of his children, an infant at the breast, was at nurse. Whilst on the road, he was ruminating in gloomy and horrid satisfaction on his approach to the only victim wanting to the final completion of his jealous revenge; the moon on a sudden darkened, he lost himself in the midst of a thick forest; the thunder of heaven, which now stunned his ears, seemed to roll against him, and summon him to judgment; while the pale lightning appalling his soul, was to his frantic imagination, the fire of hell preparing intolerable punishments and excruciating tortures for millions of ages. In an agony of remorse for the atrocities he had committed, he went and delivered himself up to justice. After having made his peace with heaven for the murder of his wife and children, he now became distressed by the thought of depriving the child so rescued from his dagger, of the estate and dignity of his ancestors; and of leaving it, instead of its due inheritance, poverty and infamy. He reflected, that should he be convicted and suffer, or should he by his own hand anticipate the stroke of justice, his estate must in either case go to the crown. He therefore stood mute upon being arraigned, and submitted to the penalty with the heroic patience of a martyr. His estate was thus preserved for his child, which was a male; and from whom, if we are rightly informed, is lineally descended the present family of Blackett in Yorkshire.

This tragical tale seems to have furnished the fable of the play called the *Yorkshire Tragedy*, said by some critics to be written by Shakspeare.

It was in a case of a very similar nature that this revolting punishment was for the last

time put into execution. The criminal was a master of a ship, charged with piracy, who, to save some landed property to his family, submitted to the penalty of standing mute.

Such were examples of good arising out of this law; but the instances of its operation were more frequently of a very opposite character.

At the Nottingham Assizes in the year 1735, a person who was commonly reputed to have been both deaf and dumb from his infancy, was tried, or rather to be tried, for murder. Two persons, who (as was afterwards found) bore him no great good will, swore positively that they had heard him speak. He was desired to plead guilty or not guilty. A lawyer represented his case most feelingly to the judge. But the law on the subject being supposed to be imperative, he was taken into an adjoining room, and actually pressed to death, continuing, says a register of the times, obstinately dumb to the last!

The *Press-yard*, Newgate, was so named because it was the place for inflicting the *Peine forte et dure.*

Warrant of Execution.

The warrant for executing a criminal was anciently by precept under the hand and seal of the judge, as it is still practised in the court of the Lord High Steward upon the execution of a peer; though in the Court of Peers in Parliament it is done by writ from the king. Afterwards it was established, that in case of life, the judge may command execution to be done without writ. Now the usage is, for the judge to sign the calendar, or list of all the persons' names, with their separate judgment in the margin, which is left with the sheriff. As for a capital felony, it is written opposite to the person's name, 'Let him be hanged by the neck.' Formerly, in the days of Latin and abbreviation, 'sus. per coll.;' for 'suspendatur per collum.' And this is the only warrant that the sheriff has for so material an act as taking away the life of another. It is certainly remarkable that in civil cases there should be such a variety of writs of execution to recover a trifling debt, issued in the king's name, and under the seal of the court, without which the sheriff cannot legally stir one step; and yet that the execution of a man, the most important and terrible of any, should depend upon a marginal note!

Bridewell.

'At the time I visited Bridewell,' says Mr. Pennant in his 'Account of London,' 'there was not a single male prisoner, but about twenty females. They were confined to a ground floor, and employed in beating hemp. When the door was opened by the keeper, they ran towards it like so many hounds in a kennel, and presented a most moving sight; about twenty young creatures, the eldest not sixteen, many of them with angelic faces, divested of every angelic passion, and featured with impudence, and impertinence, and profligacy, and clothed in the silken tatters of squalid finery. A magisterial—a national opprobrium! What a disadvantageous contrast to the Spinhouse in Amsterdam, where the confined sit under the eye of a matron, spinning or sewing in plain and neat dresses provided by the public; no traces of their former lives appear in their countenances; a thorough reformation seems to have been effected, equally to the interests and honour of the republic.'

The Isle of Man.

In the Isle of Man it was formerly the law, that to take away an ox or a horse was not a felony, but a trespass, because of the difficulty in that little territory of concealing or carrying them off; but to steal a pig or a fowl, which is easily done, was a capital crime, for which the offender was punished with death.

Inquisition of Toledo.

On the entry of the French into Toledo, during the Peninsular war, General Lasalle visited the palace of the Inquisition. The great number of the instruments of torture, especially the instrument to stretch the limbs, the drop baths, which cause a lingering death, excited horror even in the minds of soldiers hardened in the field of battle. One of these instruments, singular in its kind for refined torture, and disgraceful to reason and religion in the choice of its object, deserves a particular description.

In a subterraneous vault, adjoining the secret audience chamber, stood in a recess in the wall, a wooden statue made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. It immediately struck the spectator, notwithstanding the ample folds of the silk garment which fell from the shoulders on both sides, that she wore a breastplate. Upon a closer examination, it appeared that the whole front of the body was covered with extremely sharp nails, and small daggers or blades of knives with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery placed behind the partition. One of the servants of the Inquisition who was present was ordered by the general to make the machine *manœuvre*, as he expressed it. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when, at the command of the general, the director of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument!

Portuguese Auto da Fé.

When Mr. Wilcox, afterwards Bishop of Gloucester, was minister to the English factory at Lisbon, he sent the following letter to the then Bishop of Salisbury, Dr. Gilbert Burnet, dated Lisbon, January 15, 1706, N.S.

'My Lord,—In obedience to your lordship's commands of the 10th ult., I have here sent all that was printed concerning the last *auto da fé*. I saw the whole process, which was agreeable to what was published by Limborch and others upon that subject. Of the five persons condemned, there were but four burnt, Antonio Tavanes, by an unusual reprieve, being saved after the procession. Heytor Dias and Maria Penteyra were burnt alive, and the other two first strangled. The execution was very cruel. The woman was alive in the flames half an hour, and the man above an hour. The present king and his brothers were seated at a window so near as to be addressed for a considerable time, in very moving terms, by the man as he was burning. But though the favour he begged was only a few more faggots, yet he was not able to obtain it. The fire was recruited as it wasted, to keep him just in the same degree of heat. All his entreaties could not procure him a larger allowance of wood to shorten and despatch him.'

Signal Self-Punishment.

Three German robbers having acquired, by various atrocities, what amounted to a valuable booty, they agreed to divide the spoil, and to retire from so dangerous a vocation. When the day arrived which they had appointed for that purpose, one of them was despatched to a neighbouring town, to purchase provisions for their last carousal. The other two secretly agreed to murder him on his return, that each might come in for half the plunder, instead of one-third. They did so. But the murdered man was a closer calculator than his assassins, for he had previously poisoned part of the provisions, in order that he might appropriate the whole of the spoil to himself. The triumvirate of *worthies* were found dead together.

Cruelty to Criminals.

Although the English criminal laws are almost unparalleled in severity, yet they are not aggravated by the manner in which they are carried into execution, as was the case in former times, when criminals were treated with barbarous meanness and insult. When Richard Fitzalan, the great Earl of Arundel, was capitally convicted, he was instantly hurried from Westminster Hall, where he was tried, to Tower Hill; his arms and hands were bound; and the king glutted his eyes with the bloody scene. That great peer, Thomas, Duke of Norfolk, who was confined in the Tower in the last year of Henry VIII., was reduced to beg for sheets. He was to have lost his head, but was saved by the death of the tyrant, on the very day ordered for his execution. He was kept in custody during the next short reign, but was released on the accession of Queen Mary. He mounted his horse, at the age of fourscore, to assist in quelling the insurrection of Sir Thomas Wyat, in 1541. This served to fill the Tower with new subjects for the mean insults of the times. Sir Thomas, and the rest of the prisoners, were brought into the Tower through the traitor's gate. The lieutenant received them one by one, with insults and gross abuse. When Sir Thomas appeared, gallantly dressed, the lieutenant actually collared him: Sir Thomas gave him a fierce and reproachful look, bravely telling him, 'this is no masterie now!'

The 'Maiden.'

The 'maiden,' an instrument for beheading criminals in England, seems to have been originally confined in its use, to the limits of the forest of Hardwick, or the eighteen towns and hamlets within its precincts, in the county of York. The time when this instrument first came in use, is unknown; whether Earl Warren, lord of this forest, might have established it among the sanguinary laws then in use against the invaders of the hunting rights, or whether it might not have been introduced after the woollen manufacturers at Halifax began to gain strength, is uncertain. The last is most probable, for the wild country around the town was inhabited by a lawless set, whose depredations on the cloth tenters, might soon stifle the efforts of infant industry.

The custom of beheading by the maiden, which at last received the force of law, seems to have been established for the protection of trade, and the great terror of offenders by speedy execution. The law was, that 'if a felon be taken within the liberty of the forest of Hardwick, with goods stolen out, or within the said precincts, either hand, habend, backberand, or confessioned to the value of thirteen-pence halfpenny, he shall, after three market days, or meeting days, within the town of Halifax, next after such his apprehension and being condemned, be taken to the gibbet, and there have his head cut from his body.'

The offender always had a fair trial; for as soon as he was taken, he was brought to the Lord's Bailiff at Halifax; he was then exposed on the three markets, which were held thrice a week, placed in the stocks with the stolen goods on his back; or if the theft was of the cattle kind, they were placed by him; and this was done both to strike terror into others, and to produce new informations against the culprit. The bailiff then summoned four freeholders of each town within the forest to form a jury. The felon and prosecutors were brought face to face, and the goods, the cow, the horse, or whatsoever was stolen, produced.

If he was found guilty he was remanded to prison, had a week's time allowed for preparation, and then was conveyed to the place of execution, where his head was struck off by this machine.

If the criminal, either after apprehension, or in the way to execution, could escape out of the limits of the forest, the bailiff had no farther power over him; but if he should be caught within the precincts at any time after, he was immediately executed on his former sentence.

The maiden was freely used in the *maiden* reign of Queen Elizabeth, during which time twenty-five persons suffered by it; and from 1623 to 1625, at least twelve more; after which it was not used.

In the Parliament House at Edinburgh, one of these machines of death is still preserved. It was introduced into Scotland by the Regent Morton, who took a model of it as he passed through Halifax, had one made, and at last suffered by it himself.

The maiden decapitated the body, by means of an axe fixed in the form of a ram for driving piles of wood. If the criminal was condemned for stealing a horse or a cow, the animal was fixed to the string, and on being whipped, disengaged the axe, which fell upon the neck, and thus the beast became the executioner.

Gipsies.

The first appearance of gipsies in Germany, is supposed to have been in the commencement of the sixteenth century. In a few years they gained such a number of idle proselytes, that they became troublesome, and even formidable, to most of the states of Europe; hence they were expelled from France in the year 1560, and from Spain in 1591. The government of England had taken the alarm much earlier; for in 1530, they are described in a statute of Henry the Eighth, as 'an outlandish people calling themselves Egyptians, using no craft nor feat of merchandize, who have come into this realm, and gone from shire to shire, and place to place, in great companies, and used great, subtle, and crafty means to deceive the people; bearing them in hand, that they by palmistry could tell men's and women's fortunes; and so many times by craft and subtlety have deceived the people of their money, and also have committed many heinous felonies and robberies.'

By this statute they are directed to avoid the realm, and not to return on pain of imprisonment, and forfeiture of their goods and chattels; and upon their trials for any felony which they may have committed, they shall not be entitled to a jury *de medietate linguæ*. In the reign of the sanguinary Queen Mary, it was enacted, that if any such persons shall be imported into the kingdom, the importer shall forfeit £40. And if the Egyptians themselves remain one month in the kingdom, or if any person, being fourteen years old, whether natural born subject, or stranger, who has been seen or found in the fellowship of such Egyptians, or who hath disguised him or herself like them, shall remain in the same one month, at one or several times, it is felony without benefit of clergy.

Sir Matthew Hale states at one Suffolk Assizes, not less than *thirteen* persons were executed upon these statutes, a few years before the Restoration; but to the honour of our national humanity, there are no instances more modern than this of carrying these laws into practice; and, at last, the sanguinary act itself was repealed in 1783.

In Scotland, the gipsies enjoyed some share of indulgence; for a writ of Privy Seal, dated 1594, supports John Faw, Lord and Earl of Little Egypt, in the execution of justice on his company and folk, conform to the laws of Egypt, and in punishing certain persons there named, who rebelled against him, left him, robbed him, and refused to return home with him. King James's subjects are commanded to assist in apprehending them, and in assisting Faw and his adherents to return home. There is a similar writ in his favour from Mary Queen of Scots, in 1563; and in the following year, he obtained a pardon for the murder of Nunan Small; so that it appears he had staid long in Scotland. It was from this King of the Gipsies, that this erratic people received in Scotland the name of Faw's gang, which they still retain.

Louis XI.

Philip de Comines, in his 'Life of Louis XI.' has not concealed the dreadful cruelties and extortions by which he rendered himself one of the most odious monarchs that ever swayed the sceptre of France. Stronger colours could not be employed than those in which he describes his loathsome dungeons, his iron cages, and chain nets. Claude de Seyssel, another historian, says, 'That about the places where he was, were seen great numbers of people hanging on trees; and the prisons, and other neighbouring houses, full of prisoners, which were often heard, both by day and night, to cry out through the torments they endured; besides those who were secretly cast into the rivers.' The same historian observes, 'That this king carried his absolute power to excess. He caused Tristan, his provost, to take the prisoners who were in the palace gaol, and drown them near the Grange aux Mercier.' Mezaria, another historian, relates, 'That he had put to death above four thousand, by different punishments, which he sometimes delighted to see. Most of them had been executed without form of law; several drowned with a stone tied to their necks; others precipitated, going over a swipe, from whence they fell upon wheels, armed with spikes and cutting instruments; others were strangled in dungeons; Tristan, his companion and provost of his palace, being at once judge, witness, and executioner.'

It is a remarkable fact, that the Bishop of Verdun, who assisted Louis in the invention

of his iron cages, was himself put into the first that was made, and confined to it for fourteen days; and that the king himself, not long before his death, was obliged to make himself a close prisoner in one of his strongest castles, from a dread of that thirst for vengeance with which his cruel conduct had inspired, not only his nobles and subjects, but the very members of his own family.

Blood Money.

The reward of forty pounds on conviction for felony, though originally intended to promote vigilance in the officers of justice, has been frequently perverted to the most diabolical purposes. Individuals have not only been seduced to commit crimes, in order that the informer might obtain the price of blood; but the criminal records of this country afford many melancholy instances in which innocent men have been convicted on the perjured evidence of conspirators.

Blood money and its perversions, are not, however, of modern date; they seem to have been well understood as long ago as the reign of Edward the Third, when the appeal of murder was made a source of profit. The preamble to a statute enacted in the reign of that monarch, states, that 'to eschew the damage and destruction that often doth happen by sheriffs, jailors, and keepers of prisons, within franchises and without, which have pained their prisoners, and by such evil means compel and procure them to become appellors, and to appeal harmless and guiltless people, to the intent to have ransom of such appealed persons, for fear of imprisonment or other cause; the justices of either bench, and justices of assize and gaol delivery, shall, by force of this statute, enquire of such compulsions, punishments, and torments, and hear the complaints of all them that will complain by bill.'

Louis XIII.

Monsieur de Cinqmars, the favourite of Louis XIII., had, with his majesty's secret approbation, endeavoured to destroy Richelieu, and failed. The king was glad to appease the cardinal by sacrificing his friend, whom he used to call *cher ami.* When the hour of execution arrived, Louis pulled out his watch, and with a villainous smile, said, 'Je crois qu'à cette heure *cher ami* fait un vilaine mine.' Voltaire, commending him, says that this king's character is not sufficiently known. It was not, indeed, while such an anecdote remained unstained with the blackest colours of history.

Protestant Sufferers.

When the English court interfered in favour of the Protestant subjects of Louis XIV. of France, and requested his majesty to release some who had been sent to the galleys, the king asked him angrily, 'What would the King of Great Britain say, were I to demand the prisoners of Newgate from him?' 'Sire,' replied the ambassador, 'my master would give every one of them up to your majesty, if *you reclaimed them as brothers*, as we do your suffering Protestant subjects.'

Dutch Practice.

Capital punishments are very rare in Holland: between the years 1799 and 1806, only nine persons were executed. But notwithstanding the horror with which the Dutch justly regard the sanguinary code of England, yet the torture was not abolished in Holland until the year 1796. The treatment of prisoners before trial is peculiarly severe; they are confined in the damp subterranean dungeons of the stadthouse, cut off from light and air, and never suffered to quit these gloomy abodes from the first moment of their commitment, until they appear before their judges in the adjoining hall, where they undergo private examinations, and at length a *close trial.* The prisoners are not loaded with irons; in order to escape, indeed, they must heave up the stadthouse, and therefore it may well be thought that such an aggravation of punishment would be unnecessary. They are allowed counsel on trial, but strangers are strictly excluded.

Dutch Workhouse.

The workhouse at Amsterdam is devoted to correctional, as well as charitable purposes. In one part of the building there were confined in 1807, ten young ladies, of very respectable, and some very high, families, sent there by their parents or friends for undutiful deportment, or some other domestic offence; they are compelled to wear a particular dress, as a mark of degradation; obliged to work a stated number of hours a day, and are occasionally whipped; they are kept apart by themselves, and no one but a father, mother, brother, or sister, can see them during their confinement, and then only by an order from one of the directors. Husbands may here, upon a complaint of extravagance, drunkenness, &c., duly proved, send their wives to be confined, and receive the discipline of the house, for two, three, and four years together. The allowance of food is abundant and good; and each person is permitted to walk for a proper time in the courts within the building, which are spacious. Every ward is kept locked, and no one can go in or out, without the special permission of the proper officer.

Ruse de Guerre.

The fatal duel between the Duke of Hamilton and Lord Mohun, is well known. Macartney, the second to Lord Mohun, was suspected of having stabbed the duke treache-

ously; a reward was offered for apprehending him. About that time, a gentleman was set upon by highwaymen, and with a happy presence of mind, told them that he was Macartney. On this they brought him to a justice of peace, in hopes of the reward, when he gave charge against them for the robbery, and they were sent to jail.

Matrimonial Export.

In the early settlement of Virginia, when the adventurers were principally unmarried men, it was deemed necessary to export such women as could be prevailed upon to quit England, as wives for the planters. A letter accompanying a shipment of these matrimonial exiles, dated London, August 12, 1621, is illustrative of the manners of the times, and the concern then felt for the welfare of the colony, and for female virtue. It is as follows:—

'We send you in the ship, one widow and eleven maids, for wives for the people of Virginia; there hath been especial care had in the choice of them, for there hath not one of them been received but upon good commendations.

'In case they cannot be presently married, we desire that they may be put with several householders that have wives, till they can be provided with husbands. There are nearly fifty more that are shortly to come, and are sent by our Hon. Lord and Treasurer, the Earl of Southampton, and certain worthy gentlemen, who taking into their consideration that the plantation can never flourish till families be planted, and the respect of wives and children for their people on the soil, therefore have given this fair beginning; for the reimbursing of whose charges, it is ordered that every man that marries them, give one hundred and twenty pounds of best leaf tobacco for each of them.

'Though we are desirous that the marriage be free, according to the laws of nature, yet we would not have those maids deceived, and married to servants; but only to such freemen or tenants as have means to maintain them. We pray you, therefore, to be fathers of them in this business, not enforcing them to marry against their wills.'

Murder will Out.

The observation of Dryden, that

'With sure steps, though lame and slow,
Vengeance o'ertakes the villain's speed,'

has seldom met a stronger confirmation than in the conviction and execution of William Andrew Horne, at Nottingham, in 1759, for a murder committed thirty-five years before. The discovery of the crime was rather singular. Horne having threatened one Mr. Roe for killing game, and meeting him soon after at a public-house, words arose about the right to kill game; Roe called Horne some names which subjected him to a prosecution in the Ecclesiastical Court at Litchfield, and being unable to prove the charge, was obliged to submit, and pay all expenses. Roe being afterwards informed that Charles Horne had mentioned to some persons that his brother William had starved his natural child to death, went to them, and found it was true. Upon this, he applied, about Christmas, 1758, to a justice in Derbyshire, for a warrant to apprehend Charles, that the truth might come out. William Horne was then arrested, and took his trial for the murder of the child, in August, 1759, at Nottingham; when, after a trial which lasted nine hours, he was found guilty.

Certainty of Punishment.

During the wars in Flanders, in the reign of Queen Anne, when the Duke of Marlborough and Prince Eugene commanded the allied army, a soldier, in the division of the latter, was condemned to be hanged for marauding. The man happened to be a favourite with his officers, who took great pains to save his life, and for this purpose interceded with the prince, who positively refused to grant their request. They then applied to the Duke of Marlborough, begging his Grace to interfere; he accordingly went to Prince Eugene, who said, 'he never did, and never would, consent to the pardon of a marauder.' 'Why,' said the duke, 'at this rate, we shall hang half the army; I pardon a great many.' 'That,' replied the prince, 'is the reason that so much mischief is done by your people, and that so many suffer for it; I never pardon any, and therefore there are very few to be punished in my department.' The duke still urged his request; on which the prince said, 'Let the matter be enquired into, and if your Grace has not executed more than I have done, I will consent to the pardon of this fellow.' The proper enquiries were accordingly made, and the numbers turned out very highly in favour of Prince Eugene; on which he said to the duke, 'There, my lord, you see the benefit of example. You pardon *many*, and therefore you are forced to execute *many*; I never pardon *one*, therefore *few* dare to offend, and of course but *few* suffer.'

This is one among the many confirmations which might be adduced of the truth of Beccaria's remark, that 'a *less* punishment, which is *certain*, will do more good than a *greater*, which is uncertain.'

National Reproach.

Some years ago, an attempt was supposed to have been made to rob a house in Paris during the night; the family was disturbed, and if there had been any robbers, they were scared from their purpose. The master of the house, in relating the circumstance, said, that he thought his house had been attacked *par des rossignols Anglois;* an expression which sufficiently shows that the frequency of burglaries in this country, has become, in a manner, proverbial on the Continent.

Murderers Discovered by Two Dogs.

A labouring man of Tobolski, who had deposited in a purse skin which he wore at his breast, the hard-earned savings of his life, was murdered by two of his companions, for the sake of his little treasure. The murderers escaped to a neighbouring forest, followed by two dogs belonging to the deceased, which would not quit them. The wretches did everything to appease them, but in vain. They then endeavoured to kill them, but the dogs were upon their guard, and continued to howl dreadfully. Reduced to despair, the murderers, at the end of two days, returned to Krasnojarsk, and delivered themselves into the hands of justice.

Robespierre.

On the 30th of May, 1791, Robespierre spoke in the National Assembly in favour of abolishing the punishment of death; and yet there hardly ever was an individual who showed less regard for human life, or shed blood with such indiscriminate profusion.

Destruction of Robespierre.

The celebrated Jean Lambert Tallien, had formed a tender friendship with the beautiful Madame Cabarus, so celebrated in revolutionary history; but at the period in question, mutual jealousy had interrupted their attachment. She was thrown into a dungeon by order of Robespierre; and when it was conceived she had been sufficiently terrified by imprisonment, and the prospect of the guillotine, she was offered life and liberty if she would betray the councils of Tallien, and enable his enemies to ruin him. Although her lover had been faithless, and had deserted her, she refused the offer with indignation; and, with great difficulty, had the following letter conveyed to him:

'The Minister of Police has announced to me, that to-morrow I am to appear at the tribunal, that is to say, I am to ascend the scaffold. I dreamt last night that Robespierre was no more, and that my prison doors were opened. A brave man might have realized my dream; but, thanks to your notorious cowardice, no one remains who is capable of its accomplishment.'

Tallien answered merely, 'Be prudent as I shall prove brave; and, above all, be tranquil.'

The next day he hurried to the tribunal, and, regardless of danger, accused the miscreant Robespierre in his own presence. The eloquence of Tallien had always been commanding and impressive; but on this occasion, it was compared to the impetuous flowing of a river, whose course had been prematurely stopped. He pourtrayed the vices of Robespierre and his companions; the cruelty and the other excesses of their government, which had deprived France of her most illustrious citizens. Then, taking a dagger from his bosom, he rushed towards the statue of Brutus, his own immortal prototype, and swore, that he himself would stab the tyrant to the heart, if his countrymen did not deliver themselves from their disgraceful bondage. His language, his action, and his animated eye, were irresistible; for they recalled the Roman hero to the minds of all the auditors. Robespierre was astounded, and attempted to defend himself. The moment was critical; the life of Tallien hung upon a thread; but his eloquence prevailed, and the tribunal regained its lost character. The tyrant was sent to the scaffold; Madame Cabarus and other intended victims were saved, and the reign of terror was abolished.

Bandit of Goelnitz.

A judge of the name of Helmanotz, in the department of Zips, sent a young female peasant with a sum of money to Goelnitz, a small town situated among the mountains. Not far from the village a countryman joined her, and demanded where she was going? The girl replied, that she was journeying with a sum of 200 florins to Goelnitz. The countryman told her that he was going there also, and proposed that they should travel together. At the wood, the countryman pursued a path which he had told the girl would shorten their journey at least two leagues. At length they arrived at the mouth of an excavation, which had once been worked as a mine; the countryman stopped short, and in a loud voice said to the girl, 'behold your grave; deliver me the money instantly.' The girl, trembling with fear, complied with his demand, and then entreated him to spare her life; the villain was inflexible, and he commanded her to prepare herself for death; the poor girl fell on her knees, and while in the act of supplicating for life, the villain happened to turn away his head, when she sprang upon him, precipitated him into the cavity, and then ran and announced to the village what had happened. Several of the inhabitants, provided with ladders, returned with her to the spot. They descended into the hole, and found the countryman dead, with the money which he had taken from the girl in his possession. Near him lay three dead female bodies in a state of putrefaction. It is probable that these were victims to the rapacity of the same villain. In a girdle which he had round his body, was discovered a sum of 800 florins in gold.

The Turks.

The Turks, says Mr. Turner, one of the most recent travellers in the East, allow that their emperor may kill every day, fourteen of his subjects with impunity, and without impeachment of tyranny, because, say they, he does many things by divine impulse, the reason of which it is not permitted to them to

know. I have been told that a Pasha of three tails, is authorized by law to cut off five heads a day; a Pasha of two tails, three; and a Pasha of one tail, one.

A Mollah (Judge) of Jerusalem being disturbed at night by dogs, ordered all those animals in Jerusalem and its environs to be killed, and thus excited a mutiny among the people, who are forbidden by the Koran to kill any beast unless it be hurtful, or necessary for the nourishment of man. Having, however, by the authority of the Mufti, his father, succeeded in obtaining obedience to his orders, he was emboldened to issue another still more capricious. The flies being very troublesome to him during the heat of summer, he ordered that every artizan should bring him every day forty of these insects on a string, under a pain of severe fine; and he caused this ridiculous sentence to be severely enforced.

When a Grand Vizier is favourably deposed (*i.e.* without banishing him or putting him to death), it is signified to him by a chiaoux from the Sultan, who goes to his table and wipes the ink out of his golden pen; this he understands as the sign of his dismissal; if his fate be more severe, he receives an order from the Sultan to await his sentence in a small kiosk (summer house) just outside the walls of the Seraglio, where he sits sometimes four or six hours, before the messenger comes to tell him whether he is to be banished or put to death.

Hussein, Capitan Pasha (the famous one who fought at Chesme), when in the bay of Smyrna once, with his fleet, seeing one of his ships run foul of another, ordered the captain on board, and beheaded him immediately.

The same Hussein had a Jew physician called in one day to relieve him from an aching tooth; the clumsy fellow unfortunately drew the wrong one, but as the agony of extraction drowned the pain for a time, he got away undetected; the pain soon returned, and a few days after Hussein meeting the man on the Bosphorus, stopped him, and had every tooth in his head drawn.

The Turks lately punished a pirate by flaying him alive; they began at the head, and when they came to the breast, the man died with agony.

A Turk was lately beheaded at Buyukdereh (by order of the Grand Vizier, who was walking about in disguise), for having sold for twenty-four paras, a quantity of chestnuts, of which the price was fixed at twelve paras.

A Turkish Love Affair.

The modern laws of Cos do not reward female chastity, but they discountenance in a very singular manner, any cruelty in females towards their admirers. While Dr. Clarke was in that island, an instance occurred, in which the fatal termination of a love affair occasioned a trial for what the Mohammedan lawyers called 'homicide by an intermediate cause.' The case was as follows:

A young man desperately in love with a girl of Stanchio, eagerly sought to marry her; but his proposals were rejected. In consequence of his disappointment, he bought some poison and destroyed himself. The Turkish police instantly arrested the father of the young woman, as the cause, by implication, of the man's death: under the fifth species of homicide, he became therefore amenable for this act of suicide. When the cause came before the magistrate, it was urged literally by the accusers, that 'if he, the accused, had not had a daughter, the deceased would not have fallen in love; consequently he would not have been disappointed; consequently he would not have swallowed poison; consequently he would not have died; but he, the accused, had a daughter, and the deceased had fallen in love, and had been disappointed; and had swallowed poison, and had died.' Upon all these counts, he was called upon to pay the price of the young man's life; and this being fixed at the sum of eighty piastres, it was accordingly exacted!

The People of Tibra.

If any one among the Cucis, or Mountaineers of Tibra, puts another to death, the chief of the tribe, or other persons who bear no relation to the deceased, have no concern in punishing the murderer; but if the murdered person have a brother, or other heir, he may take blood for blood; nor has any man whatever a right to prevent or oppose such retaliation.

When a man is detected in the commission of theft, or any other atrocious offence, the chieftain causes a recompense to be given to the complainant, and reconciles both parties; but the chief himself receives a customary fine, and each party gives a feast of pork, or other meat, to the people of his respective tribe.

The Ashantees.

The laws of the Ashantees are very severe. To be convicted of cowardice, is punished with death. In almost all cases of treason, the life of the accuser is at risk, as well as that of the accused, and is forfeited on the acquittal of the latter. Those accused of witchcraft, or of being possessed with a devil, are tortured to death. A person accidentally killing another, pays five ounces of gold to the family, and defrays the burial customs. In the case of murder, it is twenty ounces of gold and a slave, or he and his family become the slaves of the family deceased.

No man is punished for killing his own slave, but he is for the murder of his wife and child. If he kills the slave of another, he must pay his value. If a great man kills his equal in rank, he is generally allowed to die by his own hands: the death of an inferior is generally compensated by a fine to the family, equal to seven slaves.

A captain is allowed to put his wife to death for infidelity; but instead of this, it is expected that he will accept a liberal offer of gold from the family, for her redemption.

Trifling thefts are generally punished by the exposure of the party in various parts of the town, whilst the act is published; but more serious thefts cannot be visited on the guilty by any but his family, who are bound to compensate the accuser, and punish their relative or not, as they think fit; they may even put him or her to death, if the injury is serious, or the crime repeated or habitual.

If any subject picks up gold dropped in the market-place, it is death, being collected only by order of the government on emergencies.

It is forbidden, as it was by Lycurgus, to praise the beauty of another man's wife, this being considered intrigue by implication.

Breaking on the Wheel.

M. de la Place relates in his memoirs, that as he once entered Brussels, he saw an immense crowd preceding and following the officers of justice, who were conducting a female culprit to the place of execution. She was a young woman of remarkably fine person, and whose features were so peculiarly interesting, that even the horrors of her situation could not destroy their effect. Her appearance was rendered peculiar by her dress, which consisted of a jacket and pantaloons of white satin. He eagerly inquired the nature of her crime, and why she had chosen so unusual a dress in which to undergo her sentence, when an officer of justice said to him, 'I can fully satisfy you on these points, as I attended her trial before the ordinary tribunal, the sentence of which was yesterday confirmed by the supreme council of Brabant. When arraigned, she addressed herself to the judge, and said, "My lord, in order to shorten proceedings, the length of which would be more painful to me than death itself, I entreat you to listen to my story. I shall conceal nothing but the circumstances of my birth and family, which no earthly torture shall induce me to reveal. I was scarcely more than sixteen years old, when I fell a victim to an almost unexampled plan of base and deliberate seduction, which led me in the issue to Paris, where I was reduced to extremities that exposed me to the arts of those wretches who prey upon the miseries of my sex. After every gradation of a vile and hateful course of life, the scenes of which may be imagined, but which it would rack me to death to describe, I was reduced to the last extremity of wretchedness. At that moment I was relieved by a man of the lower order, it is true; but it was one whom, from gratitude and feeling, I found that I could sincerely love. A fortunate lottery ticket produced me ten thousand livres, and enabled me to return the obligations I had been laid under. Our love was mutual; we resolved to live for each other alone; we resolved to be united by the sacred obligations of marriage; and mutually vowed that the first act of infidelity should be punished by the forfeiture of the life of the guilty party. I can safely affirm, my lord, that from that moment the observance of this duty became a pleasure to me, and that the deceased himself would have done ample justice to me in this particular, had he lived. Each happy in a state of life that set us above want, our situation was really enviable, when the unfortunate death of the Prince of Conti, whom my husband served as coachman, deprived us of more than half our little income. Soon after this, the Count, with whom he had lived previous to his engagement with the deceased prince, promised to exert himself to procure a similar situation for him under Prince Charles of Lorraine, governor-general of the Austrian Netherlands. With this encouragement, we set out for Brussels, where I made use of our remaining money to establish myself in a little way of business, till the promised recommendation in our favour should take effect. But idleness, that root of all evil, and the want of proper occupation, having led my husband among the disorderly houses in the suburbs, the report of an act of his infidelity soon reached me, and produced such an effect that my life was thought to be in danger. But he appeared to be so sincerely affected by his misconduct, that after having brought the terms of our agreement to his recollection, I suffered myself to be appeased, but with a solemn threat that I would not forgive his next infidelity, should he offend again. Alas! he deceived me again; and I overlooked his second aggravation, for still I loved him ardently. But finding shortly after that he not only continued his irregularities, but that after stripping me of the only money I had remaining, and dispossessing me of the few trinkets I possessed, had concerted a plan to set out, in the dead of the night, for Paris, with my rival, my rage burst its bounds; that night, that fatal night, my hand was unfortunately directed to a sword which he always kept in his bed-chamber. I stabbed him—mortally stabbed him, with it while he slept. I did not fly, though, as I had at least four hours before me, I might have been far from Brussels, and have saved myself before my crime was discovered; but at the sight of his blood—of that blood which a few weeks before I would have given my own to have preserved, I was so overcome, that I fainted on the spot. I recovered in about two hours after, just in time to see my murdered husband expire in my arms, and with his dying looks, for speak he could not, forgive me; I seized the reeking instrument of my revenge, and was about to plunge it in my own bosom. No, cried I, such an act would be too mild a punishment for me, the severest sufferings can scarcely atone for such guilt. I left not the body for a single instant, till the officers of justice appeared to arrest me; and all that I now seek, is to have that execution hastened which alone can expiate my crime." Never was I so deeply affected,' said the officer to M. de la Place, 'as by the calm and solemn dignity of manner with which this address was delivered; and being desirous to know if her courage would equally uphold her in the presence of the supreme tribunal, I attended there likewise, and found her alike firm and

undaunted, till the announcement of her sentence, which was, that she should be broken alive on the wheel. "The wheel!" said she, with a piercing shriek, that penetrated my very soul: "do you forget that I am a woman?" Such, she was told, was the law in a case like hers. "Ah!" said she, in a voice half broken with sobs, "had I known this sooner"—but recovering herself immediately after, "Forgive me, gentlemen," said she, "for this transport; there is no degree of suffering or humiliation but I am prepared to undergo. Only allow me, and I shall be resigned to my fate—only allow me to appear upon the scaffold with that decent degree of covering which may screen my naked limbs."

'Her request was granted; and returning thanks to her judges, she was reconducted to prison. The dress was then prepared for her; that dress in which you have just seen her proceeding to execution.'

The Maid and the Magpie.

A noble lady of Florence, who resided in a house which still stands opposite the lofty Doric column which was raised to commemorate the defeat of Pietro Strozzi, and the taking of Sienna, by the tyrannic conqueror of both, Cosmo the First, lost a valuable pearl necklace, and one of her waiting-women (a very young girl) was accused of the theft. Having solemnly denied the fact, she was put to torture, which was then given *à plaisir* at Florence. Unable to support its terrible infliction, she acknowledged that 'she was guilty,' and without further trial was hung. Shortly after, Florence was visited by a tremendous storm; a thunderbolt fell on the figure of Justice, and split the scales, one of which fell to the earth, and with it fell the ruins of a magpie's nest, containing the pearl necklace! Those scales are still the haunt of birds.

Legal Despatch.

Although the law's delay is often complained of in civil cases, yet in criminal ones it is speedy enough. An instance of summary punishment occurred at Derby, in 1814. A man was detected picking a gentleman's pocket of his pocket-book. He was taken into custody, the property found upon him, carried before a Justice, committed, a bill found by the Grand Jury, which was then sitting; he was tried, convicted, and sentenced to transportation; and all this was done in the course of two hours.

The Seven Brave Hunters

———'Her streets in blood deplore
The seven brave hunters murdered by the Moor.'

During a truce with the Moors, six Spanish cavaliers of the Order of St. James were, while on a hunting party, surrounded and killed by a numerous body of the Moors. During the fight, in which the gentlemen sold their lives dear, a common carter, named Garcias Rodrigo, who chanced to pass that way, came generously to their assistance, and lost his life along with them. The poet, in giving all seven the same title, shows us that virtue constitutes true nobility. Don Payo de Correa, Grand Master of the Order of St. James, revenged the death of these brave unfortunates, by the sack of Tavila, where his just rage put the garrison to the sword.

Assassin of General Kleber.

The assassin who murdered General Kleber, was a Turkish peasant, of the name of Solyman Illeppy, who had secreted himself in Kleber's garden at Cairo. Kleber having put his sword and hat down in General Damas's breakfast-room, walked out in his own garden with the architect Protain, in order to survey some alterations making at his house. Having passed a well adjoining the walk, the peasant jumped out, and before Kleber could at all defend himself, plunged a stiletto into his body in five different places. The first wound was mortal, and Kleber fell without uttering a word. The architect had a small rod or rule in his hand, trusting to which for his defence, he made a gallant but vain attempt to secure the assassin, and received himself no less than nine wounds with the same stiletto; fortunately none of them proved mortal. The assassin left the spot, and went amongst the trees, where he was taken in about a quarter of an hour afterwards, by one of Kleber's guide guards, from whom he received a sabre wound on the left arm, on his making resistance. The stiletto he had buried in the ground close by him, where it was found by one of Damas's aides-de-camp. 'This instrument,' says Captain (now Commissioner) Sir Charles Boyle, 'I saw; it was about sixteen or eighteen inches long. The garden wall was surrounded by the guide guards, immediately on the report of Kleber's assassination, to prevent the escape of this man; which, however, appeared to me useless, as I am convinced, from what I saw, it was not his wish to save his own life, for he had jumped a declivity of about eight feet, which was close to the spot where he committed the act, and had crossed the place Esbiquiez. Among the many Turks constantly there, he might have passed unnoticed, and have got into any mosque he had wished in the city, where his person would have been secure.'

The assassin suffered death, by having the flesh burned off his right hand, and by being impaled, in which situation he lived one hour and forty minutes; dying without showing any fear, and declaring to the last, 'That the act which he had done was meritorious, and one for which he should be made happy in the other world.' He continued exclaiming, from the moment of his hand being burnt,

to that of his death, *Tay hip*, or *That's good!*

Three Sheiks of the church, whom Illeppy had made acquainted with his intention, by praying with them for success, had their heads taken off, and stuck on pikes round the pale on which the assassin was executed; their bodies were afterwards burnt. Two other Sheiks who were concerned, made their escape.

Corsica.

The necessity of a just and well administered system of laws to the progress of civilization among a people, was never more strongly exemplified than in the instance of the island of Corsica. Blessed with a most genial climate, situated most favourably for commerce with all parts of the world, and politically attached to one of the most polished nations in Europe, Corsica is nevertheless without trade, without letters, and without refinement.

This phenomenon, truly extraordinary in the nineteenth century, is owing entirely to intestine divisions, and to hereditary feuds, which have from time immemorial desolated this island. And whence have these arisen? From the impunity given in this country to crimes, and to the absence of everything like justice. So familiar had the Corsicans become to homicide, that according to a report made in 1715, the assassinations committed in that island, amounted during the thirty-two preceding years, to the enormous number of twenty thousand, seven hundred and fifteen. During the revolt against the Genoese, Generals Ceccaldri and Graffieri caused two murderers of distinction to be executed, though they offered thirty thousand francs each to be spared. This salutary example had such an effect, that for three years afterwards, not a single homicide was heard of.

Novel Plea.

A Frenchman being arraigned for a capital crime in 1821, pleaded in his defence, that having been born at the commencement of the revolution, he had imbibed all its pernicious principles, and had never been able to discriminate between good and evil. The court disregarded the plea; the man was convicted, and sentenced to six years' imprisonment.

Turkish Logic.

Some years ago, the captain of a French ship, then lying at Alexandria, went on shore in his own boat, and proceeded towards the French Caravansera. Meanwhile the boat's crew sauntered about the beach, when a Turk suddenly seized one of them, and cried out; on which several Turks came up, and were hurrying the French sailor away. The captain alarmed at the uproar, turned back, and with his boat's crew followed the man, who was taken to the Cadi, or Turkish judge; but as neither the captain nor his men could understand the Turks, nor the Turks them, the French interpreter was sent for, who, when he had heard the matter, told the captain that the sailor whom the Turks had seized, had cursed Mahomet. The captain and his men were greatly astonished to hear this, as the man accused was born dumb, and had remained so ever since. The interpreter informed the judge of this, who paused some time, then turning to the French interpreter, said, 'I believe the man accused was born dumb, and has remained so ever since.' Afterwards, turning to the Turkish accuser, he said, 'I have no doubt but that this Christian has blasphemed Mahomet.' On hearing this, the French interpreter (a man much esteemed, both by Christians and Turks) begged the judge to hear him a few moments, which being granted, he told the judge that it was impossible what both parties said could be true. 'Not in the least,' replied the judge very calmly, 'for though I firmly believe, through the undoubted proofs given me, that the sailor was actually born dumb, and has remained so ever since, till he came on shore here, yet you must know, the devil has such a hatred to our most holy faith, that he gave him the power of speech for an instant, to curse our most holy prophet; therefore,' continues the judge, 'though I pity the prisoner, yet I cannot, without giving a bad example, let him go unpunished; and in compassion to his circumstances, he shall pay no more than fifty Venetian sequins.' The captain was accordingly obliged to pay the money, to save an honest man and a good mariner.

Pardon for Forgery.

At the York Assizes, in 1803, the clerk to a mercantile house in Leeds was tried on a charge of forgery, found guilty, and condemned to death. His family in Halifax was very respectable, and his father, in particular, bore an excellent character. Immediately after the sentence was passed upon the unfortunate young man, a dissenting minister of the Baptist persuasion, who had long been intimate with the father, presumed to address his majesty in a most moving petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardons in cases of forgery, he had little hopes of success; but, contrary to his expectations, his petition prevailed, and the reprieve was granted. That the solicitation of a private individual should have succeeded, when similar applications, urged by numbers, and supported by great interest, have uniformly failed, may excite surprise, and deserves particular observation. The following circumstances, the veracity of which may be depended upon, fully explain the singularity of the fact. In

the year 1802 a dignified divine, preaching before the royal family, happened to quote a passage illustrative of his subject from a living author, whose name he did not mention. The king, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for an inquiry. At the conclusion of the service, he asked the preacher from whom that extract had been taken; and being informed that the author was a dissenting minister in Yorkshire, he expressed a wish to have a copy of the original discourse. The royal mandate was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense he entertained of the honour conferred upon him. His majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man soon after afforded this amiable and disinterested minister an opportunity of supplicating, at the hands of the monarch, the exercise of his prerogative of mercy, in favour of the son of his friend, as the greatest favour his majesty could confer.

Juvenile Criminal.

'Among the children,' says that active philanthropist, the Hon. Grey Bennet, in his evidence before the Police Committee, 'whom I have seen in prison, a boy of the name of Leary was the most remarkable; he was about thirteen years of age, good-looking, sharp, and intelligent, and possessing a manner which seemed to indicate a character very different from that he really possessed. When I saw him, he was under sentence of death for stealing a watch, chain, and seals, from Mr. Princep's chambers in the Temple; he had been five years in the practice of delinquency, progressively from stealing an apple off a stall, to housebreaking and highway robbery. He belonged to the Moorfields Catholic School, and there became acquainted with one Ryan in that school, by whom he was instructed in the various arts and practices of delinquency; his first attempts were at tarts, apples, &c.; next at loaves in bakers' baskets; then parcels of halfpence on shop counters, and money-tills in shops; then to breaking shop windows, and drawing out valuable articles through the aperture, picking pockets, housebreaking, &c. Leary has often gone to school the next day with several pounds in his pockets, as his share of the produce of the previous day's robberies; he soon became captain of a gang, generally since known as Leary's gang, with five boys, and sometimes more, furnished with pistols, taking a horse and cart with them; and if they had an opportunity in their road, they cut off the trunks of gentlemen's carriages, when, after opening them, and according to their contents, so would they be governed in prosecuting their further objects in that quarter; they would then divide into parties of two, sometimes only one, and leaving one with the horse and cart, go to farm and other houses, stating their being on the way to see their families, and begging for some bread and water; by such tales, united with their youth, they obtained relief, and generally ended by robbing the house or premises. In one instance Leary was detected and taken, and committed to Maidstone gaol; but, the prosecutor not appearing against him, he was discharged. In these excursions he stayed about a week and upwards, when his share has produced him from £50 to £100. He has been concerned in various robberies in London and its vicinity, and has had property at one time amounting to £350; but when he had money, he either got robbed of it by elder thieves, who knew he had so much about him, or he lost it by gambling at flash-houses, or spent it amongst loose characters of both sexes. After committing innumerable depredations, he was detected at Mr. Derrimore's, at Kentish Town, stealing some plate from that gentleman's dining-room; when, several other similar robberies coming against him in that neighbourhood, he was, in compassion to his youth, placed in the Philanthropic Asylum; but being now charged with Mr. Princep's robbery, he was taken, tried, convicted, and sentenced to death, but was afterwards respited, and returned to that institution. He is little, and well-looking; has robbed to the amount of £3000 during his five years' career. This surprising boy has since broke out and escaped from the Philanthropic, went to his old practices, was again tried at the Old Bailey, and is transported for life.

Sentiments of Bonaparte on Suicide.

A grenadier of the French consular guard, having experienced a slight from a young woman to whom he was attached, he determined on the destruction of his life, and soon carried it into execution, by shooting himself. Bonaparte, who was then first consul, upon hearing of the transaction, directed the publication of the following paper, for the future prevention of such a cowardly practice amongst the troops.

'A soldier ought to know how to overcome grief and melancholy arising from passion; there is as much true fortitude in suffering mental pain with firmness, as in remaining firm before the grape shot of a battery. For a soldier to abandon himself to sorrow without any resistance, to kill himself in order to avoid it, is to abandon the field of battle without having conquered.'

Youth Betrayed.

A few years ago the green of a rich bleacher in the North of Ireland had been frequently robbed at night to a very considerable amount, notwithstanding the utmost vigilance of the proprietor and his servants to protect it, and

without the slightest clue being furnished for the detection of the robber.

Effectually and repeatedly baffled by the ingenuity of the thief or thieves, the proprietor at length offered a reward of £100 for the apprehension of any person or persons detected robbing the green.

A few days after this proclamation the master was at midnight raised from his bed by the alarm of a faithful servant, 'there was somebody with a lantern crossing the green.' The master started from his bed, flew to the window: it was so; he hurried on his clothes, armed himself with a pistol, the servant flew for his loaded musket, and they cautiously followed the light. The person with the lantern (a man) was, as they approached, on 'tip-toe,' distinctly seen stooping and groping on the ground; he was seen lifting and tumbling the linen. The servant fired; the robber fell. The man and master now proceeded to examine the spot. The robber was dead; he was recognised to be a youth of about nineteen, who resided a few fields off. The linen was cut across; bundles of it were tied up; and upon searching and examining farther, the servant, in the presence of his master, picked up a pen-knife, with the name of the unhappy youth engraved upon the handle. The evidence was conclusive, for in the morning the lantern was acknowledged by the afflicted and implicated father of the boy to be his lantern. Defence was dumb

The faithful servant received the hundred pounds reward, and was, besides, promoted to be the confidential overseer of the establishment.

This faithful servant, this confidential overseer, was shortly afterwards proved to have been himself the thief, and was hanged at Dundalk for the murder of the youth whom he had cruelly betrayed.

It appeared, upon the clearest evidence, and by the dying confession and description of the wretch himself, that all this circumstantial evidence was preconcerted by him, not only to screen himself from the imputation of former robberies, but to get the hundred pounds reward.

The dupe, the victim, he chose for his diabolical purpose was artless, affectionate, and obliging. The boy had a favourite knife, a penknife, with his name engraved upon its handle. The first act of this fiend was to coax him to give him that knife as a keepsake. On the evening of the fatal day the miscreant prepared the bleach green, the theatre of this melancholy tragedy, for his performance. He tore the linen from the pegs in some places, he cut it across in others; he turned it up in heaps; he tied it up in bundles, as if ready to be removed, and placed the favourite knife, the keepsake, in one of the cuts he had himself made.

Matters being thus prepared, he invited the devoted youth to supper, and as the nights were dark, he told him to bring the lantern to light him home. At supper, or after, he artfully turned the conversation upon the favourite knife, which he affected with great concern to miss, and pretending that the last recollection he had of it, was using it on a particular spot of the bleach green, described that spot to the obliging boy, and begged him to see if it was there. He lit the lantern which he had been desired to bring with him to light him home, and with alacrity proceeded upon his fatal errand.

As soon as the monster saw his victim was completely in the snare, he gave the alarm, and the melancholy crime described was the result.

Could there have been possibly a stronger case of circumstantial evidence than this? The young man seemed actually caught in the fact. There was the knife with his name on it; the linen cut, tied up in bundles; the lantern acknowledged by his father. The time, past midnight. The master himself present, a man of the fairest character; the servant, of unblemished reputation.

Incorrigible Poacher.

In a certain principality of Germany, where the game laws are very severe, a dangerous poacher, who had long been pursued in vain, was at length taken. Before he was seized, he had contrived to hide his gun in a hollow tree. When interrogated, he confessed everything, except that he could not be brought to point out the place where he had concealed his gun; he was sentenced to several years' imprisonment and hard labour. The years of his confinement passed away, and the day of his release arrived. His wife and children expected him from the morning early, till late in the night, but in vain. At length he approached, armed as he had been when he parted from them before his arrest, threw a deer which he had killed at the feet of his terrified wife, and ordered her to dress it to celebrate his return. The first use he had made of his recovered liberty had been to go to a distant forest to look for his gun; and his first action, a repetition of the crime for which he had just endured a long and rigorous imprisonment.

Japan.

By the Emperor of Japan, almost every crime is punished with death, because disobedience to so great a potentate, is reckoned an enormous crime. The question is not so much to correct the delinquent, as to vindicate the authority of the prince. Lies spoken before the magistrates; even things which have not the appearance of a crime, for instance, a man's venturing his money at play, are punished with death.

The severity of the laws does not, however, repress crime; the number of those who are suffocated or murdered in the streets, is, by those who have visited Japan, said to be incredible; young maids and boys are carried away by force, and afterwards found exposed in public places at unseasonable hours, quite naked, and sewed in linen bags, to prevent

their knowing which way they had passed; robberies are committed in all parts; horses are stabbed, in order to bring their riders to the ground; and coaches overturned, that the ladies may be plundered.

Denmark.

Executions are rare in Denmark. A great number of those convicted of child murder, are condemned to work in spin-houses for life, and to be whipped annually, on the day when, and the spot where, the crime was committed. This mode of punishment is dreaded more than death; and since it has been adopted, has greatly prevented the frequency of the crime.

At the entrance of many towns in Denmark, a whipping-post stands conspicuous; on the top, a figure of a man is placed with a sword by his side, and a whip in his right hand. Gibbets and wheels are also placed on eminences, on which the bodies of malefactors are sometimes left after execution, to deter others from crime.

The place of execution is out of the city. Decollation by the sword, is accounted more honourable than by the axe. This is the common mode of execution; but for some more heinous crimes, the punishment is breaking upon the wheel; and in executing this on state prisoners, it has been the practice sometimes to begin with cutting off their right hands. After the sentence of a criminal is confirmed, he is allowed time to prepare for death, from eight to fourteen days, as the chaplain attending him thinks necessary. He is confined in a cell or dungeon at night, but is allowed to be in an upper room in the day.

Iceland.

The punishments for capital crimes in Iceland, are the same as those in Denmark; and the criminal is not hanged, but beheaded. It is a fact, however, that for many years, no Icelander has been found who would undertake the office of executioner, so that it was necessary for the very few who had been sentenced to suffer death, to be conveyed to Norway, there to receive the punishment for their crimes.

The common mode of punishing offences of a less heinous kind, is either whipping, or close confinement and hard labour in the Tringhuus, or House of Correction, for certain years, or for life.

Mirabeau.

When Mirabeau was in England, he asked a friend with whom he was dining, if it were true that twenty men had been executed that morning at Newgate? The gentleman said, if the daily papers asserted it, there is no reason to doubt the truth of it. 'Then,' replied he, with great warmth and surprise, 'the English are the most merciless people I ever heard or read of in my life.' Fortunately for Mirabeau, he did not live to witness the atrocities committed by his own countrymen during the revolution.

Lord Kenyon.

When Lord Kenyon was on the Home Circuit, a young woman was tried before him, for having stolen to the amount of forty shillings in a dwelling house. It was her first offence, and was attended with many extenuating circumstances. The prosecutor appeared, as he stated, from a sense of duty; the witnesses very reluctantly gave their evidence, and the jury still more reluctantly their verdict of guilty. The case of the poor girl excited great interest in court. The Judge passed sentence of death—she instantly fell lifeless at the bar. Lord Kenyon, whose sensibilities were not impaired by the sad duties of his office, cried out in great agitation from the bench, 'I don't mean to hang you; will nobody tell the prisoner I don't mean to hang her?'

Reclaimed Felons.

'I have (says Dr. Lettsom) been so happy as to reform a highwayman and footpad who had robbed me; and from these I think that few of our fellow creatures are so hardened, as to be impenetrable to repentance. The highwayman has since been twice in the Gazette promotions, as a military officer. The footpad married, and became a respectable farmer in Surrey.'

The Quakers—Pennsylvania.

If the Quakers had been the legislators of the world, they had long ago interwoven the principles of their discipline into their penal codes, and death had long ere now been abolished as a punishment, except for the worst of crimes. As far, however, as they have had any power in legislation, they have procured an attention to these principles. George Fox remonstrated with the Judges of his time on the subject of capital punishments; but the Quakers having no seats in the legislature, and no predominant interest with the members of it, they have hitherto been unable to effect any change in England on the subject. In Pennsylvania, however, where they were the original colonists, they have had influence, and have contributed to set up a model of jurisprudence worthy of the imitation of the world.

When William Penn first went to America, and founded that colony which is known by his name, he formed a code of laws chiefly on Quaker principles, in which, however, death was inscribed as a punishment, but it was confined to murder. Queen Anne set this code aside, and substituted the statute and common law of the mother country. It was,

however, resumed in time, and acted upon for some years; when it was again set aside by England. From this time it continued dormant until the independence of America. No sooner had the event taken place which rendered the Americans their own legislators, than the Pennsylvanian Quakers began to aim at an amelioration of the penal laws. In this they were joined by several individuals of other denominations, among whom was Dr. Franklin; and these acting in union, procured from the legislature of Pennsylvania, a reform in the criminal code, in 1786, by which the punishment of death was restricted to wilful and premeditated murder.

This act, which was called an experiment, was carried by a very small majority, and limited to five years' duration; it was opposed by the authority of all the Judges, one only excepted. When the period arrived at which the act terminated, it was unanimously renewed as a permanent measure, not as an experiment, but a truth sanctioned by indisputable facts, and with the concurrence of all the Judges, who had the magnanimity to declare the total alteration which their opinions had undergone, from the extraordinary success which attended the experiment.

The new law was entitled, 'An act for the *better prevention of crimes*, and for abolishing the punishment of death in certain cases;' and it declares, that 'the design of all punishment is *to prevent* the commission of crimes, and to repair the injury that hath been, thereby, done to society, or the individual; and it *hath been found by experience*, that these objects are better obtained by moderate, but certain penalties, than by severe and excessive punishments; therefore, no crime whatever, hereafter committed, except murder of the first degree, shall be punished with death, in the state of Pennsylvania.'

A few years afterwards, one of the Judges published a minute detail of the comparative state of crime in the United States, prior and subsequent to the alteration of the laws, by which it appears that crimes, and especially crimes of enormity, had decreased, but that, in a given number of persons tried, the number of convictions had nearly doubled. He also stated some curious facts. In Pennsylvania, where the punishment for forgery was mitigated, the crime had decreased. In New York, where there had been no such mitigation, the crime had gone on increasing. In one of the states, the farmers, in consequence of their heavy losses from horse-stealing, petitioned the legislature to protect them more effectually, by enacting the penalty of death for the offence. Their request was complied with. But so inefficient was the result, that the very same parties afterwards prayed for a commutation of the penalty, alleging, that this severity generated a reluctance to prosecute, and that reluctance reproduced the crime. Again their request was attended to, and the crime was found to decrease.

The doctrine of the greater efficacy of a mild law, adopted as it was at first in Pennsylvania, has won its way, by its own strength, through every one of the United States; and opinions, which forty years ago were deemed theoretical and extravagant, are now universally received and acknowledged as indisputable truths, throughout the whole of that great republic in which they have been tried.

Gaol in Philadelphia.

As there is now but one capital offence in Pennsylvania, punishments for other offences are made up of fine and imprisonment, and labour; and these are awarded separately or conjointly, according to the magnitude of the offence. When criminals have been convicted and sent to the great gaol of Philadelphia, to undergo the punishment, it is expected of them that they should maintain themselves out of their daily labour, that they should pay for their board and washing, and also for the use of their different implements of labour; and that they should defray the expenses of their commitment, of their prosecutions and their trials. An account, therefore, is regularly kept against them; and if, at the expiration of the term of their punishment, there should be a surplus of money in their favour, arising out of the produce of their work, it is given to them on their discharge.

In consequence of the admirable regulations by which the prison is conducted, those who visit the criminals of Philadelphia, in the hours of their labour, have rather the idea of a large manufactory, than a gaol; they see carpenters, weavers, joiners, nailmakers, &c., all busily employed, with nothing but order and regularity among them; and as no chains are to be seen in the prison, the visitors seem to forget that the men they behold are criminals, and look upon them rather as the free and honest labourers of a community, following their respective occupations.

Such has been the effect of this system, that it has been productive of great advantages, both to criminals and to the state; the state has experienced a diminution of crimes to the amount of one-half, since the change of the penal system; and the criminals have been restored in a great proportion from the gaol to the community as reformed persons; indeed, their conduct during confinement, has generally been such as to obtain a remission of some part of their sentence.

Mercy Too Late.

The case of William Townley, who was executed at Gloucester in April, 1811, was attended with circumstances particularly unfortunate. On the Friday night preceding his execution, a reprieve for him was put into the post-office of Hereford, addressed by mistake to the Under-Sheriff of Herefordshire, instead of Gloucestershire; the letter was delivered to Messrs. Bird and Woollaston, Under-Sheriffs for the county of Hereford, about half-past eleven o'clock on the following

day. As soon as the importance of its contents were ascertained, an express was humanely sent off with the utmost celerity to Gloucester; but the messenger arrived too late; the unfortunate man had been turned off twenty minutes before, and was then suspended on the drop.

Ingenious Device.

The French police being unable to discover any traces of the perpetrator of a very extraordinary robbery in Lyons, in the year 1780, resorted to the expedient of sending an officer to the Bicêtre, disguised as a prisoner. He acted his part extremely well, and interested his audience highly by his account of this exploit. In this assembly of connoisseurs in guilt, one of them exclaimed, 'It is only Philip who could execute such a stroke.' This led to the discovery, that Philip was in fact the leader of the gang.

Mitigation of Punishment.

The linen-bleachers of England and Ireland, finding their property peculiarly exposed to depredation, ascribed the impunity with which the crime was committed, to the severity of the law, which caused a reluctance to prosecute. In 1811, they presented a petition to parliament praying for protection, and declaring their conviction that 'by certainty being substituted for severity of punishment, crimes would be diminished, and their property better secured.' They prayed that Parliament would alter the punishment of death in case of robbing bleach-greens, into transportation for life, or a period of confinement in penitentiary houses.

In the House of Commons, the prayer of the petition was readily granted, and the House of Lords with some reluctance determined to punish those romantic petitioners with the fulfilment of their prayer, and to inflict on them the penalty of conceded wishes, with what effect was soon witnessed.

Returns were made some years afterwards from the county of Lancaster, the county in which this species of trade is principally carried on, including a period of twenty years, thirteen of which were anterior, and seven subsequent to the mitigation of the law. Mr. Buxton, in his able and eloquent speech in the House of Commons on the severity of punishment, in May, 1821, thus draws the comparison. 'I shall,' says he, 'take the first five years during which the crime was capital, and compare them with the last five years during which it was not capital. Now, if I prove that this offence has increased, but only in the same proportion with other offences, I prove my point. But if I go a step further, and prove that, while all other crimes have increased, this alone has remained stationary, *à fortiori*, I prove my point; but what if I go a step, and a very great step further, and prove that, while all other offences have increased with the most melancholy rapidity, this, and this alone, has decreased as rapidly—that there is only one exception to the universal augmentation of crime, and that one exception, the case in which you have reduced the penalty of your law; if I do this, and upon evidence which cannot be shaken, have I not a right to call upon the noble lord opposite, and upon his majesty's ministers, either to invalidate my facts, or to admit my conclusion?

'Well, then, all other crimes have increased in the county of Lancaster. During the last five years, highway robbery—the number more than doubled those of the first five years; burglary—the number more than trebled; horse-stealing—the number more than quadrupled; stealing in dwelling-houses—the number increased more than elevenfold. Then we come to the offence of stealing from bleaching-grounds, and we find twenty-eight in the first five years, nine in the five last; that is, the offence has decreased two-thirds. But we have always contended that, by reducing the penalty, you augment the certainty of conviction. It appears by the official returns, that during the former period, at least one-third were acquitted; and that during the latter period, there has not been one single acquittal.

'In Ireland, the results have not been less favourable. Mr. Hancock of Lisburn, who had invested a considerable sum of money in this species of trade, says, "that though, from the general increase of crime, arising from the peculiar state of these countries, bleach-ground robberies have not latterly diminished, yet that the change of punishment of death has not had the smallest tendency to increase this particular crime; but, on the contrary, convictions have been in much greater proportion than under the old law. Prosecutors now act vigorously, witnesses give their testimony willingly; and especially jurors, relieved from the compunctious visitings of nature, feel grateful for the relief, and willingly return verdicts of condemnation when death is not the consequence." He then goes on to say, "It is worthy of observation, and tends to show the benefit of the change in the law, that convictions have multiplied so greatly since 1811. In my opinion, the protection to bleach-grounds is much increased, and things probably would have been much worse under the old law, owing to the greater number of culprits who would have escaped."

'This,' continues Mr. Buxton, 'though satisfactory, was not conclusive. But I have since received from Mr. Walter Bourne, clerk of the crown, a return of the number of committals and convictions for bleach-ground robberies on the north-east circuit of Ulster, for twenty years; and with it I pursue the same method as with the returns from Lancaster. I take the first five years, and compare them with the last five, and these are the results. In the first five years that the offence was capital, the number of robberies was sixty-one; in the last five, when the offence was not capital, the number was forty-two.

Here then returns the question, Has any greater facility of conviction resulted from a mitigation of the law? It has; while the law was rigid, it was hardly possible to prove a conviction. Out of sixty-two persons committed, fifty-eight or fifty-nine had not been convicted. But since that alteration, though the number of trials have decreased nearly one-half, the number of convictions have increased five-fold.'

The Vardarelli Band.

The Vardarelli band, so called from their chief and his brothers, had for more than two years committed great depredations in Apulia, until at length they were allowed to form a regular corps, still commanded by the same leader, who received a monthly salary, and engaged to secure the provinces which he had so long ravaged from all similar attacks in future. In 1818, the remains of this band presented themselves to the general commanding at Foggia, and had an altercation with him. The general finally commanded the two leaders to repair to his own apartment to speak to them; this they objected to do without their arms, which they declared they would never part from; and it is supposed that the language they made use of in the course of their argument so exasperated the officer, that he roughly pushed one of them back, who was using threatening gestures, on which the other fired his musket at him, but having missed his mark, was shot dead on the spot by the sentry at the gate; this was the signal for an attack from his companions, that was immediately answered by a round of musketry from the troops who were drawn out close to them, which killed several, and spread consternation among the crowds of townspeople who had assembled on the spot. Four of the band, who had presence of mind to spring upon their horses, escaped in different directions out of the town, though followed by cavalry, and fired at as they had fled. Another portion were made prisoners; but a third division sought security in a cellar, the first place of refuge which offered itself, and which, having one very low entrance, afforded them a defensible asylum for some time; the depth and darkness of this receptacle, made it difficult to attack them with success, for they killed a soldier, and wounded several others who ventured too near the aperture. Of this last desperate set, four, however, gave themselves up, and made known the number that remained. In order to bring to as speedy a termination as possible the dismay and agitation which this event had spread throughout the city, two of those who had been last taken were sent in to their companions, with their hands tied, to persuade them to surrender, and to inform them that if they persevered in a resistance, which, from the local nature of their retreat, must be unavailing, a straw fire would be lighted at the orifice, as the only means of hastening their compliance or destruction. The unfortunate men never returned, and no answer being given, this threat was put into actual execution, and the aperture blocked up with stones. Imagination pictures their situation as most horrible; but its terrors were eluded by the last resource of despair. Two hours after, the cellar was entered without opposition, and their lifeless bodies covered with wounds, indicated the death they had received at each other's hands.

The Curate of Louvaine.

In February, 1818, a curate in the suburbs of Louvaine, was sent to fulfil the last duties with a sick person. Having discharged them, he returned to his own habitation. It was night. In passing near a house, he perceived a light, and the door open. He entered, and what was his surprise at seeing a bloody corpse stretched near the entrance! He recognised it to be the body of the master of the house. A little farther he observed that of his unfortunate wife, killed in the same manner. At length, by the assistance of a light, he discovered in the chimney-place legs, which gave several convulsive movements. It was the female servant suspended by the neck, in the last agonies of death. He hastened to cut the cord, and with much difficulty restored her to the use of her senses. He interrogated the girl respecting the circumstances of this horrid deed; she hesitated for some time to give any explanation. At last she told the curate, that the principal author of these assassinations was his own nephew; she gave such an account of him, that the curate could not misconceive her description, and she also described the villains that accompanied him. Furnished with this information, the curate pursued his way to his own residence, resolved to cause his nephew, with the murderers, to be arrested. Before he reached home, he applied to the mayor, declared to him what he had seen and heard, and requested him to assist him by every means which his functions would admit of, to succeed in his plan. The mayor, with much prudence, employed the measures necessary in such a case; and having arranged the plan with the curate, the latter returned home. He there found his nephew, who appeared watching for his return. 'I have had a painful visit,' said he to him, 'and I want some refreshment; go down into the cellar, and bring me a bottle of wine, that we may partake of it.'

The nephew hesitated, and endeavoured to persuade his uncle, that he would do better to go to bed. 'Well, then, I will go to the cellar myself,' said the curate, 'since you fear to put yourself out of the way to do me a service.' In effect, he arose to execute his design, when the nephew, with an eagerness accompanied with excuses, told him he was going to do what he desired. He descended, but scarcely had he entered, when the curate closed the door upon him. The nephew thought at first, that it was only a trick; but

soon after, the mayor arrived with an escort, and the cellar door was opened. They found there the nephew, with fifteen brigands, companions of his crimes. They recognised them to be the individuals that the servant had described. They were disarmed, bound, and conducted to the neighbouring prisons.

Disparity of Punishments.

At a sessions in Charleston, in the United States of America, a man for killing a negro was only fined £50; while two other persons for negro stealing, were sentenced to be hanged. The disproportion of punishment in other States of the Union, is not less remarkable. In the district of Ohio, a man for the frequent embezzlement of letters from the United States mail, was sentenced to three months' imprisonment. Another man convicted at Richmond of stealing a missal from a church, was condemned to three years' confinement in the Penitentiary.

Blood's Attempt to Steal the Crown.

At the time that Blood made his daring attempt to steal the crown of England in 1673, the care of the regalia was entrusted to Talbot Edwards, to whom Blood had about three weeks before introduced himself in the habit of a parson, with a long cloak, cassock, and canonical girdle, and accompanied by a woman whom he called his wife. While they were looking at the regalia, the lady feigned indisposition, which called forth the kind offices of Mrs. Edwards, the keeper's wife, who having invited her into the house, she soon recovered; and on their departure, they professed their gratitude for the civility.

A few days afterwards, Blood returned with a present of four pair of gloves to Mrs. Edwards, and at length so far insinuated himself into the good opinion of the family, that he proposed a match between a pretended nephew and Mrs. Edwards's daughter. He was invited to dinner, and said grace with much seeming devotion, concluding with a prayer for the king, queen, and royal family. After dinner, he went up to see the rooms, and observing a handsome case of pistols, expressed a desire to buy them, by which he no doubt thought of disarming the house against the period intended for the execution of his design. On his going away, he appointed a day and hour when he would bring his nephew to see the young lady, which was the very day that he made his daring attempt.

On that day, the good old gentleman had got up ready to receive his guest, and the daughter was in her best dress to entertain her expected lover; when Parson Blood, with three more, came to the jewel house, all armed with rapier blades in their canes, and every one a dagger and a brace of pocket pistols. Two of his companions entered in with him, on pretence of seeing the crown, and the third stayed at the door, as if to look after the young lady, a jewel of a more charming description, but in reality as a watch. The daughter, who thought it not modest to come down till she was called, sent the maid to take a view of the company, and bring a description of her gallant; and the servant conceiving that he was the intended bridegroom who stayed at the door, being the youngest of the party, returned to soothe the anxiety of her young mistress, with the idea she had formed of his person.

Blood told Mr. Edwards that they would not go up-stairs till his wife came, and desired him to show his friends the crown, to pass the time till then; and they had no sooner entered the room, and the door as usual shut, than a cloak was thrown over the old man's head, and a gag put into his mouth.

Thus secured, they told him, that their resolution was to have the crown, globe, and sceptre; and if he would quietly submit to it, they would spare his life; otherwise, he was to expect no mercy. He thereupon endeavoured to make all the noise he possibly could, to be heard above; they then knocked him down with a wooden mallet, and told him, that if yet he would lie quietly, they would spare his life; but if not, upon his next attempt to discover them, they would kill him. Mr. Edwards, however, according to his own account, was not intimidated by this threat, but strained himself to make the greater noise, and in consequence received several more blows on the head with the mallet, and was stabbed in the belly; this again brought the poor old man to the ground, where he lay for some time in so senseless a state, that one of the villains pronounced him dead. Edwards had come a little to himself, and hearing this, lay quietly, conceiving it best to be thought so. The booty was now to be disposed of, and one of them, named Parrot, a silk-dyer in Southwark, put the orb in his breeches. Blood held the crown under his cloak, and the third was about to file the sceptre in two, in order that it might be placed in a bag brought for that purpose; but, fortunately, the son of Mr. Edwards, who had been in Flanders with Sir John Talbot, and, on landing in England, had obtained leave to come away post to visit his father, happened to arrive while this scene was acting; and on coming to the door, the person that stood sentinel asked with whom he would speak? to which he answered, that he belonged to the house; and perceiving the person to be a stranger, told him, that if he had any business with his father, that he would acquaint him with it, and so hastened up-stairs to salute his friends. This unexpected accident spread confusion among the party, and they instantly decamped with the crown and orb, leaving the sceptre yet unfiled.

The aged keeper now raised himself upon his legs, forced the gag from his mouth, and cried *treason! murder!* which being heard by his daughter, who was perhaps anxiously expecting far other sounds, ran out, and re-

iterated the cry. The alarm now became general, and young Edwards and his brother-in-law, Captain Beckman, ran after the conspirators; whom a warder put himself in a position to stop, but Blood discharged a pistol at him, and he fell, although unhurt, and the thieves proceeded safely to the next post, where one Sil, who had been a soldier under Cromwell, stood sentinel; but he offered no opposition, and they accordingly passed the drawbridge. Horses were waiting for them at St. Catherine's gate, and as they ran that way along the Tower Wharf, they themselves cried out *stop the rogues;* by which they passed on unsuspected, till Captain Beckman overtook them. Blood fired another pistol at his head, but missed him, and was seized. Under the cloak of this daring villain was found the crown; and although he saw himself a prisoner, he yet had the impudence to struggle for his prey; and when it was finally wrested from him, said, 'It was a gallant attempt, however unsuccessful: it was for a crown!'

Parrot was also taken; but Hunt, Blood's son-in-law, reached his horse and rode off, as did two others of the accomplices; but he was soon stopped, and taken into custody. Blood and his associates, after being a short time in prison, were pardoned; he represented to the king, that he was connected with a formidable band, who would revenge the punishment inflicted on any of its members.

Severity of the Law.

In a debate on the Privately Stealing Bill in 1808, Mr. Windham opposed the principle of making transportation the minimum of punishment for such an offence. There might, he observed, very justly exist doubts as to the degree of criminality existing on the part of the offender, and certainly there should be no unnecessary restriction laid on, with respect to the equalization of the punishment to the crime itself. He mentioned an instance of the extreme severity of the law, in sentencing a poor young woman to transportation, for having in a sort of jest stolen one of her companion's bonnets; and who, after a considerable time passed in captivity, made her escape with some daring exiles, to the port of Timor in China, in an open boat, after a passage of several thousand miles, through a most stormy sea, and enduring the most unparalleled suffering.

Execution in Prussia

The execution of criminals in Prussia, is distinguished by a species of cruelty, worthy of the worst days of the Inquisition; yet Prussia is a country that boasts a high degree of civilization. A traveller who was at Berlin in 1819, gives the following account of the execution of a man for murder. 'The executions of the Prussian capital take place about a quarter of a mile from the gate of Orianesberg. A triangular gibbet is raised in the centre of an extensive plain, commanding a view of the city; attached to this gibbet is a stone platform, lightly railed in with iron, so as to admit of all that takes place being distinctly viewed by the spectators. A large grave was dug in front of it. The ground was kept by a detachment of lancers, formed in hollow squares, and enfiladed round the execution place by an inner square of the infantry guard. About half an hour before the appearance of the criminal, twelve persons, executioners, officers of police, and two little boys as assistants, mounted the scaffold, and fixed the strangling cords. At length the buzz of the surrounding multitude, the flourishing of naked sabres, and the galloping of the officers, announced the slow approach of the criminal upon a hurdle drawn by six horses. On his approach, the word of command flew through the ranks, arms presented, drums beat, and colours and lancers' flags were raised, until he had mounted the scaffold. During the yet short space that remained for him to make his last, his expiring peace with his offended Maker, no ecclesiastic, as in England, appeared to gild the horrors of eternity in those awful moments, when religion arrays itself in her brightest robes, and bids the expiring criminal sink into her everlasting arms with hope, if not with security; no dying and repentant prayer closed the quivering lips of the blood-stained murderer. Never (continues the narrator), never shall I forget the one bitter look of imploring agony that he threw around him, as almost immediately on stepping on the scaffold, his coat was rudely torn from off his shoulders. He was then thrown down, the cords fixed round his neck, which were drawn by the executioner until strangulation almost commenced, or at least until the luxation of the neck was effected. Another executioner then approached, bearing in his hands a heavy wheel bound with iron, with which he violently struck the legs, stomach, arms, and chest, and lastly the head of the criminal. I was unfortunately near enough to witness his mangled and bleeding body still convulsed. It was then carried down for interment, and in less than a quarter of an hour from the beginning of his torture, the corpse was completely covered with earth! Several large stones which were thrown upon him, hastened his last gasp: he was mangled into eternity.'

The Criminals' Grave.

In Rome there is a burying-place appropriated to malefactors, which is opened to the public on the 29th of August. Adjoining to an elegant church, is a chapel, which makes one side of a court, and on each of the other three sides, is a portico supported by Doric pillars. The women are buried in the middle of the pavement of the front portico, and the men in one of the side porticos. The latter are interred in the same dress in which they are hanged.

In the burying ground are marble stones, in which are circular apertures for the interment of those that are executed. Round these stones is inscribed the following brief but expressive prayer:

Domine, cum veneris judicare,
Noli nos condemnare.

O Lord, when thou shalt come to judge, do not thou condemn us.

The Saddler of Bawtry.

It was formerly the custom to present a bowl of ale to malefactors on their way to execution. The county of York, which strongly adheres to its ancient usages, was the last place where this custom continued. A saddler of Bawtry lost his life in consequence of declining the refreshment; as had he stopped as usual, his reprieve, which was actually on the road, would have arrived in time enough to have saved him. Hence arose the saying, that the saddler of Bawtry was hanged for leaving his ale.

The Regicides.

It has been remarked by Bishop Burnett, 'that the regicides were odious beyond expression, yet the *odiousness* of the *crime began to be much flattered* by the *frequent executions;* and, therefore, when Sir Henry Vane was brought to the scaffold, lest his words should leave impressions on the hearers to the disadvantage of the government, drummers were placed under the scaffold, who, as soon as he began to address the people, upon a sign given, struck up with their drums. After being thus repeatedly interrupted, and even when he was taking leave of his friends, he gave over, and died with so much composure, that it was generally thought that the government had lost more than it had gained by his death.'

This was not the only instance of the ungenerous insults towards the republican sufferers at the Restoration. When Hugh Peters was carried on a sledge to the scaffold, he was made to sit within the rails, and see the execution of Mr. Cook. When the latter was cut down to be quartered, Colonel Turner ordered the Sheriff's men to bring Mr. Peters near, *that he might see it;* and when soon after the hangman rubbed his blood-stained hands together, he tauntingly asked, 'Come, how do you like this work, Mr. Peters?' He calmly replied, 'Friend, you do not well to trample on a dying man.'

Rome.

The want of classifying culprits, which is one of the great evils of English discipline, is much worse at Rome, where a youth, who in a moment of violent resentment of some deep injury or insult, takes up a stone and throws it at his antagonist, is often shut up for a whole year with murderers, assassins, and other malefactors of the worst description. The severity of punishment has, however, in modern times been much mitigated.

A very horrid sort of punishment was formerly inflicted under the criminal laws of Rome for trivial faults. The offender was hoisted up by means of a rope fastened to his arms, behind his back, and was then suddenly dropped down with a jerk, by which process his shoulders were generally dislocated; and when this happened to a labourer or artizan, who was thereby prevented from earning his family's bread, suicide was usually the result. This punishment has now been entirely abolished. It is replaced by the *cavaletto*, which, though administered on too slight occasions, is not likely to produce such dreadful consequences. The criminal is tied on a table with his breast downwards, and receives a certain number of blows. He is not stripped for this infliction, but his clothes are drawn so tight by his position, that he must feel the instrument of correction almost as acutely as if he were. Some of these culprits, however, mind it so little, that they laugh and jest all the time they are undergoing it, naming a saint at each lash, till they have received the whole portion. The *cavaletto* is applied to those who speak too freely of the government, who play at quoits or other games at forbidden times, who create disturbances at theatres, or commit other offences of similar magnitude. The spectators of a game are liable to be punished as severely as those who are actors in it. But the punishment is frequently evaded by playing on the steps, or within the precincts of a church, which is a sacred asylum. Strange! that religion should step in to shield offenders against the provisions of laws, made for the sole purpose of preventing religious hours and religious seasons from being profaned! If they braved only their magistrates, nothing could save them; but when they at the same time brave their God, they have nothing to fear!

A recent traveller to Rome, witnessed an execution there in 1818: the culprit was a man who had murdered his father; the murder was discovered in a singular manner. The disappearance of the deceased had given rise to inquiry, and the officers of police went to his cottage, where, on examining his son, they learned that his father had gone out to work as usual, a few days before, and had not been seen since. As the officers were continuing their search in the neighbourhood, their attention was excited by observing a dog lying in a lone place, who seemed to endeavour to attract their notice, by scratching on some new-turned earth. Their curiosity was excited by something peculiar in his action and manner, to the spot where they found the body. It would seem that the dog must have been an unobserved witness of his master's murder, and had not forsaken his grave. On returning to the cottage with the body, the son was so struck with the discovery made by the officers, by means which he could not divine, that concluding it must have been by supernatural

intimation, he made a full confession of his guilt; that he had killed his father with a mallet, at the instigation of his mother, and had dragged him to that lone place, where he buried him. The mother was condemned to imprisonment for life, the son to the guillotine. The execution, which never takes place until the culprit is supposed to be brought to a due state of penitence, was delayed nearly five hours. At last, the bell rung; the host was brought from a neighbouring church, that the last sacrament might be administered, and soon afterwards the criminal was led out, between two priests, a crucifix, and a black banner with death's head upon it, being led before him. He mounted the scaffold with a firm step, and did not flinch till he stooped to put his head into the groove prepared to receive it. This was the trying moment; all the rest was but the work of an instant; his head was severed from his body with such rapidity, that it seemed to possess sense and consciousness for a few seconds afterwards.

Dr. Moore says that the Roman populace view executions in a serious and compassionate manner; in one which he witnessed, an old woman said with an exalted voice, 'Now I hope his soul is in heaven;' and the multitude around seemed all inclined to hope the same.

Gibbeting.

The Roman law permitted the murderer to remain on the gibbet after execution, as a comfortable sight to the friends and relations of the deceased. Thus Horace:

'Nec furtum feci, nec fugi, si mihi dicat
Servus: Habes pretium; loris non ureris, aio.
Non hominem occidi; non pasces in cruce corvos.'

The Mosaical law directed the body of the criminal to be buried on the day of his death, 'that the land might not be defiled.'

It may be much doubted, whether there is any wisdom in the choice which the laws of England have made on this point, of the rescripts of the emperors in preference to the command of Moses. The leaving human carcases on gibbets, as is still the case in some instances in England, by forcing a familiarity with such objects, can have no other effect than to blunt the sentiments and destroy the benevolent prejudices of the people.

Madeira.

In the island of Madeira, assassinations are very frequent, which is ascribed in a great measure to the penal laws not being enforced as they ought to be, for death is seldom inflicted even for murder. Interposition is generally made by some person, in favour of the criminal, by a form termed *empentio;* and when this friendly interposition is made by a lady, though the crime should be of the blackest dye, yet it is considered a virtue, and even a point of honour, out of respect to the application, to protect him. To such an extravagant height do the Portuguese in Madeira carry their chivalry!

Dissecting Criminals.

Capital punishments are not only prejudicial to society from the example of barbarity they furnish, but they multiply crimes instead of preventing them; and although increase of punishment may suddenly check, yet it does not in the end diminish the number of offenders.

In 1752, the British Parliament passed an Act for the better preventing the horrid crime of murder, by which, in order, as the Act stated, 'to add further terror to the punishment of death,' it was directed that the body of the criminal should be delivered at Surgeons' Hall, to be dissected and anatomized. This expedient, it is said, carried some terror with it at first, but the impression soon wore off; for on comparing the annual average of convictions for twenty-three years previous and subsequent to the statute, it was found that the number of murders had not decreased.

Peter the Great.

When the Empress Eudoxia was sentenced by her husband, Peter the Great, to undergo the punishment of the knout, on a charge of infidelity, she no sooner saw the dreadful apparatus, than to avoid the torture, she readily confessed every species of criminality they were inclined to lay to her charge. She owned every amorous intrigue with which she was accused, and of which, to all appearance till that horrible moment, she never had the least idea. Eudoxia was, however, condemned to undergo the discipline, which was administered in full chapter, by the hands of two ecclesiastics. But what is more remarkable, she persisted in her last declaration, and even confirmed it when confronted with Glebow, her pretended accomplice in guilt.

Glebow, on the other hand, more unshaken, and more devoted to truth, endured several times the torture of the knout without the least sign of terror. He maintained that Eudoxia was absolutely innocent, notwithstanding the pretended acknowledgments extorted from her fears, by the prospect of punishment. In vain he endured the most unheard of tortures, for the space of six weeks, at the end of which he was impaled; when in this horrible situation, the Czar, who was eager to sacrifice Eudoxia, came to conjure him to speak the truth; but the mangled expiring body opened its mouth, and exclaimed, 'Go, tyrant, and let me die in peace!'

Abraham Lapuchin was at first condemned to be broken on the wheel, and afterwards to be beheaded; but the moment he laid his head on the block, already stained with the blood of preceding victims, the emperor again changed his punishment, granting him life,

but ordered his tongue to be cut out, and then banished him to Siberia.

Eudoxia was afterwards shut up in a frightful dungeon, deprived of all her domestics, whom she had hitherto retained, as the companions of her sorrow, and reduced to the necessity of performing the most menial offices herself; nor was she set at liberty till the death of the Empress Catherine, which took place two years after the decease of Peter.

The Knout.

The only capital punishment in Russia, is for the crime of treason; but the common punishment of the *knout* is often dreaded more than death, and sometimes the criminal has endeavoured to bribe the executioner to kill him. This punishment seldom causes immediate death, but death is often the consequence of it. The knout whip is fixed to a wooden handle a foot long, and consists of several thongs, about two feet in length, twisted together, to the end of which is fastened a single tough thong of a foot and a half in length, tapering towards a point, and capable of being changed by the executioner when too much softened by the blood of the criminal.

When the philanthropic Howard was in Petersburgh, he saw two criminals, a man and a woman, suffer the punishment of the knout. They were conducted from prison by about fifteen hussars and ten soldiers. When they had arrived at the place of punishment, the hussars formed themselves into a ring round the whipping-post; the drum beat a minute or two, and then some prayers were repeated, the populace taking off their hats. The woman was first taken, and after being roughly stripped to the waist, her hands and feet were bound with cords to a post made for the purpose. A servant attended the executioner, and both were stout men. The servant first marked his ground, and struck the woman five times on the back; every stroke seemed to penetrate deep into her flesh; but his master thinking him too gentle, pushed him aside, took his place, and gave all the remaining strokes himself, which were evidently more severe. The woman received twenty-five blows, and the man sixty. 'I (continues Mr. Howard) pressed through the hussars, and counted the number as they were chalked on a board for the purpose. Both the criminals seemed but just alive, especially the man, who had yet strength enough remaining to receive a small present with some signs of gratitude. I saw the woman in a very weak condition some days after, but could not find the man any more.'

Industrious Culprit.

In the year 1782, a man was convicted of a robbery, and condemned to die; but as there appeared some favourable circumstances in the case, his sentence was mitigated, and he was sent for seven years to work upon the Thames. Three years afterwards he was again arraigned at the bar of the Court, for having been found at large before the term of his punishment had expired, and was again condemned to die. It appeared from the evidence produced on his trial, that the moment he escaped from the lighter, he went to a watch-maker, and entreated him to teach him the business; his wish was granted, and the fugitive applied himself to his new trade with such indefatigable assiduity, that in a few weeks he gained sufficient to support himself, and from that time, to the moment he was taken, he had employed himself in such unremitting labour, that he had not stirred out of his room for eight months together.

Munich.

At Munich, there are two prisons for criminals. One, in the Town House, has a dark damp dungeon, down seventeen steps, where the instruments of torture are deposited. The other consists of about fifteen cells, twelve feet by seven, and a black torture room. Here is a table covered with black cloth and fringe; six chairs for the magistrates and secretaries, covered also with black cloth, are elevated above the floor, and painted black. Various engines of torture, some of which are stained with blood, hang around the room. When the criminals suffer the candles are lighted, for the windows are shut close, to prevent their cries from being heard abroad. Two crucifixes are presented to the view of the unhappy objects. 'But (says Mr. Howard) it is too shocking to relate their different modes of cruelty; even women are not spared.'

Antwerp.

In the prison at Antwerp there are two rooms for citizens, and above there is a cage about six feet and a half square, into which criminals are put before the torture. A criminal, while he suffers the torture, is clothed in a long shirt, has his eyes bound, and a physician and surgeon attend him. When a confession is forced from him, and he has had some wine, he is required to sign his confession; and about forty-eight hours afterwards he is executed.

In a small dungeon, is a stone seat, such as is often seen in old prison towers, on which it is said that formerly prisoners were suffocated by brimstone, when their families wished to avoid the disgrace of a public execution.

The Inquisition.

This most hateful of all tribunals, was introduced into Spain in the year 1478; and into Portugal, at the pressing solicitation of King John the Third, about the year 1536. From

its first establishment, until the recent revolution in those countries, its power had been unchecked, and the details of its proceedings, even such as have transpired, chill us with horror. In Spain alone, from the year 1481 to 1808, not fewer than 32,382 persons were burnt alive; 17,690, burnt in effigy; and 291,450, imprisoned for various periods, with the confiscation of the whole of their property. The number of victims sacrificed by this infernal tribunal, diminished in proportion to the increase of knowledge. Thus Torquemada, the first Grand Inquisitor, in the course of seventeen years, had upwards of 10,000 persons burnt alive; and nearly 100,000 imprisoned, with confiscation of property; while during the first twenty years of the reign of the late King of Spain, not a single person was burnt alive, only one burnt in effigy, and forty-two imprisoned.

To notice the various means by which the victims of the Inquisition were murdered, with all the tortures that malice could prompt or human ingenuity invent, would but be to record crimes at which humanity would shrink with horror. For independent of its secret tortures and murders, it made a sort of carnival of destruction.

The last act of the inquisitorial tragedy, was the Auto da Fé, which in the Romish Church was a sort of gaol delivery, appointed for the punishment of heretics, and the absolution of the innocently accused, as often as a competent number of prisoners were convicted of heresy, either by their own extorted confession, or on the evidence of witnesses.

The Auto da Fé, to describe it in the words of an eye-witness, is generally held on some great festival, that the execution may pass with the more awe; at least, it is always on a Sunday. When one of these dreadful scenes is about to take place, there is a procession led by Dominican friars; after which come the penitents, all in black coats without sleeves, barefooted, and bearing a wax candle in their hands. These are followed by the penitents, who have narrowly escaped being burnt, who over their black coats have flames painted in an inverted position. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. These are followed by such as profess doctrines contrary to the faith of Rome, who in addition to habits like the last, have their portraits painted on their breasts, with dogs, serpents, and devils, all open-mouthed, around it.

Each prisoner is attended by a familiar of the Inquisition, and those to be burnt have also a Jesuit on each hand, who continually urges them to abjure. The prisoners are followed by familiars on horseback, inquisitors on mules, and last of all, the Inquisitor General, on a white horse, led by two men with black hats, and green hat-bands.

A scaffold is erected large enough for two or three thousand people; at one end of which are the Inquisitors, at the other the prisoners. After a sermon in praise of the Inquisition, a priest ascends the scaffold, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power not to touch their blood or put their lives in danger. The prisoners being thus in the hands of the civil magistrate, are loaded with chains, then carried to the secular gaol, and in an hour or two brought before the civil judge; who after asking in what religion they intend to die, pronounces sentence on such as declare they die in the Communion of the Church of Rome, that they shall be first strangled, and then burnt to ashes; those that die in any other faith are doomed to be burnt alive.

The condemned are then immediately carried to the Riberia, the place of execution, where there are as many stakes set up as there are prisoners to be burnt. The negative and relapsed being first strangled and then burnt; the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, consign them to eternal destruction, and then leave them to the fiend, who they tell them stands at their elbow to carry them into torments. On this a great shout is raised, and the cry is, 'Let the dogs' *beards be made;*' which is done by thrusting flaming bunches of furze, fastened to long poles, against their beards, till their faces are burnt black, the surrounding populace rending the air with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stake, over which the victims are chained, so high, that the flame seldom reaches higher than the seat they sit on, and thus they are rather roasted than burnt. Although there cannot be a more lamentable spectacle, and the sufferers continually cry out as long as they are able, 'Pity, for the love of God!' yet it is beheld by persons of all ages and both sexes with transports of joy and satisfaction.

When we reflect on the havoc made on the human species by the Inquisition, how must we rejoice that it is abolished in the two countries where it held a sway almost unlimited.

The Cortes of Lisbon, in one of their sittings, in October, 1821, decreed the abolition of the Inquisition; and one of the members proposed that the following inscription should be fixed on every place it had occupied:—'May eternal malediction follow every Portuguese who does not hold for ever in abhorrence an invention so infernal!'

By a decree of the Cortes, the dungeons of the Inquisition were thrown open to the public; and an Englishman, then in Lisbon, gives the following account of this horrible place.

'On the 8th of October the Inquisition of Lisbon was thrown open for public inspection, and for the first four days the concourse of people of all descriptions that crowded to view it was so great that the pressure of the entrance made it an enterprise of some risk.

'The building is a large oblong, with a garden in the centre; there are three floors,

with a number of vaulted passages, along the sides of which are cells of different sizes, from six by seven feet, to eight by nine feet. Each cell has two doors, the inner one of iron, the outer of oak, very strong. As there are no windows in the cells on the ground and middle floors, no light is admitted when the doors are shut. The cells on the upper floor are larger than the others, and each has an aperture like a chimney, through which the sky is visible. These were appropriated to the use of those who it was supposed might be liberated. In the roof of each cell (for they are all vaulted) is a small aperture of about an inch in diameter, and a private passage runs over each range: so that the persons employed by the holy office could at any time observe the conduct of the prisoners unseen; and if two persons were confined in one cell, hear their conversation. There are seats in these private passages so contrived that a person sitting might inspect two of the cells at the same time, as, by a turn of the head, he could fix his eye upon the hole over either cell at pleasure, or he could hear what was said in either. The persons appointed to listen to the discourse of the prisoners wore cloth shoes, so that their footsteps could not be heard.

'Frequently a familiar of the holy office was put into the cell of a prisoner, as a person arrested, in order to entrap the unfortunate inmate of this horrible place into admissions that might afterwards be used against him. I saw, in several of the cells, human skulls and bones; most of them appeared to have lain there for many years, as I broke some of them easily with my fingers, others were hard and fresh. In a number of the cells the names of the unhappy inmates were written on the walls: some had strokes, apparently marking the number of days or weeks the victims of this horrid tyranny had been confined. On the wall of one cell I counted upwards of five hundred of these marks. On the wall of another cell was written, 'Francisco Joze Carvalho, entered here the last day of March, 1809, and remained as many days as there are strokes in the wall.' On the wall of another cell was written, 'John Laycock;' the name had been covered with whitewash, which had scaled off. There were a number of strokes under the name, and the figures "18" were easily made out, the others were obliterated. Some of the cells, which had not been used for several years, were locked up, but the visitants soon broke them open. Human bones were found in many of these. In one was found part of a friar's habit, with a waist-girdle of rope, and some bones. The apertures, like chimneys, in some of the cells were closed; and I have been informed that it was a common mode of putting prisoners to death, to place them in these apertures, which were then walled up, and quicklime being poured in from the top, a speedy end was put to their sufferings. The furniture is very old; the chairs in the halls are covered with leather, studded all round with very large brass nails. The large tables in the halls had drawers for papers; these the visitants broke open, every one being desirous of obtaining some relic of the once terrible Inquisition. In several of the cells there were mattresses, some of them old, others nearly new, which proves that the Inquisition was not a trifle up to a very recent date. The spot on which the Inquisition stands was covered with houses in 1755, when the great earthquake happened, by which they were laid in ruins; so that the present building has not been erected more than sixty years, and all the victims that were immolated in it, must have been sacrificed within that period.'

Switzerland.

In Switzerland, the prisoners who have not been tried, and consequently punished on presumption of guilt, are most severely treated. They are not only a long time in being brought to trial, but their places of confinement are most cruel. In a visit to one of these prisons, in 1818, a man was found shut up in a tower, situated in the middle of a river. He was its only human inhabitant. His gaoler came three times a day in a boat, to examine his chain and bring him food; and his judges from time to time, as they proceeded in his examination. He was chained to his bed, from which he could not move far, and had neither chair, table, fire, nor comfort, nothing but a few old books. He could indeed see the sky, but that only. He had been in this situation for twelve months, and even then it was not determined whether he was guilty or not. In the same tower was a room, about sixteen feet square, without light altogether, or air, except what passed through a narrow funnel. In this place a man had been on one occasion confined eleven months. In another prison, a large apartment in the tower of an ancient convent, a man was found who had been taken up on suspicion, and had been confined forty-eight days. The window was unglazed, but not large enough to admit light. The room was very cold. The straw on which the prisoner lay was almost black with use, and his clothes had not been changed since his confinement. These are, it is to be hoped, singular cases; yet it is the general treatment of untried prisoners in Switzerland.

The Outlaw of Calabria.

One of the most celebrated leaders of the bands of brigands which infested Calabria and the Abruzzi, in 1817, was the priest Ciro Annichiarico, who, though born of respectable parents, and bred to the ecclesiastical profession, abandoned himself to crime at an early period of his life. He began his infamous career by killing a young man of the Motolesi family in a fit of jealousy. His insatiable hatred pursued every member of the family, and exterminated them one after the other,

with the exception of a single individual, who succeeded in evading his search, and who lived shut up in his house for several years, without daring to go out. This unfortunate being thought that a snare was laid for him, when people came to tell him of the imprisonment, and shortly after, of the death of his enemy; and it was with difficulty that he was induced to quit his retreat.

Ciro, condemned for the murder of the Motolesi to fifteen years of chains or exile by the tribunal of Lecce, remained there in prison for four years, when he made his escape. It was then that he began to lead a vagabond life, which was stained by the most atrocious crimes. At Martano he penetrated with his accomplices into one of the first houses of the place, massacred the mistress and all her attendants, and carried off ninety-six thousand ducats. He became in correspondence with all the hired brigands; and whoever wished to get rid of an enemy had only to address himself to Ciro. On being asked by Captain Montorj, reporter of the military commission which condemned him, how many persons he had killed with his own hand, he carelessly answered, '*E chi lo sa? sarrano tra sessanta e settanta.*' 'Who can remember? they will be between sixty and seventy.' One of his companions, Occhiolupo, confessed to seventeen; the two brothers, Francesco and Vito Serio, to twenty-three; so that these four ruffians alone had assassinated upwards of a hundred!

The activity of Ciro was as astonishing as his artifice and intrepidity. He handled the musket and managed the horse to perfection: and as he was always extremely well mounted, found concealment and support, either through fear or inclination, everywhere. He succeeded in escaping from the hands of the soldiers by forced marches of thirty and forty miles, even when confidential spies had discovered his place of concealment but a few hours before. The singular good fortune of being able to extricate himself from the most imminent dangers acquired for him the reputation of a necromancer, upon whom ordinary means of attack had no power among the people, and he neglected nothing which could confirm this idea and increase the sort of spell it produced upon the peasants. They dared not execute or even blame him in his absence, so firmly were they persuaded that his demons would immediately inform him of it.

Ciro put himself at the head of two associations of most desperate character, the *Patrioti Europei*, and *Decisi*. The institution of the *Decisi*, or decided, was of the most horrible nature. They kept a register of the victims they immolated; and had what they called a director of funeral ceremonies, for they slaughtered with method and solemnity. As soon as the detachments employed on this service found it convenient to effect their purpose, at the first blast of a trumpet they unsheathed their poniards; at the second blast they aimed them at their victim; at the third they gradually brought their weapons towards his breast, 'con vero entusiasmo,' in their cannibal language; and at the fourth signal plunged them into his body.

In 1817, these associations had become so formidable that General Church was sent with an army to exterminate them; but with men linked by such ties, a person of Ciro's determined character was not to be put down easily. He therefore made the most desperate efforts to defend himself. At length, worn out by fatigue, Ciro and three companions, Vito di Cesare, Giovanni Palmieri, and Michele Cuppoli, had taken refuge in Scaserba, to repose themselves for a few hours. He had previously provided this, and all the farm-houses of the district, with ammunition and some provisions. When he saw the militia of S. Marzano marching against him, he appeared very little alarmed, and thought he could easily cut through their ranks. He shot the first man dead who came within range of his musket. This delay cost him dear; the militia sent information to Lieutenant Fonsmore, stationed at the 'Castelli,' a strong position between Grottaglie and Francavilla. This officer hastened to the spot with forty men. On seeing him approach, Ciro perceived that a vigorous attack was to be made. He shut up the people of the Masseira in the straw magazine, and put the key in his pocket. He took away the ladder from the tower, and loaded, with the aid of his companions, all the guns, of which he had a good number.

Next morning, Major Bianchi proceeded in person to Scaserba, and besieged Ciro with one hundred and thirty soldiers, while a body of the militia were placed at some distance. Ciro rigorously defended the approaches to the tower until sunset. He attempted to escape in the night, but the neighing of a horse made him suspect that some cavalry had arrived, whose pursuit it would be impossible to elude. He retired, after having killed with a pistol shot a Voltigeur, stationed under the wall he had attempted to scale. He again shut himself up in his tower, and employed himself till morning in making cartridges. At daybreak the besiegers tried to burst open the wooden gate of the outer wall; Ciro and his men repulsed the assailants by a well-directed fire; they killed five and wounded fourteen men. A barrel of oil was brought in order to burn the door. The first man who set fire to it was shot through the heart. A four-pounder which had been conveyed to the place was pointed against the roof of the tower. Several of this calibre had been contrived to be easily dismounted from their carriages and transported on mules. This little piece produced great effect, and the tiles and bricks which fell forced Ciro to descend from the second floor to the first. After some deliberations with his companions, he demanded to speak with General Church, who, he believed, was in the neighbourhood; then to the Duke of Jasi, who was also absent; at last he resolved to capitulate with Major Bianchi. He addressed the besiegers, and threw them some bread. Major Bianchi promised that he should not be maltreated by the soldiers. He descended the ladder, opened the door of the

tower, and presented himself with the words, '*Eccomi, Don Ciro!*' 'Here I am, Don Ciro!'

He begged them to give him some water to quench his thirst, and desired them to liberate the farmer and his family, who had been shut up all this time in the straw magazine. He declared that they were innocent, and distributed money amongst them. He suffered himself to be searched and bound patiently; some poison was found on him, which he said his companions had prevented him from taking. In prison, he appeared to be interested for the fate of some of his partisans, begging that they might not be persecuted, and declared that they had been forced to do what they had done. He had entertained some hope till the moment when he was placed before the Council of War, and refused permission to speak to General Church. He was condemned to death. On his arrival at the place of execution, Ciro wished to remain standing, but was told to kneel; he did so, presenting his breast. He was then informed that malefactors like himself were shot with their backs towards the soldiers; he submitted, at the same time advising a priest, who persisted in remaining near him, to withdraw, so as not to expose himself.

Twenty-one balls took effect, four in the head, yet he still breathed and muttered in his throat; the twenty-second put an end to him. This fact is confirmed by all the officers and soldiers present at his death. 'As soon as we perceived,' said a soldier, very gravely, 'that he was enchanted, we loaded his own musket with a silver ball, and this destroyed the spell.' It will easily be supposed that the people, who always attributed to him supernatural powers, were confirmed in their belief by this tenacity of ife, which they considered miraculous.

Tiberius.

Theodorus Gaddaræus, who was tutor to Tiberius the Roman Emperor, observing in him, while a boy, a very sanguinary nature and disposition, which lay lurking under a show of lenity, was wont to call him, 'a lump of clay steeped and soaked in blood.' His predictions of him did not fail in the event. Tiberius thought death was too light a punishment for any one that displeased him. Hearing that one Carnulius, who had displeased him, had cut his own throat, 'Carnulius,' said he, 'has escaped me.' To another, who begged of him that he might die quickly, 'No,' said he, 'you are not so much in favour as that yet.'

Death of Julius Cæsar.

If the conspirators had restored liberty to their country, their act had been completely glorious, and would have shown that Cæsar, and not Rome, was degenerated. But if we may judge from the consequences, heaven disapproved of the deed. A particular fate attended the conspirators; not even one of them died a natural death; and even Brutus, recollecting in his last moments the benefit he had received from Cæsar, was staggered in his thoughts of virtue, and broke out into a pathetic expression, signifying, 'that he had worshipped virtue as a substance, and had found it only as a shadow;' so that he seems to have wanted that fortitude of mind, which constantly attends true virtue to the grave. This defect in the character of Brutus, is not improperly expressed in the famous gallery of the great Duke of Tuscany, where there is a very fine head of Brutus, begun by Michael Angelo, but left unfinished; under it is engraven, upon a copper-plate, this distich:

'Dum Bruti effigiem sculptor de marmore ducit,
In mentem sceleris venit, et abstinuit.'

Ancient Duelling.

A chapter of the Upland law, has been quoted by Dr. Robertson from Stiernook, entitled, 'On Battle and Single Combat; from the *old laws which were used in the heathen time.*' 'If (it says) a man speak to another the words which ought not to be spoken: Thou art not a man's equal, thou art not a man in thy heart, I am as much a man as thou art; then shall they meet at the meeting of three ways.' The usage of the heathen days allowed of duel or single combat, in answer to the inexpiable accusation of cowardice, an accusation which could only be effaced by blood; the recreant who refused to give the satisfaction of a gentleman, 'where three ways meet,' *lost his law*, and never could afterwards defend himself by oath, or be received as a witness. That which was the direful cause of war before the rape of Helen, could not fail to inflame the anger of the Scandinavians; and their combats very frequently originated in 'ladies' love and druery.' The last and most memorable duel in Iceland, was fought between the two poets, Gunnlang with the serpent tongue, and Kafn. They contended for the hand of the fair-haired Pelga, and both died in the conflict. The fate of these youthful lovers excited universal commiseration; and it was enacted; in one of the greatest folkmates ever known in Iceland, and by the advice of one of the wisest men in Iceland, that henceforth the duel should be taken away for ever.

Scottish Covenanters.

The following passage from Bishop Burnet's 'History of his own Time,' will give some notion of the *kind*, though not of the *extent*, of that hideous persecution, from which the people of Scotland were delivered by the revolution. 'When any are to be struck in the boots, it is done in the presence of the council; and upon that occasion almost all offer to run away. The sight is so dreadful, that without an order restraining such a number to stay,

the boards would be forsaken. But the Duke of York (afterwards James II.), while he was in Scotland, was so far from running away, that he looked on all the while with an unmoved indifference, and with an attention as if he had been to look on some curious experiment. This gave a terrible idea of him to all that observed it, as a man that had no bowels of humanity in him. Lord Perth observing this, resolved to let him see how well qualified he was to be an inquisitor-general. The rule about the boots in Scotland, was, that upon one witness and presumptions, both together, the question might be given. But it was never known to be twice given, or that any other species of torture besides the boots, might be used at pleasure. In the Court of Inquisition, they do upon suspicion, or if a man refuses to answer upon oath as he is required, give him the torture, and repeat it as often as they think fit, and do not give over till they have got out of their mangled prisoners, all that they have a mind to know from them.

'This Lord Perth now resolved to make his pattern, and was a little too early in letting the world see what a government we were to expect under the influence of a prince of that religion. So upon his going to Scotland, one Spence, who was a servant of Lord Argyle's, and was taken up to London only upon suspicion, and sent down to Scotland, was required to take an oath to answer all the questions which should be put to him. This was done in direct contradiction to an express law, obliging men to swear that they will answer *super inquirendis*. Spence likewise said, that he himself might be concerned in what he might know, and it was against a very universal law, that excused all men from swearing against themselves, to force him to take such an oath. So he was struck in the boots, and continued firm in his refusal. Then a new species of torture was invented; he was kept from sleep eight or nine nights. They grew weary of managing this, so a third species was invented. Little screws of steel were made use of, that screwed the thumbs with that exquisite torture, that he sunk under this, for Lord Perth told him, that they would screw every joint of his whole body, one after another, till he took the oath. Yet such was the firmness and fidelity of this poor man, that even in that extremity, he capitulated that no new questions should be put to him but those already agreed upon, and that he should not be a witness against any person, and that he himself should be pardoned; so all he could tell them was, who were Lord Argyle's correspondents. The chief of them was Holmes in London, to whom Lord Argyle wrote in a cypher that had a particular curiosity in it. A double key was necessary, the one was to show the way of placing the words of the cypher, in an order very different from that they lay upon the paper; the other was the key of the cyphers themselves, which was found among Holmes's papers when he absconded. Spence knew only the first of these, but he put all in its due order, and then by the other key they were deciphered. In them it appeared what Argyle had demanded, and what he undertook to do upon the granting his demands; but none of his letters spoke anything of any agreement then made.

'When the torture had this effect on Spence, they offered the same oath to Carstairs; and upon his refusing to take it, they put his thumbs into the screws, and drew them so hard, that as they put him to extreme torture, so they could not unscrew them, till the smith that made them was brought with his tools to take them off.'

Outraged Nature Avenged.

In Queen Anne's reign, a soldier belonging to a marching regiment, that was quartered in the city of W——, was taken up for desertion, and being tried by a court-martial, was sentenced to be shot. The colonel and lieutenant-colonel being both in London, the command of the regiment had devolved in course to the major, who was accounted a very cruel and obdurate man. The day of execution being come, the regiment, as usual upon those occasions, was drawn up to witness it; but when everyone present who knew the custom at these executions, expected to see the corporals cast lots for the ungracious office, they were surprised to find it fixed by the major upon the prisoner's own brother, who was also a soldier in the regiment, and was at the moment taking his last leave of the unfortunate culprit.

On this inhuman order being announced to the brothers, they both fell down upon their knees; the one supplicated in the most affecting terms that he might be spared the horror of shedding a brother's blood; and the other brother, that he might receive his doom from any other hand than his. But all their tears and supplications were in vain; the major was not to be moved. He swore that the brother, and the brother only, should be the man, that the example might be the stronger, and the execution the more horrible. Several of the officers attempted to remonstrate with him, but to no purpose. The brother prepared to obey. The prisoner having gone through the usual service with the minister, kneeled down at the place appointed to receive the fatal shot. The major stood by, saw the afflicted brother load his instrument of death, and this being done, ordered him to observe the third signal with his cane, and at that instant to do his office, and dispatch the prisoner. But behold the justice of Providence! When the major was dealing his fatal signals for the prisoner's death, at the last motion of his cane, the soldier, inspired by some superior power, suddenly turned about his piece, and shot the tyrant in a moment through the head. Then throwing down his piece, he exclaimed, 'He that can show no mercy, no mercy let him receive. Now I submit, I had rather die this hour, for this death, than live a hundred years, and give my brother his.' At this unexpected

event, nobody seemed to be sorry; and some of the chief citizens, who came to see the execution, and were witnesses of all that passed, prevailed with the next commanding officer to carry both the brothers back to prison, and not to execute the first prisoner until farther orders, promising to indemnify him for the consequences, as far as their whole interest could possibly go with the queen. This request being complied with, the city corporation, that very night, drew up a most pathetic and moving address to their sovereign, humbly setting forth the cruelty of the deceased, and praying her majesty's clemency towards both the prisoners. The queen, upon the perusal of this petition, which was presented to her majesty by one of the city representatives, was pleased to promise that she would inquire a little further into the matter. On doing so, she found the truth of the petition confirmed in all its particulars; and was graciously pleased to pardon both the offending brothers, and discharge them from her service, 'For which good mercy in the queen,' says a chronicle of that period, 'she received a very grateful, and most dutiful, address of thanks from her loyal city.'

English Gaols Schools of Corruption.

It is remarked by Mr. Locke, 'Of all the men we meet with, nine parts in ten are what they are, good or evil, useful or not, by their education.' Never was this truth more strongly exemplified than in the case of persons of comparatively pure lives committed to an English gaol.

'Many and very grievous,' says that indefatigable philanthropist, Mr. Buxton, 'are the instances which have come to my knowledge of persons corrupted by prison. When I first went to Newgate, my attention was directed, by my companion, Mr. Bedford, of Spitalfields, to a boy whose apparent innocence and artlessness had attracted his notice. The schoolmaster said he was an example to all the rest, so quiet, so reserved, and so unwilling to have any intercourse with his dissolute companions. At his trial, he was acquitted, upon evidence which did not leave a shadow of suspicion upon him; but lately I recognised him again in Newgate, but with a very different character. I cannot entertain a doubt of this lad having been ruined by Newgate. I could, if delicacy would allow it, mention the name of a person who practised in the law, and who was connected by marriage with some very respectable families. He, for a fraud, was committed to Clerkenwell prison, and sent from thence to Newgate, in a coach, handcuffed to a noted housebreaker, who was afterwards cast for death. The first night, and the subsequent fortnight, he slept in the same bed with a highwayman on one side, and a man charged with murder on the other. During that period, and long after, spirits were freely introduced. At first he abstained from them, but he soon found that either he must adopt the manners of his companions, or his life would be in danger. They already viewed him with some suspicion, as one of whom they knew nothing. He was in consequence put out of the protection of their internal law. Their code is a subject of some curiosity. When any prisoner commits an offence against the community, or against an individual, he is tried. Some one, generally the oldest and most dexterous thief, is appointed judge; a towel tied in knots is hung on each side of his head, in imitation of a wig. He takes his seat, if he can find one, with all form and decorum; and to call him anything but 'my lord' is a high misdemeanour. A jury is then appointed, and regularly *sworn*, and the culprit is brought up. Unhappily, justice is not administered with quite the same integrity within the prison as without it. The most trifling bribe to the judge will secure an acquittal, but the neglect of this formality, is a sure prelude to condemnation. The punishments are various; standing in the pillory is the heaviest. The criminal's head is placed between the legs of a chair, and his arms stretched out are attached to it; he then carries about this machine; but any punishment, however heinous the offence, might be commuted into a fine, to be spent in liquor, for the use of the judge and jury. This mode of trial was the source of continual persecution to Mr. ——; hardly a day passed without an accusation against him for moving something which ought not to be touched, or leaving a door open, or coughing maliciously, to the disturbance of his companions. The evidence was always clear, to the satisfaction of the jury; and the judge was incessant in his efforts to reform him, by inflicting the highest punishments. In short, self-preservation rendered it necessary for him to adopt the manners of his associates; by insensible degrees, he began to lose his repugnance to their society; caught their flash terms, and sung their songs; was admitted to their revels, and acquired in place of habits of perfect sobriety, a taste for spirits; and a taste so strong, and so rooted, that even now he finds it difficult to resist the cravings of his diseased thirst for stimulants.'

Private Assumptions of Judicial Authority.

While Christina, Queen of Sweden, resided in France, after her abdication, she excited general horror by an action, for which in perhaps any other country she would have been punished with death. This was the murder of Monaldeschi, an Italian, her master of the horse, who had betrayed some secret entrusted to him. He was summoned into a gallery in the palace; letters were shown to him, at the sight of which he turned pale, and entreated for pardon, but he was told instantly to prepare to die. The queen withdrew, and two of her domestics issuing from an adjoining apartment, put her sanguinary order into execution, by stabbing the unfortunate Mo-

naldeschi to death. The French court was justly offended at this atrocious deed; yet it met with vindicators, on the absurd plea, that though Christina had abdicated the Swedish throne, she had not resigned any of the personal attributes of royalty. Even the great Leibnitz disgraced his name, by enlisting himself among the apologists of this female satrap.

When the celebrated Colonel Blood was at the head of the Fifth Monarchy, he was guilty of conduct somewhat similar, wanting only the bloody part of the transaction. He called a kind of court-martial in a tavern, to try two members of his secret council, who had revealed all his transactions to the government. They were tried, found guilty, and sentenced to be shot two days after in the same place. When the time appointed came, till which they were kept in strict durance, they were brought out, and all the necessary preparations made for putting the sentence into execution. The poor men seeing no hopes of escape, prepared themselves to suffer as well as they could. At this critical juncture, Blood was graciously pleased to grant them his pardon, trusting that they would atone for their past offences by their future gratitude and fidelity!

Avarice Outwitted.

The case of John Eyre, Esq., who, though worth upwards of £30,000, was convicted at the Old Bailey, and sentenced to transportation, for stealing eleven quires of common writing paper, was rendered more memorable by the opportunity which it gave Junius to impeach the integrity of Lord Mansfield, who was supposed to have erred in admitting him to bail. An anecdote is related of Mr. Eyre, which shows in a striking manner the natural depravity of the human heart; and may help to account for the meanness of the crime of which he stood convicted. An uncle of his, a gentleman of considerable property, made his will in favour of a clergyman, who was his intimate friend, and committed it, unknown to the rest of his family, to the custody of the divine. However, not long before his death, having altered his mind with regard to the disposal of his wealth, he made another will, in which he left the clergyman only £500, leaving the bulk of his large fortune to go to his nephew and heir-at-law, Mr. Eyre. Soon after the old gentleman's death, Mr. Eyre rummaging over his drawers, found this last will, and perceiving the legacy of £500 in it for the clergyman, without any hesitation or scruple of conscience, put it in the fire, and took possession of the whole effects, in consequence of his uncle's being supposed to have died intestate. The clergyman coming to town soon after, and enquiring into the circumstances of his old friend's death, asked if he had made any will before he died? On being answered by Mr. Eyre in the negative, the clergyman very coolly put his hand in his pocket, and pulled out the former will, which had been committed to his care, in which Mr. Eyre had bequeathed him the whole of his fortune, amounting to several thousand pounds, excepting a legacy of £500 to his nephew.

Death for a Rhyme.

A poet called *Madera*, having calumniated a noble Roman lady, called *Fontana*, was called to an account for the imprudent attack by Pope Sixtus V. He declared he had no reason for slandering her, but that *Putana* rhymed to *Fontana*. The witty Pontiff, in the same vein of humour, condemned him to the galleys, 'Merely,' said he, 'because *Gallera* is a good rhyme to *Madera*.'

Extraordinary Experiment.

About 1776, there appeared an account from Port St. Louis, in Brittany, in France, of a galley-slave who had been condemned to death for murder, but who was promised life and liberty, and a considerable reward, upon condition of suffering himself to be dressed in a certain apparatus, and pushed off the top of a building seventy feet high, for the purpose of ascertaining the power of the air, in supporting a superincumbent weight. A farther experiment, with some improvements, was made in the presence of many persons of distinction. A gentleman who is extremely curious in every branch of mechanics and natural philosophy, having written to a friend at Nantes, relative to the affair, received the following account. 'The slave in question, whose name is Dominic Dufour, aged about twenty-four years, on the morning of the 29th of September, ascended the leads of the Arsenal, one hundred and forty-five feet, from the terrace of the Esplanade, dressed in a suit of feathered tissue, accompanied by the Duke d'Aiguillon, Governor of Brittany, the Abbé de Henry, and the King's Professor of Mathematics in the Academy of Rennes. A strong cephalic cordial being given him, he was pushed very gently off the parapet of the building, in sight of more than ten thousand spectators; and after fluttering a little in a brisk wind, began to descend in a steady uniform manner, at the distance of about ten feet from the wall of the tower, amidst the acclamations of the people, whose joy for his success would have been immoderate, if not checked by some anxiety for the event; which soon relieved them, for the successful convict lighted upon his feet in perfect safety, being exactly two minutes and thirteen seconds in his descent. He was immediately let blood, and conducted through the principal streets, with drums and trumpets, to the Town Hall, where the magistrates gave a splendid entertainment to many nobility and others, who came from all parts of the country to behold the extraordinary sight. A handsome collection was made by the company, and the prisoner relieved, with a certificate of

his performance, to entitle him to the king's bounty and most gracious pardon, with which he set off the next day to Paris. M. Defontagne, who is the author of this invention, has applied for an exclusive patent for his natural life, as such an apparatus may be of invaluable consequence in cases of sudden accident, particularly fire, for which purpose it was chiefly intended.'

The Thurian Code.

Charondas, in order to check capricious innovations in his Thurian laws, ordained that whoever should propose any alteration in them, should remain in public, with a rope about his neck, till the people had formally decided upon its adoption or rejection. In the latter case, the rope was tightened, and the reformer strangled. It can scarcely be necessary to add, that few alterations were proposed. Only three instances are recorded by the Greek historian; and of these, but one refers to criminal legislation.

Faithful to the old principle of retaliation which has produced so much mischief in the world, the law was enacted, that whoever should deprive another of his sight, should be punished by the loss of his own. A man who had already lost one of his eyes, and by a second wound was deprived of the other, represented with tears to his fellow citizens, that the offender would not endure an equal suffering, as he would retain the use of one of his eyes, whereas he himself was totally blind; justice, therefore, he alleged, demanded that he should be punished with the loss of both. At the peril of his life he proposed this alteration; his suggestion was accepted, and the charge was confirmed.

George the Third.

Although picking a pocket is not a capital felony, yet taking anything privily from the person, of the value of one shilling, is punishable with death. The Recorder having to report to his majesty, George the Third, the capital conviction of a man for stealing privily from the person, the king asked what that offence meant, as distinguished from picking a pocket? The Recorder answered, that it meant taking the article without the knowledge of the party from whom it was stolen. 'Why,' replied his majesty, 'I had always understood that the very essence of picking a pocket, was, that it should be done as much without the knowledge of the party as possible.' The king refused his assent to the death warrant, and the criminal was ordered for transportation.

Law against Stealing.

It is singular enough, that the punishment for private stealing, by hard labour, which has recently been proposed as one of the substitutes for death, seems to have occurred, though indistinctly, to the very legislators by whom the penalty of death was first appointed. By the statute of the 8th of Elizabeth, this crime, when committed *clam et secrete*, was excluded from the benefit of clergy; and it is necessary for every indictment to contain those words, in order to subject the accused party to a capital conviction. Now this very statute, in its preamble, says, 'that it is made to the end, that the fraternity, or brotherhood of cutpurses and pickpockets, *may not continue to live idle* by the secret spoil of good and true subjects.'

Does not, then, this preamble itself seem to intimate, that the proper remedy is to oblige the criminal to hard labour?

Hanging.

This mode of punishment was known in the first ages of the French monarchy. In England, it has long been the only capital punishment, for where decapitation forms a part of the sentence, the criminal is first hanged. By the Saxon laws, the adulteress was compelled to hang herself. She was then thrown upon a funeral pile, over which was suspended the body of her paramour. The Emperor of Germany sanctions no other mode of execution than hanging; the body is ordered to remain suspended twelve hours upon the gallows, and afterwards to be buried, not with the ordinary rites of sepulture, but apart from the other dead, without ceremony or attendance.

Resuscitation.

In the year 1728, Margaret Dickson was tried at Edinburgh for the murder of her child, supposed to have been born during the absence of her husband. After her condemnation, she behaved in the most penitent manner, acknowledged her infidelity, but constantly and steadily denied that she had murdered her child, or even formed an idea of so horrible a crime. At the place of execution, her behaviour was consistent with her former declaration; and she was hanged. After her execution, her body was cut down, and delivered to her friends, who put it into a cart, to be buried at her native place; but the weather being sultry, the persons who had the body in charge, stopped to drink at a village about two miles from Edinburgh. While they were refreshing themselves, one of them perceived the lid of the coffin move, and uncovering it, the woman immediately sat up, when most of the spectators ran off with every sign of trepidation. A person who was drinking in the house, had recollection enough to bleed her; in about an hour after, she was put to bed, and next morning she was so far recovered as to be able to walk to her own house. By the Scottish law, which is partly founded on that of the Romans, a

person against whom the judgment of the Court has been executed, can suffer no more in future, but is thenceforth totally exculpated; and it is likewise held, that the marriage is dissolved by the execution of the convicted party. Mrs. Dickson having been thus convicted and executed, the king's advocate could prosecute her no farther, but he filed a bill in the High Court of Justiciary, against the sheriff, for omitting to fulfil the law. The husband of this restored convict, married her publicly a few days after she was hung; and she lived about thirty years afterwards.

Breaking on the Wheel.

This punishment is said by some, to have been first inflicted under Commodus, in the second century of Christianity; others date its origin in the time of Louis le Gros; it was not, however, admitted into the French code until the year 1534, when it was the subject of an edict of Francis I.

This edict was not less marked by its disproportion of punishments, than by its general spirit of atrocity. Hanging, which had been the penalty of murder, still remained so. The wheel was not extended to this crime, but confined to cases of highway robbery and burglary; thus property was more carefully protected than life. This shocking disparity was finally corrected under the reign of Henry II.; the highwayman no longer appeared a greater criminal than the murderer, but was still equally punished.

And yet the law, thus severe in instances of individual robbery, contents itself with inflicting merely pecuniary fines upon ministers who embezzle the public property, a crime which, in the fourteenth and fifteenth centuries, was punished with death in France. Enguerrant de Marigny, superintendent of the finances of Philip le Bel, was capitally convicted of peculation, and suffered for it under Louis le Hutin; nor would Jacques Cœur have been more fortunate under Charles VII., had not that prince commuted his punishment for a fine of 300,000 livres, and the confiscation of his entire property. This rigour was confirmed by many other statutes; but in 1716, Louis XV. substituted pecuniary mulcts. Well may we exclaim with the poet,

'Plate sin with gold.
And the strong lance of justice hurtless breaks;
Clothe it in rags, and a paltry straw will pierce it.'

The Punishment of Quartering.

If reasons of justice and utility authorize capital punishments, they certainly do not require that they should be inflicted with barbarity. What then must be thought of quartering the body, that horrible aggravation of capital punishments, which was a very ancient mode of executing criminals in France convicted of high treason? Gregory of Tours adduces several instances of it. Gonelon was quartered for having conspired against Charlemagne. Nor was this disgraceful ferocity confined to France; when Richard III. was recognised as King of England, a gentleman of the name of Collingbourne was condemned to be quartered, for having written to a friend of the Earl of Richmond, who was then levying troops, the two celebrated lines:

'The rat, the cat, and Lovel the dog,
Rule all England under the hog.'

Alluding to Ratcliffe and Catesby, and to Richard's arms, which were a Boar.

Tuscany.

Soon after the publication of Beccaria's excellent 'Treatise on Crimes and Punishments,' the Duke of Tuscany abolished the punishment of death for every crime, even for murder; and the beneficial effects of this alteration in the criminal code, soon became obvious. A gentleman who resided five years at Pisa afterwards, states, that only five murders had been committed in the Duchy of Tuscany in twenty years. The same gentleman, on leaving Tuscany, passed three months at Rome, where death was still the punishment of murder, and where executions were conducted with remarkable solemnity. During his short period, there were sixty murders committed within the precincts of the city; and yet the manners, principles, and religion, of the inhabitants of Tuscany and Rome, are exactly the same; consequently the abolition of death alone as a punishment for murder, produced this difference in the moral character of the two nations.

The edict of the Grand Duke of Tuscany on this subject, is too remarkable to be passed over; the following are extracts from it:

'Since our accession to the throne of Tuscany, we have considered the examination and reform of the criminal laws, as one of our principal duties; and having soon discovered them to be too severe, in consequence of their having been founded on maxims established, either at the unhappy crisis of the Roman empire, or during the troubles of anarchy, and particularly that they were by no means adapted to the mild and gentle temper of our subjects; we set out by moderating the rigour of the said laws, by giving injunctions and orders to our tribunals, and by particular edicts abolishing *the pains of death*, together with the different tortures and punishments, which were immoderate, and disproportioned to the transgressions and contraventions to fiscal laws; waiting till we were enabled, by a serious examination, and by the trial we should make of these new regulations, entirely to reform the said legislature.

'With the utmost satisfaction to our paternal feelings, we have at length perceived, that the mitigation of punishments, joined to a most scrupulous attention to prevent crimes, and also a great dispatch in the trials, together with a certainty and suddenness of punishment to real delinquents, has, instead of increasing the number of crimes, considerably diminished that of the smaller ones, and rendered those of an atrocious nature very rare; we have therefore come to a determination, not to defer any longer the reform of the said criminal laws, and having abolished in an absolute way the pain of death, deeming it not essential to the aim of society in punishing the guilty; having totally forbidden the use of the torture, and the confiscation of the criminal's goods, the latter as tending generally to the ruin of their innocent families, which were not accomplices in their offences, we have determined, &c.

'We have seen with horror the facility with which, in the former laws, the pain of death was decreed, even against crimes of no very great enormity; and having considered that the object of punishment, ought to consist in the satisfaction due either to public or private injury, in the correction of the offender, who is still a child, and member of the society and of the state, and whose reformation ought never to be despaired of, we find efficacy and moderation to consist more in condemning the said offender to hard labour, than in putting him to death; since the former serves as a lasting example, and the latter only as momentary object of terror, which is often changed into pity; we are therefore come to a resolution to abolish, and we actually abolish for ever, the pain of death, which shall not be inflicted on any criminal present, or refusing to appear, or even confessing his crime, or being convicted of any of those crimes which in the laws, prior to those we now promulgate, and which we will have to be absolutely and entirely abolished, were styled capital.'

Abuse of Parents.

The Mosaic law ordained, that he that curseth his father or his mother, shall surely be put to death; and amongst the American Indians and several other rude nations, filial duty is considered as the first of virtues. In more civilized states, parental authority and respect are not so carefully protected; but in Scotland, in 1818, a journeyman plasterer of the name of Oliver, was tried at Kirkcudbright, before the Steward of the Stewartry and a special jury, for the crime of cursing, and otherwise threatening, and for using personal violence towards his aged and widowed mother. Several witnesses were examined, whose evidence conclusively established the fact of the prisoner having abused her in the grossest manner, and of his having threatened to deprive her of life: none of the witnesses saw the prisoner strike his mother, but one of them affirmed, that from various circumstances she had no doubt of his having done so. After a few minutes' consultation, the jury returned a verdict, finding the fact of the prisoner's having cursed and otherwise grossly abused his mother proven, but finding the charge of his having struck her not proven. The prisoner was then addressed by Sir Alexander Gordon in a short but impressive speech, and sentenced to six months' imprisonment, and thereafter to be banished the Stewartry for the space of seven years. This is the only case of the kind that has been tried in Scotland for many years.

Execution of Nundcomar.

The execution of Nundcomar, in the East Indies, on a charge of forgery, was attended with circumstances particularly affecting. He was seventy years of age; was a Brahmin, a rank considered sacred among the Hindoos.

Sir Gilbert Elliot, (afterwards Lord Minto) in a speech which he made in the House of Commons in 1788, read an account of the execution of Nundcomar, written by the Sheriff who attended on the occasion. From this narrative we make the following extracts:

'Friday evening, the 4th of August, upon my entering the apartments in the gaol, he arose and saluted me in his usual manner. When informed that on the following day he must suffer, he replied, that fate was not to be resisted; and putting his finger to his forehead, said, "God's will be done." His composure was wonderful; not a sigh escaped him, nor the smallest alteration of voice or countenance.

'On Saturday, the 5th, at seven, I was informed that everything was in readiness at the gaol for the execution. The howlings and lamentations of the poor wretched people who were taking their last leave of him, are not to be described. I have hardly recovered the first shock while I write this three hours afterwards. As soon as he heard I was arrived, he came down into the yard, and joined me in the gaoler's apartment. There was no lingering about him—no affected delay. Seeing some person look at a watch, he rose, and said he was ready; and immediately turning to three Brahmins who were to attend and take care of his body, he embraced them all closely, but without the least mark of melancholy or depression on his part, while they were in agonies of grief and despair.

'At the place of execution, the crowd was very great; the Rajah sat in his palanquin, and looked around with some attention, but I did not observe the smallest discomposure in his countenance or manner, at the sight of the gallows, or any of the ceremonies passing about it. He conversed for some time with the Brahmins, and begged that the men might be taken care of, as they were to take charge of the body, which he desired repeatedly might not be touched by any of the bystanders. Nothing now remained but the last painful ceremony. I ordered his palanquin to be placed close to the gallows, but he chose

to walk. At the foot of the steps which led to the stage, he put his hands behind him to be tied with a handkerchief; some difficulties arising about the cloth which should be tied over his face, he told the people that it must not be done by one of us. I presented to him a subaltern sepoy officer, who was a Brahmin, and he came forward with a handkerchief in his hand; but the Rajah pointed to a servant of his own, who was laying prostrate at his feet, and beckoned him to do it. When on the stage, I examined his countenance as stedfastly as I could, till the cloth covered it, and saw not the slightest symptom of fear and alarm. My own spirits sunk, and I stept into my palanquin; but before I was well seated, he had given the signal, and the stage was removed. The body, after hanging the usual time, was taken down, and delivered to the Brahmins for burning.'

While this tragedy (said Sir Gilbert) was acting, the surrounding multitudes were agitated with grief, fear, and suspense. With a kind of superstitious incredulity, they could not believe that it was really intended to put the Rajah to death; but when they saw him tied up, and the scaffold drop from under him, they set up an universal yell, and with the most piercing cries of horror and dismay, betook themselves to flight, running, many of them, as far as the Ganges, and plunging into the water, as if to hide themselves from such tyranny as they had witnessed, or to wash away the pollution contracted from viewing such a spectacle.

Promulgation of the Statutes.

It was anciently the custom at the end of every session of Parliament, that all the statutes which had been enacted in it, were transmitted to the sheriff of every county in England, together with a writ commanding them to promulgate those statutes; and the sheriffs, in obedience to this writ, caused them to be proclaimed at their county courts; but soon after the invention of printing was brought into England, this practice was discontinued; and yet, till the fifth year of the reign of Queen Anne, those who could read, and who consequently might be presumed to have a knowledge of the law, were only burned in the hand for crimes which were punished with death in those who could not read, and who might, therefore, well be supposed ignorant of the law.

Committing Murder Abroad.

Sir Francis Drake had, in some remote part of the globe, condemned one of his men to suffer death. The trial and condemnation were deemed unjustifiable in every part; and the friends of the deceased, upon Sir Francis's return to England, joined in an application to the queen, to issue out her commission to the Lord High Constable to try Sir Francis. The queen consulted the officers of state about the propriety of granting the request; but on account of the eminent services Sir Francis had rendered the nation, her majesty was advised not to comply with the solicitation.

In another case, however, recorded by Duck, a civilian, who lived in the time of Charles the First and Second, the latter prince did grant a commission to the Lord High Constable, to hold a court for the trial of one who had slain a British subject out of the king's dominions. He was found guilty of the murder, and sentenced to death, but afterwards reprieved.

It thus clearly appears, that it is a very great mistake to suppose that the laws of England cannot take cognizance of a murder of a British subject committed abroad; and that many *parties of honour* might, therefore, save themselves the trouble of choosing a foreign soil for the scene of their combats.

Tasso Delivered.

Tasso relates, that he was once attacked by a numerous banditti, but upon hearing the name of the author of 'Jerusalem Delivered,' they presented him to their chief, who received him with respect and veneration; all his baggage was restored to him, a considerable present added, and the chief, at the head of an escort, conducted him out of all danger.

Which is the Heir? Ingeniously Determined.

A jeweller who carried on an extensive trade, and supplied the deficiencies of one country by the superfluities of another, leaving his home with a valuable assortment of diamonds, for a distant region, took with him his son and a young slave, whom he had purchased in his infancy, and had brought up more like an adopted child than a servant. They performed their intended journey, and the merchant disposed of his commodities with great advantage; but while preparing to return, he was seized by a pestilential distemper, and died suddenly in the metropolis of a foreign country. This accident inspired the slave with a wish to possess his master's treasures, and relying on the total ignorance of strangers, and the kindness everywhere shown him by the jeweller, he declared himself the son of the deceased, and took charge of his property. The true heir of course denied his pretensions, and solemnly declared himself to be the only son of the defunct, who had long before purchased his opponent as a slave This contest produced various opinions. It happened that the slave was a young man of comely person, and of polished manners; while the jeweller's son was ill-favoured by nature, and still more injured in his education, by the indulgence of his parents. This superiority operated in the minds of many to support the claims of the former; but since no

certain evidence could procured on either side, it became necessary to refer the dispute to a court of law. There, however, from a total want of proofs, nothing could be done. The magistrate declared his inability to decide on unsupported assertions, in which each party was equally positive. This caused a report of the case to be made to the prince, who having heard the particulars, was also confounded, and at a loss how to decide the question. At length, a happy thought occurred to the chief of the Judges, and he engaged to ascertain the real heir. The two claimants being summoned before him, he ordered them to stand behind a curtain prepared for the occasion, and to project their heads through two openings, when, after hearing their several arguments, he would cut off the head of him who should prove to be the slave. This they readily assented to; the one from a reliance on his honesty, the other from a confidence of the imposibility of detection. Accordingly, each taking his place as ordered, thrust his head through a hole in the curtain. An officer stood in front with a drawn cimeter in his hand, and the Judge proceeded to the examination. After a short debate, the Judge cried out, 'Enough, enough, strike off the villain's head!' and the officer, who watched the moment, leaped towards the two youths; the impostor, startled at the brandished weapon, hastily drew back his head, while the jeweller's son, animated by conscious security, stood unmoved. The Judge immediately decided for the latter, and ordered the slave to be taken into custody, to receive the punishment due to his diabolical ingratitude.

A Malefactor Saved to Good Purpose.

A French Abbé was sent for to prepare a hardened highwayman for death. They were shut up together in a little dim sort of a chapel, but the Abbé perceived, that amidst all his arguments and exhortations, the man scarcely took any notice of him. 'Strange!' said he, 'friend, do you think that in a few hours you are to appear before God? What can divert your thoughts from such an inexpressible concern?' 'You are right, father,' replied he, 'but I cannot get it out of my mind, that it is in your power to save my life, and well may that divert my thoughts.' 'I save your life! How can that be? Besides, I should then be the instrument of your doing more mischief, and increasing your sins.' 'No! no! father, nothing of that, you may take my word for it; my present danger will be an effectual security. I have been too near a gallows, ever to run a second risk!' The Abbé did as most persons, perhaps, would have done on a like occasion; he yielded to entreaties, and all the business now was to know how to set about the deliverance. The chapel received light only through one window, which was near the ceiling, and above fifteen feet from the floor. 'Why, father,' said the malefactor, 'only remove the altar, as it is portable, to the wall; set your chair upon the altar, and stand you upon the chair, and I will stand upon your shoulders, and I being thus within reach of the window, the business is done.' The Abbé closed with the expedient; the malefactor was out in a trice; and the kind father having put all things to rights, placed himself composedly in his chair. An hour or two after, the executioner growing impatient, knocked at the door, and asked the Abbé what had become of the criminal? 'Criminal!' gravely answered the father, 'he must be some angel; for on the word of a priest, out of that window did he take his flight.' The executioner being a loser by the escape, asked the father if he thought to make a fool of him so, and ran to report the matter to the judges. They repaired to the chapel, where the father was sitting in his chair, and pointing to the window, assured them, on his conscience, that the man, if he was a man, had flown out that way, and that he could hardly forbear recommending himself to him as a superior being; that, besides, were he a criminal, which he could not conceive after what he had seen him do, he was not made his keeper. The magistrates, who were not able to keep their countenances at this personated composure, wished the superior being a good journey, and went away. The Abbé, twenty years after, going through the Ardennes, (a woody country in the N. E. borders of France) happened to be bewildered at the close of the day. A person in the garb of a peasant viewed him very fixedly, asked him whither he was going, and assured him that the roads were extremely dangerous; but that on following him, he would carry him to a farm-house hard by, where he might be safe, and have a night's lodging. The Abbé was not a little perplexed at the attention of the man in looking at him, but considering that there was no escaping if he had any bad design, he followed the rustic, though with a heavy heart. This uneasiness, however, was soon removed by the sight of the farm-house, and superseded by joy, on his guide, the master of it, saying to his wife, 'kill a choice capon, and some of our best fowls, to entertain this guest I have brought you.' The farmer, whilst supper was getting ready, came in again with eight children about him, to whom he said, 'There, children, go and pay your respects to that good father, for without him you would not have been in the world; nor I either, for he saved my life.' Here the father recollected the man's features, so far as to perceive him to be the very robber whom he had helped to escape. All the family flocked about him with their thanks, and every mark of the most fervent respect and gratitude; when the farmer and he were by themselves, he asked by what means he became so well settled? 'I have kept my word, father, and being resolved to live honestly, I immediately on my escape set off, and begged my way down hither, where I was born. The master of this farm took me into his service, and by my diligence and honesty, I so far

gained his good will, that he bestowed his daughter, his only child, on me. God has so prospered my honest endeavours, that I have laid by something, and a great joy it is to me, that I can show you my gratitude.' 'The service I did you is over paid,' said the Abbé, 'by the good use you have made of your life, and don't talk of any presents.' He complied, however, with the farmer's entreaties to stay a few days with him; after which, the grateful man obliged him to make use of one of his horses to go through the journey, and would not leave him till he was out of danger from the brigands who used to infest these roads.

Magnanimity of a British Soldier.

The following anecdote, says a correspondent in the American *Village Record*, comes from a source entitled to perfect credit. During the revolutionary war, two British soldiers, of the army of Lord Cornwallis, went into a house, and abused the inmates in a most cruel and shameful manner. A third soldier in going into the house, met them coming out, and knew them. The people acquitted him of all blame, but he was imprisoned because he refused to disclose the names of the offenders. Every art was tried, but in vain, and at length he was condemned by a court-martial to die. When on the gallows, Lord Cornwallis, surprised at his pertinacity, rode near him.

'Campbell,' said he, 'what a fool are you to die thus. Disclose the names of the guilty men, and you shall be immediately released; otherwise, you have not fifteen minutes to live.'

'You are in an enemy's country, my lord,' replied Campbell, 'you can better spare one man than two.'

Firmly adhering to his purpose, he died.

Does history furnish a similar instance of such strange devotion for a mistaken point of honour?

Justice Fighting against Mercy.

A young gentleman of family and fortune, but of abandoned principles, having long distinguished himself, in the reign of Charles II., by highway robberies and other desperate acts against society, was often apprehended, and sometimes convicted; but through the interest of his friends, had always been pardoned. He was at last tried for murder, and condemned. Many of the nobility interceded in his favour, but to no effect; the king was inexorable; he had the pen in his hand to sign the order for his execution, when one of the nobility threw a copy of a pardon on the table before him. The Duchess of Portsmouth, his chief favourite, standing at his right shoulder, took his hand gently within her own, and conducting it to the paper which had the pardon written on it, led his hand while he subscribed his name, the king not making the least resistance. Shaking his head, and smiling, he threw the pardon to the nobleman who had interposed in the young man's behalf, adding, 'Take care you keep the rascal out of my reach for the future.'

When this pardon was shown to Lord Chancellor Hyde, observing how badly the letters of the king's name were formed, he wittily remarked, 'That when his majesty signed the pardon, "Justice had been fighting against Mercy."'

Unnatural Son.

We hope, for the honour of human nature, that such events as the following do not often occur.

Among the indictments for theft, says a Concord, American paper, was one in which a person was a complainant against his own father, who, to appearance, was upwards of seventy years of age. The party resided at Salisbury. The son testified that his father, during the absence of the former, broke open his house, and took, carried away, and concealed sundry articles; that he procured a warrant, and went with an officer and found a part of the goods concealed in defendant's garret, &c. The officer, who is sheriff of the county, testified in substance the same as the complainant, in respect to the concealment of the goods; but on a cross-examination, said, that the door of the house was open, and no impediment was made to the search. On the part of the defendant, another son testified that the goods taken belonged to the father, and had been lent a number of years previous; that the father had divided his real property equally between himself and the complainant, taking a life-lease; that he had lent the articles in question to enable the son to prosecute his business; that differences had taken place, and the old man had requested these articles to be restored, but they were refused; and his father had gone to the house and taken them in open day, it being the only way in which they could be secured. When this witness was examined, the court inquired of the counsel for government, if he expected to impeach his testimony? It was answered, that it was not expected to impeach his character, but do away his evidence, by proving that the son had purchased and paid for the articles. It not appearing that any more than a trespass would be proved, even if the old man did own the property, a *nolle prosequi* was entered, and the action was dismissed.

The indictment charged the old man with stealing to the amount of something like one hundred dollars. Had he been convicted, he must have been sentenced to hard labour in the state prison for a number of years. How unnatural, that a son, one too who it appeared had property gratuitously bestowed on him by his father, should seek for an occasion, in presence of the public, to swear to facts, a conviction of which must have consigned that father, already on the brink of the grave, to servitude and a dungeon!

George the Second.

The conviction of the inequality of many of our laws, was so strong in the mind of George II., that except in cases of murder, he would never sign a death warrant without betraying every symptom of reluctance and displeasure; twirling his hat, and walking in apparent anger round the chamber, and condemning in bad English, the severity of the English laws

Singular Conviction.

It has sometimes happened, that a man who has committed a very atrocious crime, has been hanged for a circumstance attending the perpetration of it, which was in itself perfectly innocent. Thus, a servant who had attempted to murder his master (before the attempt to murder was made a capital offence), by giving him fifteen wounds, upon the head and different parts of the body, with a hatchet, was convicted and executed, not as an assassin, but as a burglar, because he had been obliged to lift up the latch of his master's door, to get to his chamber.

Prating at Venice.

A Genoese sculptor was sent for to Venice, to perform some curious piece of workmanship in the church belonging to the Jesuits, and as he was of great eminence, it was customary to go and see him at work. Two French travellers, among others, hearing of his performance, went to see him, and after admiring the beauties of the piece he was about, they insensibly led him into a conversation about the Venetian form of government. The Frenchmen launched out into bitter invectives against the senate and the republic, and very liberally bestowed the title of 'Pantaloons' upon the senators.

The poor Genoese defended the Venetians, but to no purpose, for as they were two to one, they soon silenced him. The next morning the council of state sent for the Genoese, who was brought before the senate, shuddering with fear. He had no idea of his crime, nor was anything farther from his thoughts than the conversation he had had with the two Frenchmen. From the senate, he was carried before the council of state, where he was asked if he should know the Frenchmen again, with whom he had the conversation the day before about the government of the republic? At this question his fears redoubled, and he answered in a faltering voice, that he had said nothing but what was greatly to the praise and honour of the senate. He was then ordered to look into the next chamber, where he saw the two Frenchmen, quite dead, and hanging from the ceiling. He judged, from this horrid spectacle, that his last hour was come; but he was remanded before the senate, when the doge, in a solemn manner, pronounced these words: 'Keep silence for the future, my friend, our republic has no need of such advocates as you. After this, he was set at liberty; but his fears and apprehensions so far got the better of him, that he never returned to take leave of the Jesuit, but left Venice as fast as possible, and vowed he would never return to it again.

Discretionary Power.

The discretionary power which the severity of the English law puts into the hands of the judges, is often productive of the greatest inequality. Some years ago, two men were detected stealing some fowls in Suffolk. One of them was arrested on the spot, tried and convicted before Judge Buller, who not thinking the crime of any serious magnitude, sentenced him to three months' imprisonment. The other man was arrested some time afterwards, and convicted of the offence, at the ensuing assizes, before Justice Gould, who, entertaining a different opinion from Judge Buller, sentenced the unfortunate man to seven years' transportation; and it so happened, that of these two men, the one was leaving his prison after the expiration of his punishment, at the time the other was setting out for Botany Bay to undergo a more severe one, though both for the same offence.

English Criminal Code.

The English criminal code includes a list of nearly two hundred offences punishable with death; of these, more than one-half have been added during the last century. Upon an average, every year of that period has been marked by a penal enactment; besides those occasions in which the legislature, as if tired of the tedious retail method of confining one capital denunciation to a single statute, have actually heaped together fifteen or twenty of such enactments in one heterogeneous mass. There is one case in which, in the same paragraph, nineteen are thus huddled together; one is for civil trespass to the value of sixpence, and another for the worst species of murder.

When we come to inquire into the nature of the crimes of which this dreadful catalogue is composed, we find that it contains transgressions which scarcely deserve corporal punishment; while it omits enormities of the most atrocious kind. We find in it actions to which nothing but the terror of some impending danger to the state, could ever have given a criminal appearance; and obsolete offences, whose existence we learn only from those statutes, which are still left as bloody monuments of our history, while the causes which gave rise to them have long ceased. On the one hand, we see that to steal a horse or a sheep, to snatch a man's property out of his hands, and run away with it, or to take it privately from him, though only to the amount of a shilling; to steal to the amount of forty shillings in a dwelling house, or to the amount of five shillings in a shop, are all crimes

punishable with death. On the other hand, for a man to attempt the life of his own father, was, until the act of the late Lord Ellenborough, only a misdemeanour; to take away another's life, and to brand his name with ignominy by a premeditated perjury, is not considered as murder, nor thought deserving a capital punishment. To burn a house, and endanger the lives and properties of a whole town, is not visited with greater punishment than to destroy turnpike-gates on roads, or posts, rails, or fences, belonging to such gates, or cutting a hop bine, or breaking down the head of a fish pond, whereby the fish are lost or destroyed.

If we look into the legal definition of crimes, we discover still grosser inconsistencies; we find, that under certain circumstances, a man may steal without being a thief, that a pickpocket may be a highway-robber, and a shoplifter a burglar; that to steal fruit ready gathered, is a felony; that to gather it and steal it, is only a trespass; that to force one's hand through a pane of glass at five o'clock in the afternoon in winter, to take out anything that lies in the window, is a burglary, even if nothing be actually taken; though to break open a house with every circumstance of violence and outrage, at four o'clock in the morning in summer, for the purpose of robbing, or even murdering the inhabitants, is only a misdemeanour; that to steal goods in a shop, if the thief be seen to take them, is only a transportable offence; but if he be not seen, that is, if the evidence of his guilt be less certain, it is a capital felony, and punishable with death; that if a man firing at poultry with intent to steal them, inadvertently kills a human being, he shall be adjudged a murderer, and suffer death accordingly.

The Punishment of Death.

If those active philanthropists, Romilly, Mackintosh, Buxton, Bennet, and others, whose labours have endeared them to humanity, have not yet succeeded in procuring any essential amelioration of the penal code, they have at least so far unmasked its horrible deformity, as to induce the hope that it cannot long be adhered to. Among the mass of important evidence produced before the Parliamentary Committee, for inquiring into the state of the criminal laws, and all of which was decisive against their severity, that of Mr. Harmer, the solicitor, was perhaps the most valuable; since he is a gentleman who has spent the last twenty years in the active engagements of his profession, has been solicitor to two thousand prisoners, admitted to their confidence, acquainted with their secrets, and has had full opportunity of observing the effect produced upon their minds by the existing law; while of late years he has been solicitor for more prosecutors, and admitted in the same way to their secrets. With all this experience, he expresses his undoubting conviction, that the severity of the law generates crime.

The gentleman on being asked—'Have you any observations to make, with respect to the effect of capital punishment?' 'I have; first as to forgery; it appears to me, that the punishment of death has no tendency to prevent this crime. I have, in many instances, known prosecutors decline proceeding against offenders, because the punishment is so severe. Instances have come within my knowledge, of bankers and opulent individuals, who, rather than take away the life of a fellow-creature, have compromised with the delinquent. Instances have occurred of a prosecutor pretending to have had his pocket picked of the forged instrument; in other cases, prosecutors have destroyed, or refused to produce it; and when they have so refused, that they have stated publicly that it was because the person's life was in jeopardy. I will relate a very recent circumstance that occurred under my observation at the Old Bailey. A person, through whose hands a forged bill had passed, and whose appearance upon the trial was requisite to keep up the necessary chain of evidence, kept out of the way to prevent the conviction of the prisoner; it was a private bill of exchange. I also know another recent instance, where some private individuals, after the commitment of a prisoner, raised a thousand pounds for the purpose of satisfying some forged bills of exchange; and they declared, and I have good reason to know the fact, that if the punishment had been anything short of death, they would not have advanced a farthing, because he was a man whose conduct had been very disgraceful; but they were friends to the man's family, and wished to spare them the mortification and disgrace of a relative being executed, and therefore stepped forward and subscribed the before-mentioned sum. I have frequently seen persons withhold their testimony, even when under the solemn obligation of an oath to speak the whole truth; because they were aware that their testimony, if given to the full extent, would have brought the guilt home to the parties accused; and they have, therefore, kept back a material part of their testimony. In all capital indictments, with the exception of murder and some other heinous offences, I have often observed prosecutors show great reluctance to persevere, frequently forfeiting their recognizances.'

Mr. H. was then asked by the Committee—'When you speak of the cases of murder and other heinous offences, do you mean offences accompanied with violence to the person, or which are likely in their consequences to inflict serious injury?' 'Certainly; those are the offences to which I allude: I know that many persons who are summoned to serve as jurymen at the Old Bailey, have the greatest disinclination to perform the duty, on account of the distress that would be done to their feelings, in consigning so many of their fellow-creatures to death, as they must now necessarily do, if serving throughout a session; and I have heard of some, who have bribed the summoning officer to put them at the bottom of their list, or keep them out alto-

gether, so as to prevent them from discharging this painful duty; and the instances I may say are innumerable, within my own observation, of jurymen giving verdicts, in capital cases, in favour of the prisoner, directly contrary to the evidence. I have seen acquittals in forgery, where the verdict had excited the astonishment of every one in court, because the guilt appeared unequivocal, and the acquittal could only be attributed to a strong feeling of sympathy and humanity in the jury, to save a fellow-creature from certain death. The old professed thieves are aware of this sympathy, and are desirous of being tried, rather on capital indictments than otherwise. It has frequently happened to myself, in my communications with them, that they have expressed a wish that they might be indicted capitally, because there was a greater chance of escape. In the course of my experience I have found that the punishment of death has no terror upon a common thief; indeed, it is much more the subject of ridicule among them, than of serious deliberation; their common expressions amongst themselves used to be, "such a one is to be twisted," and now it is, "such a one has to be top't." The certain approach of an ignominious death, does not seem to operate upon them; for after the warrant has come down for their execution, I have seen them treat it with levity. I once saw a man, for whom I had been concerned, the day before his execution, and on my offering him condolence, and expressing my sorrow at his situation, he replied, with an air of indifference, "Players at bowls must expect rubbers." Another man I heard say, that "it was only a few minutes, a kick and a struggle, and it was all over; and that if he was kept hanging for more than an hour, he should leave directions for an action to be brought against the sheriffs and others;" and others I have heard state, that "they should kick Jack Ketch in their last moments." I have seen some of the last separations with their friends, of persons about to be executed; where there was nothing of solemnity in it; and where it was more like parting for a country journey, than taking their last farewell. I heard one man say (in taking a glass of wine) to his companion, who was to suffer next morning, "Well, here's luck." The fate of one set of culprits, in some instances, has no effect even on those who are next to be reported. They play at ball, and pass their jokes, as if nothing was the matter.'

Singular Indictments.

A writer in 'Dr. Anderson's Bee,' vol. 6, mentions the following singular indictments, as copied from an old MS. that had fallen into his hands; the writer begins his minutes thus:

'Memorandum—That one, the 19th daye of February, 1661, was the firste tyme that I was uppone the Jury for life and death at the Old Bayley, and then were these persons following tryde and for what crime.'

After mentioning the names of nine persons who were tried that day, and seventeen the next, for ordinary offences, are the following entries:

'Katherine Roberts is endited for selleing of a child to the spirits for 28*s.* 6*d.*; but after much heareinge of witnesses, it could not be clearely proved, and so she was found —not guilty.'

'Mary Grante is endited for beating of her husband, but nothinge is made of this. The law says, that the husband cannot endite his wife for a battery.'

Extraordinary Patriot.

The following is a copy of a petition which was actually presented to Charles I., from John Goodman, a convict, who was sentenced to death in the year 1640, but reprieved by his majesty, to the great discontent of the people:

TO THE KING'S MOST EXCELLENT MAJESTY.

'*The petition of John Goodman, condemned,*

HUMBLY SHEWETH,

That whereas your majesty's petitioner hath understood of a great discontent in many of your majesty's subjects, at the gracious mercy your majesty was freely pleased to show upon your petitioner, by suspending the execution of the sentence of death pronounced against your petitioner;

These are humbly to beseech your majesty, rather to remit your petitioner to their mercies that are discontented, than to let him live the subject of so great a discontent in your people against your majesty, for it hath pleased God to give me grace to desire with the prophet, "That if this storm be raised for me, I may be cast into the sea, that others may avoid the tempest."

This is, most sacred sovereign, the petition of him that should esteem his blood well shed to cement the breach between your majesty, and your subjects.

'JOHN GOODMAN.'

Transportation.

Before the restoration of Charles the Second, transportation, as a punishment, was unknown in England; but after that time, persons found guilty of offences entitled to the benefit of clergy, and sentenced to be imprisoned, were transported to the British settlements in North America. They were not, however, sent away as perpetual slaves, but bound by indentures for seven years; and for the last three years they received wages, in order that a fund might be provided, to give them a fair chance of future success in life.

When the American revolution prevented the further transportation of convicts to that country, in 1775, the system of confining prisoners to hard labour on board the Hulks, and Houses of Correction, was adopted, until the discovery of New South Wales by Captain Cook, in 1770 and 1777, opened a new field

for transportation; the coast of Africa having been previously explored in vain, for a fit situation for a colony of criminals. The first embarkation to this new colony, was made in February, 1787, and consisted of two hundred and sixty-four convicts: the first settlement was made at Sidney; and another has since been formed in the adjacent island, Van Dieman's Land. So prolific has this country been in crime, that in a period of less than thirty years, the colony at Botany Bay amounts to upwards of twenty thousand persons, one-half of whom are convicts.

So large an assemblage of men and women, many of whom are of the most desperate character, are with difficulty kept in order; but in order to restrain their irregularities, punishments of a summary kind are frequently inflicted. Of these the most severe, next to that of death, is transportation to the Coal River, which is ordered usually by the judge advocate, or a bench of magistrates, for a term of years or for life, as the enormity of the offence may require. Convicts dread this mode of punishment very much, because they are there compelled to work in chains from sunrise to sunset, and are subject also to other restrictions of a highly penal description. The rigour of this sentence is, however, frequently relaxed in degree, as the criminal shows signs of amendment; and in very few cases is it found necessary to subject any of the convicts to a repetition of that sentence.

Sir Samuel Romilly.

It was observed by Mr. Whitbread in the House of Commons, that although posterity, as most advantaged by the efforts of Sir Samuel Romilly to reform the criminal code, would be loudest in their praise of his exertions, yet he was sure that the country was now ready, with one voice, to say,

Presenti tibi largimur honores.

This lamented gentleman, after attending the courts of criminal law for a period of fifteen years, was no sooner seated in the legislature, than he devoted his talents and his experience to ameliorating the penal code; this object formed the most distinguished feature of his parliamentary life, and he persevered in it every succeeding session with unremitting zeal. If this virtuous senator did not possess the influence sufficient to carry the important measures he contemplated, his eloquence pleaded so powerfully, and excited such a host of advocates in his favour, that there is little doubt but many of his proposals will, ere long, be adopted. The repeal of the 39th of Elizabeth, which constituted it a capital offence, punishable with death, in soldiers and sailors found to beg in the streets; the erection of a Penitentiary for confining and employing convicts; and the mitigation of punishment in cases of larceny, were all principally the fruits of his enlightened exertions.

Sir James Mackintosh.

One of the ablest coadjutors of Sir Samuel Romilly in the mitigation of the severity of the penal code, is the gentleman to whom these Anecdotes are inscribed. Sir James Mackintosh, after filling the important office of Judge of Bombay for seven years, could, on taking leave of his office in 1811, thus address the Grand Jury: 'Since my arrival here, in May, 1804, the *punishment of death has not been inflicted by this court.* Now the population subject to our jurisdiction, either locally or personally, cannot be estimated at less than two hundred thousand persons.' He then examined into a comparative view of the state of crime, previous to, and during his judgeship, which he proved had diminished considerably during the latter period; the annual average of capital convictions, up to the time Sir James Mackintosh became Recorder of Bombay, was twenty; the annual average of persons who suffered death, seven. During his judgeship, the average of convictions annually, was fifteen only, (notwithstanding the increase of population) and this without a single execution. Well, therefore, might he add in his farewell charge, 'This small experiment has therefore been made, without diminution of the security of the lives and properties of men. Two hundred thousand men have been governed for seven years without any increase of crimes. If, therefore, any experience has been acquired, it has been safely and innocently gained.'

ANECDOTES OF INSTINCT.

'Reason serves when press'd,
But honest Instinct comes a volunteer.'—POPE.

Sabinus and his Dog.

AFTER the execution of Sabinus, the Roman general, who suffered death for his attachment to the family of Germanicus, his body was exposed to the public upon the precipice of the Gemoniæ, as a warning to all who should dare to befriend the house of Germanicus: no friend had courage to approach the body; one only remained true—his faithful dog. For three days the animal continued to watch the body; his pathetic howlings awakened the sympathy of every heart. Food was brought him, which he was kindly encouraged to eat; but on taking the bread, instead of obeying the impulse of hunger, he fondly laid it on his master's mouth, and renewed his lamentations; days thus passed, nor did he for a moment quit the body.

The body was at length thrown into the Tiber, and the generous creature still unwilling that it should perish, leaped into the water after it, and clasping the corpse between his paws, vainly endeavoured to preserve it from sinking

Porus Saved by his Elephant.

King Porus, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers supposing him dead, pushed forward, in order to despoil him of his rich clothing and accoutrements; but the faithful elephant standing over the body of its master, boldly repelled every one who dared to approach, and while the enemy stood at bay, took the bleeding Porus up with his trunk, and placed him again on his back. The troops of Porus came by this time to his relief, and the king was saved; but the elephant died of the wounds which it had received in the heroic defence of its master.

Death of Antiochus Revenged.

When Antiochus was slain in battle by Centaretrius the Galatian, the victor exultingly leaped on the back of the fallen king's horse; but he had no sooner done so, than the animal, as if sensible that it was bestrode by the slayer of his master, instantly exhibited signs of the greatest fury, and bounding forwards to the top of a lofty rock, with a speed which defied every attempt of Centaretrius to disengage himself, leaped with him over the precipice, at the foot of which both were found dashed to pieces.

Rights of Hospitality.

'I have been assured,' says Chenier, in his 'Present State of Morocco,' 'that a Brebe who went to hunt the lion, having proceeded far into a forest, happened to meet with two lion's whelps that came to caress him; the hunter stopped with the little animals, and waiting for the coming of the sire or the dam, took out his breakfast, and gave them a part. The lioness arrived unperceived by the huntsman, so that he had not time, or perhaps wanted the courage, to take to his gun. After having for some time looked at the man that was thus feasting her young, the lioness went away, and soon after returned, bearing with her a sheep, which she came and laid at the huntsman's feet.

'The Brebe thus become one of the family, took this occasion of making a good meal, skinned the sheep, made a fire, and roasted a part, giving the entrails to the young. The lion in his turn came also; and, as if respecting the rights of hospitality, showed no tokens whatever of ferocity. Their guest the next day having finished his provisions, returned, and came to a resolution never more to kill any of those animals, the noble generosity of which he had so fully proved. He stroked and caressed the whelps at taking leave of them, and the dam and sire accompanied him till he was safely out of the forest.'

Grateful Lioness.

A dreadful famine raged at Buenos Ayres during the government of Don Diego de Mendoza, in Paraguay, yet Don Diego, afraid of giving the Indians a habit of spilling Spanish blood, forbade the inhabitants on pain of death to go into the fields in search of relief,

placing soldiers at all the outlets to the country, with orders to fire upon those who should attempt to transgress his orders. A woman, however, called Maldonata, was artful enough to elude the vigilance of the guards, and escape; after wandering about the country for a long time, she sought for shelter in a cavern, but she had scarcely entered it, when she espied a lioness, the sight of which terrified her. She was, however, soon quieted by the caresses of the animal, who was in a state in which assistance is of the most service, and most gratefully remembered even by the brute creation. Of this the lioness gave her benefactress the most sensible proofs. She never returned from searching after her own daily subsistence, without laying a portion of it at the feet of Maldonata, until her whelps being strong enough to walk abroad, she took them out with her and never returned.

Some time after, Maldonata fell into the hands of the Spaniards, and being brought back to Buenos Ayres, was conducted before Don Francis Ruiz de Galan, who then commanded there, on the charge of having left the city contrary to orders. Galan was a man of cruelty, and condemned the unfortunate woman to a death which none but the most cruel tyrant could have thought of. He ordered some soldiers to take her into the country and leave her tied to a tree, either to perish by hunger, or to be torn to pieces by wild beasts, as he expected. Two days after, he sent the same soldiers to see what was become of her; when, to their great surprise, they found her alive and unhurt, though surrounded by lions and tigers, which a lioness at her feet kept at some distance. As soon as the lioness perceived the soldiers, she retired a little, and enabled them to unbind Maldonata, who related to them the history of this lioness, whom she knew to be the same she had formerly assisted in the cavern. On the soldiers taking Maldonata away, the lioness fawned upon her as unwilling to part. The soldiers reported what they had seen to the commander, who could not but pardon a woman who had been so singularly protected, without appearing more inhuman than lions themselves.

More Faithful than Favoured.

Sir Harry Lee, of Ditchley, in Oxfordshire, ancestor of the Earls of Lichfield, had a mastiff which guarded the house and yard, but had never met with the least particular attention from his master, and was retained from his utility alone, and not from any particular regard. One night, as his master was retiring to his chamber, attended by his *faithful* valet, an Italian, the mastiff silently followed him upstairs, which he had never been known to do before, and, to his master's astonishment, presented himself in his bedroom. Being deemed an intruder, he was instantly ordered to be turned out; which being done, the poor animal began scratching violently at the door, and howling loudly for admission. The servant was sent to drive him away. Discouragement could not check his intended labour of love, or rather providential impulse; he returned again, and was more importunate than before to be let in. Sir Harry, weary of opposition, bade the servant open the door, that they might see what he wanted to do. This done, the mastiff with a wag of his tail, and a look of affection at his lord, deliberately walked up, and crawling under the bed, laid himself down as if desirous to take up his night's lodging there. To save farther trouble, but not from any partiality for his company, the indulgence was allowed. About the solemn hour of midnight the chamber door opened, and a person was heard stepping across the room; Sir Harry started from his sleep; the dog sprung from his covert, and seizing the unwelcome disturber, fixed him to the spot! All was dark; and Sir Harry rang his bell in great trepidation, in order to procure a light. The person who was pinned to the floor by the courageous mastiff roared for assistance. It was found to be the valet, who little expected such a reception. He endeavoured to apologize for his intrusion, and to make the reasons which induced him to take this step appear plausible; but the importunity of the dog, the time, the place, the manner of the valet, all raised suspicions in Sir Harry's mind; and he determined to refer the investigation of the business to a magistrate. The perfidious Italian, alternately terrified by the dread of punishment, and soothed with the hopes of pardon, at length confessed that it was his intention to murder his master, and then rob the house. This diabolical design was frustrated only by the instinctive attachment of the dog to his master, which seemed to have been directed on this occasion by the interference of Providence. How else could the poor animal know the meditated assassination? How else could he have learned to submit to injury and insult for his well-meant services, and finally seize and detain a person, who, it is probable, had shewn him more kindness than his owner had ever done? It may be impossible to reason on such a topic, but the facts are indisputable. A full-length picture of Sir Harry, with the mastiff by his side, and the words, 'More faithful than favoured,' are still to be seen at the family seat at Ditchley, and are a lasting monument of the gratitude of the master, the ingratitude of the servant, and the fidelity of the dog.

The Broken Heart.

A few days before the fall of Robespierre, a revolutionary tribunal in one of the departments of the North of France, condemned to death M. des R———, an ancient magistrate, and most estimable man, as guilty of conspiracy. M. des R. had a water spaniel, ten or twelve years old, of the small breed, which had been brought up by him, and had never quitted him. Des R. saw his family dispersed by a system of terror; some had taken flight;

others were arrested and carried into distant gaols; his domestics were dismissed; his friends had either abandoned him, or concealed themselves; he was himself in prison, and everything in the world was silent to him, except his dog. This faithful animal had been refused admittance into the prison. He had returned to his master's house, and found it shut; he took refuge with a neighbour who received him; but that posterity may judge rightly of the times in which we have existed, it must be added, that this man received him with trembling, and in secret, dreading lest his humanity for an animal should conduct him to the scaffold. Every day at the same hour the dog left the house, and went to the door of the prison. He was refused admittance, but he constantly passed an hour before it, and then returned. His fidelity at length won upon the porter, and he was one day allowed to enter. The dog saw his master and clung to him. It was difficult to separate them, but the gaoler forced him away, and the dog returned to his retreat. He came back the next morning, and every day; once each day he was admitted. He licked the hand of his friend, looked him in the face, again licked his hand, and went away of himself.

When the day of sentence arrived, notwithstanding the crowd, notwithstanding the guard, the dog penetrated into the hall, and crouched himself between the legs of the unhappy man, whom he was about to lose for ever. The judges condemned him; he was reconducted to the prison, and the dog for that time did not quit the door. The fatal hour arrives; the prison opens; the unfortunate man passes out; it is his dog that receives him at the threshold. He clings upon his hand, that hand which so soon must cease to pat his caressing head. He follows him; the axe falls; the master dies; but the tenderness of the dog cannot cease. The body is carried away; the dog walks at its side; the earth receives it; he lays himself upon the grave.

There he passed the first night, the next day, and the second night. The neighbour in the meantime unhappy at not seeing him, risks himself in searching for the dog: guesses, from the extent of his fidelity, the asylum he had chosen, finds him, caresses him, and makes him eat. An hour afterwards the dog escaped, and regained his favourite place. Three months passed away, each morning of which he came to seek his food, and then returned to the grave of his master; but each day he was more sad, more meagre, more languishing, and it was evident that he was gradually reaching his end. An endeavour was made, by chaining him up, to wean him, but nature will triumph. He broke his fetters; escaped; returned to the grave, and never quitted it more. It was in vain that they tried to bring him back. They carried him food, but he ate no longer. For four-and-twenty hours he was seen employing his weakened limbs in digging up the earth that separated him from the remains of the being he had so much loved. Passion gave him strength, and he gradually approached the body; his labours of affection vehemently increased; his efforts became convulsive; he shrieked in his struggles; his faithful heart gave way, and he breathed out his last gasp, as if he knew that he had found his master.

Affecting Reproof

Among a pack of hounds kept by a gentleman in the middle of the last century, was a favourite bitch that he was very fond of, and which he used to suffer to come and lie in his parlour. This bitch had a litter of whelps, and the gentleman one day took them out of the kennel, when the bitch was absent, and drowned them. Shortly afterwards she came into the kennel, and, missing her offspring, sought them most anxiously; at length she found them drowned in the pond. She then brought them one by one, and laid them at her master's feet in the parlour; and when she had brought the last whelp, she looked up in her master's face, laid herself down, and died.

Comedy of Quadrupeds.

In a play which Germanicus Cæsar exhibited at Rome, in the reign of Tiberius, there were twelve elephant performers, six males and six females, clothed as men and women. After they had, at the command of their keeper, danced and performed a thousand curious antics, a most sumptuous feast was served up for their refreshment. The table was covered with all sorts of dainties, and golden goblets filled with the most precious wines; and beds covered with purple carpets were placed around for the animals to lie upon, after the manner of the Romans when feasting. On these carpets the elephants laid themselves down, and at a given signal they reached out their trunks to the table, and fell to eating and drinking with as much propriety as if they had been so many honest citizens.

Elephant Rope Dancing.

The ease with which the elephant is taught to perform the most agile and difficult feats, forms a remarkable contrast to its huge unwieldiness of size. Aristotle tells us, that in ancient times, elephants were taught by their keepers to throw stones at a mark, to cast up arms in the air, and catch them again on their fall; and to dance not merely on the earth, but on the rope. The first, according to Suetonius, who exhibited elephant rope dancers, was Galba at Rome. The manner of teaching them to dance on the ground was simple enough (by the association of music and a hot floor); but we are not informed how they were taught to skip the rope, or whether it was the tight or the slack rope, or how high the rope might be

The silence of history on these points is fortunate for the figurantes of the present day; since, but for this, their fame might have been utterly eclipsed. Elephants may in the days of old Rome have been taught to dance on the rope, but when was an elephant ever known to skip on a rope over the heads of an audience, or to caper amidst a blaze of fire fifty feet aloft in the air? What would Aristotle have thought of his dancing elephants, if he had seen Madame Saqui?

Dancing Ass.

John Leo, in his 'Descriptio Africæ,' printed in the year 1556, relates an account of an ass, which, if true, proves that this animal is not so stupid and indocile as he is commonly represented. He says, 'When the Mahommedan worship is over, the common people of Cairo resort to the part of the suburbs called Bed-Elloch, to see the exhibition of stage players, and mountebanks who teach camels, asses, and dogs, to dance. The dancing of the ass is diverting enough; for after he has frisked and capered about, his master tells him, that the Soldan meaning to build a great palace, intends to employ all the asses in carrying mortar, stones, and other materials; upon which the ass falls down with his heels upwards, closing his eyes and extending his chest, as if he were dead. This done, the master begs some assistance of the company, to make up for the loss of the dead ass; and having got all he can, he gives them to know that truly his ass is not dead, but only being sensible of his master's necessity, played that trick to procure some provender. Then he commands the ass to rise, who still lies in the same posture, notwithstanding all the blows he can give him; till at last he proclaims, that by virtue of an edict by the Soldan, all the handsome ladies are bound to ride out the next day upon the comeliest asses they can find, in order to see a triumphal show, and to entertain their asses with oats and Nile water. These words are no sooner pronounced than the ass starts up, prances, and leaps for joy. The master then declares that his ass has been pitched upon by the warden of his street to carry his deformed and ugly wife; upon which the ass lowers his ears, and limps with one of his legs as if he were lame. Then the master, alleging that his ass admires handsome women, commands him to single out the prettiest lady in company; and accordingly he makes his choice by going round and touching one of the prettiest with his head, to the great amusement of the company.'

Canine Tragedian.

'I, myself,' says Plutarch, 'saw a dog at Rome, whose master had taught him many pretty tricks, and amongst others the following: He soaked a piece of bread in a certain drug, which was indeed somniferous, but which he would have had us believe was a deadly potion. The dog, as soon as he had swallowed it, affected to quake, tremble, and stagger, as if quite stupefied. At length it fell down, seemed to breathe its last, and became stretched out in all the stiffness of death, suffering any person to pull it about or turn it over without indicating the least symptom of life. The master was now lavish in his endeavours to restore the poor creature to life; and after a short time, when it understood by a secret hint that its time for recovery was come, it began by little and little to revive, as if awaked from a dead sleep, slowly lifted up its head, and opening its eyes, gazed with a wild, vacant stare on all around. In a few minutes it got upon its feet, shook itself as it were free from its enthralment, and recognising its master, ran merrily up to him. The whole of this scene was performed so naturally, that all who were present (among whom was the Emperor Vespasian) were exceedingly delighted.'

Profidential Safe Conduct.

Frejus, in his 'Relation of a Voyage made into Mauritania,' translated into English, and printed in the year 1671, gives a singular anecdote of a lion, which he says was related to him in that country by very credible persons. About the year 1614 or 1615, two Christian slaves at Morocco made their escape, travelling by night, and hiding themselves in the tops of trees during the day, their Arab pursuers frequently passing by them. One night, while pursuing their journey, they were much astonished and alarmed to see a great lion close by them, who walked when they walked, and stood still when they stood. Thinking this a safe conduct sent to them by Providence, they took courage, and travelled in the daytime in compay with the lion. The horsemen who had been sent in pursuit came up, and would have seized upon them, but the lion interposed, and they were suffered to pass on. Every day these poor fugitives met with some one or other of the human race who wanted to seize them, but the lion was their protector until they reached the sea coast in safety, when he left them

The Dog of Montargis.

The fame of an English dog has been deservedly transmitted to posterity by a monument in basso-relievo, which still remains on the chimney-piece of the grand hall, at the Castle of Montargis in France. The sculpture, which represents a dog fighting with a champion, is explained by the following narrative:

Aubri de Mondidier, a gentleman of family and fortune, travelling alone through the Forest of Bondi, was murdered and buried under a tree. His dog, an English bloodhound, would not quit his master's grave for several days, till at length, compelled by

hunger, he proceeded to the house of an intimate friend of the unfortunate Aubri's at Paris, and by his melancholy howling seemed desirous of expressing the loss they had both sustained. He repeated his cries, ran to the door, looked back to see if any one followed him, returned to his master's friend, pulled him by the sleeve, and with dumb eloquence entreated him to go with him.

The singularity of all these actions of the dog, added to the circumstance of his coming there without his master, whose faithful companion he had always been, prompted the company to follow the animal, who conducted them to a tree, where he renewed his howl, scratching the earth with his feet, and significantly entreating them to search that particular spot. Accordingly, on digging, the body of the unhappy Aubri was found.

Some time after, the dog accidentally met the assassin, who is styled, by all the historians that relate this fact, the Chevalier Macaire; when instantly seizing him by the throat, he was with great difficulty compelled to quit his prey.

In short, whenever the dog saw the chevalier, he continued to pursue and attack him with equal fury. Such obstinate virulence in the animal, confined only to Macaire, appeared very extraordinary, especially to those who at once recollected the dog's remarkable attachment to his master, and several instances in which Macaire's envy and hatred to Aubri de Mondidier had been conspicuous.

Additional circumstances created suspicion, and at length the affair reached the royal ear. The king (Louis VIII.) accordingly sent for the dog, who appeared extremely gentle till he perceived Macaire in the midst of several noblemen, when he ran fiercely towards him, growling at and attacking him as usual.

The king, struck with such a collection of circumstantial evidence against Macaire, determined to refer the decision to the chance of battle; in other words, he gave orders for a combat between the chevalier and the dog. The lists were appointed in the Isle of Notre Dame, then an unenclosed, uninhabited place, and Macaire was allowed for his weapon a great cudgel.

An empty cask was given to the dog as a place of retreat, to enable him to recover breath. Everything being prepared, the dog no sooner found himself at liberty than he ran around his adversary, avoiding his blows, and menacing him on every side, till his strength was exhausted; then springing forward, he gripped him by the throat, threw him on the ground, and obliged him to confess his guilt, in the presence of the king and the whole court. In consequence of this, the chevalier, after a few days, was convicted upon his own acknowledgment, and beheaded on a scaffold in the Isle of Notre Dame.

The above recital is translated from 'Mémoires sur les Duels,' and is cited by many critical writers, particularly by Julius Scaliger and Montfauçon, who has given an engraved representation of the combat between the dog and the chevalier.

Wrens Learning to Sing.

A wren built her nest in a box, so situated that a family had an opportunity of observing the mother bird instructing the young ones in the art of singing peculiar to the species. She fixed herself on one side of the opening in the box, directly before her young, and began by singing over her whole song very distinctly. One of the young then attempted to imitate her. After proceeding through a few notes, its voice broke, and it lost the tune. The mother immediately recommenced where the young one had failed, and went very distinctly through the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the song as long as it was able; and when the note was again lost, the mother began anew where it stopped, and completed it. Then the young one resumed the tune and finished it. This done, the mother sang over the whole series of notes a second time with great precision; and a second of the young attempted to follow her. The wren pursued the same course with this as with the first; and so with the third and fourth. It sometimes happened that the young one would lose the tune three, four, or more times in the same attempt; in which case the mother uniformly began where they ceased, and sung the remaining notes; and when each had completed the trial, she repeated the whole strain. Sometimes two of the young commenced together. The mother observed the same conduct towards them as when one sang alone. This was repeated day after day, and several times in a day.

Nest Building.

Most of the small birds of Southern Africa (says Mr. Barrow) construct their nests in such a manner, that they can be entered only by one small orifice, and many suspend them from the slender extremities of high branches. A species of loxia, or grossbeak, always hangs its nest on a branch extending over a river or pool of water. It is shaped exactly like a chemist's retort; is suspended from the head, and the shank of eight or nine inches long, at the bottom of which is the aperture, almost touches the water. It is made of green grass firmly put together, and curiously woven. Another small bird, the *Parus Capensis*, or Cape Titmouse, constructs its nest of the *pappus*, or down of a species of asclepias. This nest is made of the texture of flannel, and the finest fleecy hosiery is not more soft. Near the upper end projects a small tube about an inch in length, with an orifice about three-fourths of an inch in diameter. Immediately under the tube is a small hole in the side, that has no communication with the interior part of the nest; in this hole the male sits at night, and thus they are both screened from the weather. The sparrow in Africa hedges round its nest with thorns; and even the swallow under the eaves of houses, or in the rifts of rocks, makes a tube to its nest of

six or seven inches in length. The same kind of birds in Northern Europe, having nothing to apprehend from monkys, snakes, and other noxious animals, construct open nests.

Dog and Goose.

A Canadian goose, kept at East Barnet, in Hertfordshire, a few years ago, was observed to attach itself in the strongest and most affectionate manner to the house dog, but never presumed to go into the kennel except in rainy weather; whenever the dog barked, the goose would cackle, and run at the person she supposed the dog barked at, and try to bite him by the heels. Sometimes she would attempt to feed with the dog; but this the dog, who treated his faithful companion with indifference, would not suffer. This bird would not go to roost with the others at night, unless driven by main force; and when in the morning they were turned into the field, she would never stir from the yard gate, but sit there the whole day in sight of the dog. At length orders were given that she should no longer be molested; being thus left to herself, she ran about the yard with him all night, and what is particularly remarkable, whenever the dog went out of the yard and ran into the village, the goose always accompanied him, contriving to keep up with him by the assistance of her wings, and in this way of running and flying, followed him all over the parish. This extraordinary affection of the goose towards the dog, which continued till his death, two years after it was first observed, is supposed to have originated in his having saved her from a fox, in the very moment of distress.

While the dog was ill, the goose never quitted him, day or night, not even to feed; and it was apprehended that she would have been starved to death, had not a pan of corn been set every day close to the kennel. At this time, the goose generally sat in the kennel, and would not suffer any one to approach it, except the person who brought the dog's, or her own food. The end of this faithful bird was melancholy; for when the dog died, she would still keep possession of the kennel; and a new house dog being introduced, which in size and colour resembled that lately lost, the poor goose was unhappily deceived, and going into the kennel as usual, the new inhabitant seized her by the throat and killed her.

Canine Sheep-Stealer.

A shepherd, who was hanged for sheep stealing about forty years ago, used to commit his depredations by means of his dog. When he intended to steal any sheep, he detached the dog to perform the business. With this view, under pretence of looking at the sheep, with an intention to purchase them, he went through the flock with the dog at his foot, to whom he secretly gave a signal, so as to let him know the particular sheep he wanted, perhaps to the number of ten or twelve, out of a flock of some hundreds; he then went away, and from a distance of several miles, sent back the dog by himself in the night time, who picked out the individual sheep that had been pointed out to him, separated them from the flock, and drove them before him, frequently a distance of ten or twelve miles, till he came up with his master, to whom he delivered up his charge.

Calculating Crow.

A Scotch newspaper of the year 1816, states that a carrion crow, perceiving a brood of fourteen chickens under the care of the parent-hen, on a lawn, picked up one; but on a young lady opening the window and giving an alarm, the robber dropped his prey. In the course of the day, however, the plunderer returned, accompanied by thirteen other crows, when every one seized his bird, and carried off the whole brood at once.

Canine Smugglers.

In the Netherlands, they use dogs of a very large and strong breed, for the purpose of draught. They are harnessed like horses, and chiefly employed in drawing little carts with fish, vegetables, &c., to market. Previous to the year 1795, such dogs were also employed in smuggling; which was the more easy, as they are exceedingly docile. The dogs were trained to go backwards and forwards between two places on the frontiers, without any person to attend them. Being loaded with little parcels of goods, lace, &c., like mules, they set out at midnight, and only went when it was perfectly dark. An excellent quick-scented dog always went some paces before the others, stretched out his nose towards all quarters, and when he scented custom-house officers, &c., turned back, which was the signal for immediate flight. Concealed behind bushes, in ditches, &c., the dogs waited till all was safe, then proceeded on their journey, and reached at last beyond the frontier the dwelling house of the receiver of the goods, who was in the secret. But here, also, the leading dog only at first shewed himself; on a certain whistle, which was a signal that all was right, they all hastened up. They were then unloaded, taken to a convenient stable, where there was a good layer of hay, and well fed. There they rested until midnight, and then returned in the same manner back, over the frontiers.

Odd Fraternity.

A gentleman travelling through Mecklenburg about thirty years ago, was witness to the following curious circumstance in the post-house at New Stargard. After dinner, the landlord placed on the floor a large dish of soup, and gave a loud whistle. Immediately there came into the room a mastiff, a fine

Angora cat, an old raven, and a remarkably large rat with a bell about its neck. These four animals went to the dish, and without disturbing each other, fed together; after which the dog, cat, and rat, lay before the fire, while the raven hopped about the room.

Mouse of Husafell.

The mouse which has given to Husafell, in Jutland, a celebrity which it might not have otherwise possessed, is supposed by Alafsen and Porelsen to be a variation of the wood or economical mouse. In a country, says Mr. Pennant, where berries are but thinly dispersed, these little animals are obliged to cross rivers to make their distant forages. In returning with their booty to their magazines, they are obliged to recross the stream; of the mode of doing which Mr. Alafsen gives the following account:—'The party, which consists of from six to ten, select a piece of dried cow-dung, on which they place the berries on a heap in the middle; then, by their united force, bring it to the water's edge, and after launching it, embark and place themselves round the heap, with their heads joined over it, and their backs to the water, their tails pendent in the stream, serving the purpose of rudders.'

Some doubts having been entertained as to the truth of this *mousaic* mode of navigation, a recent traveller in Jutland made a particular point of inquiring of different individuals as to the fact, and the confirmation which he furnishes is most clear and explicit. 'It is now,' he says, 'established as an important fact in natural history, by the testimony of two eyewitnesses of unquestionable veracity, the clergyman of Briamslok and Madame Benedictson of Skikesholm; both of whom assured me that they had seen the expedition repeatedly. Madame B. in particular, recollected having spent a whole afternoon, in her younger days, at the margin of a small lake, on which these navigators had embarked, and amused herself and her companions by driving them away from the side of the lake as they approached them.'

Bear and Child.

Leopold, Duke of Loraine, had a bear called Marco, of the sagacity and sensibility of which we have the following remarkable instance. During the winter of 1709, a Savoyard boy, ready to perish with cold in a barn, in which he had been put by a good woman, with some more of his companions, thought proper to enter Marco's hut, without reflecting on the danger which he ran in exposing himself to the mercy of the animal which occupied it. Marco, however, instead of doing any injury to the child, took him between his paws, and warmed him by pressing him to his breast until the next morning, when he suffered him to depart to ramble about the city. The Savoyard returned in the evening to the hut, and was received with the same affection. For several days he had no other retreat, and it added not a little to his joy, to preceive that the bear regularly reserved part of his food for him. A number of days passed in this manner without the servants knowing anything of the circumstance. At length, when one of them came one day to bring the bear his supper, rather later than ordinary, he was astonished to see the animal roll his eyes in a furious manner, and seeming as if he wished him to make as little noise as possible, for fear of awaking the child, whom he clasped to his breast. The animal, though ravenous, did not appear the least moved with the food which was placed before him. The report of this extraordinary circumstance was soon spread at court, and reached the ears of Leopold; who, with part of his courtiers, was desirous of being satisfied of the truth of Marco's generosity. Several of them passed the night near his hut, and beheld with astonishment that the bear never stirred as long as his guest showed an inclination to sleep. At break of day the child awoke, was very much ashamed to find himself discovered, and, fearing that he would be punished for his rashness, begged pardon. The bear however caressed him, and endeavoured to prevail on him to eat what had been brought to him the evening before, which he did at the request of the spectators, who conducted him to the prince. Having learned the whole history of this singular alliance, and the time which it had continued, Leopold ordered care to be taken of the little Savoyard, who would doubtless have soon made his fortune, had he not died a short time after.

Generous Revenge.

A young man, desirous of getting rid of his dog, took it along with him to the Seine. He hired a boat, and rowing into the stream, threw the animal in. The poor creature attempted to climb up the side of the boat, but his master, whose intention was to drown him, constantly pushed him back with the oar. In doing this, he fell himself into the water, and would certainly have been drowned, had not the dog, as soon as he saw his master struggling in the stream, suffered the boat to float away, and held him above water till assistance arrived, and his life was saved.

Are Beasts mere Machines?

Dr. Arnaud d'Antilli one day talking with the Duke de Liancourt upon the new philosophy of M. Descartes, maintained that beasts were mere machines, and had no sort of reason to direct them; and that when they cried or made a noise, it was only one of the wheels of the clock or machine that made it. The duke, who was of a different opinion, replied, 'I have now in my kitchen two turnspits, who take their turns regularly every other day to get into the wheel; one of them, not liking his employ-

ment, hid himself on the day that he should work, so that his companion was forced to mount the wheel in his stead, but crying and wagging his tail, he made a sign for those in attendance to follow him. He immediately conducted them to a garret, where he dislodged the idle dog, and killed him immediately.'

Shrewd Guesser.

A French officer, more remarkable for his birth and spirit than his wealth, had served the Venetian republic for some years with great valour and fidelity, but had not met with that preferment which he merited. One day he waited on a nobleman whom he had often solicited in vain, but on whose friendship he had still some reliance. The reception he met with was cool and mortifying; the nobleman turned his back upon the necessitous veteran, and left him to find his way to the street through a suite of apartments magnificently furnished. He passed them lost in thought; till, casting his eyes on a sumptuous sideboard, where a valuable collection of Venetian glass, polished and formed in the highest degree of perfection, stood on a damask cloth as a preparation for a splendid entertainment, he took hold of a corner of the linen, and turning to a faithful English mastiff which always accompanied him, said to the animal, in a kind of absence of mind, 'Here, my poor old friend; you see how these haughty tyrants indulge themselves, and yet how we are treated!' The poor dog looked his master in the face, and gave tokens that he understood him. The master walked on, but the mastiff slackened his pace, and laying hold of the damask cloth with his teeth, at one hearty pull brought all the glass on the sideboard in shivers to the ground, thus depriving the insolent noble of his favourite exhibition of splendour.

The Cape Swallow.

Captain Carmichael, an active and intelligent observer, relates the following fact respecting the natural history of the swallow. Swallows are birds of passage at the southern extremities of Africa, as well as in Europe. They return to the Cape of Good Hope in the month of September, and quit it again in March or April. Captain Carmichael happening to be stationed for some time at the eastern extremity of the colony, a pair of the *hirundo Capensis*, soon after their arrival, built their nest on the outside of the house wherein he lodged, fixing it against the angle formed by the wall, with the board which supported the eaves. The whole of this nest was covered in, and it was furnished with a long neck or passage, through which the birds entered and came out. It resembled the longitudinal section of a Florence oil flask. This nest having fallen down after the young birds had quitted it, the same pair, as he is disposed to believe, built again on the old foundation in the month of February following; but he remarked on this occasion an improvement in the construction of it, which can hardly be referred to the dictates of mere instinct. In building the first, the birds were satisfied with a single opening, but this one was furnished with an opening on each side; and on watching their motions, he observed that they invariably entered at one side, and went out at the other. One object obtained by this improvement, was saving themselves the trouble of turning in the nest, and thus avoiding any derangement of its interior economy. But the chief object appeared to be to facilitate their escape fro the attacks of serpents, which harbour in the roofs of thatched houses, or crawl up along the walls, and not unfrequently devour both the mother and her young.

Newfoundland Dog.

One of the magistrates in Harbour Grace, in Newfoundland, had an old dog of the regular web-footed species peculiar to this island, who was in the habit of carrying a lantern before his master at night, as steadily as the most attentive servant could do, stopping short when his master made a stop, and proceeding when he saw him disposed to follow. If his master was absent from home, on the lantern being fixed to his mouth, and the command given, 'Go fetch thy master,' he would immediately set off and proceed directly to the town, which lay at the distance of more than a mile from the place of his master's residence: he would then stop at the door of every house which he knew his master was in the habit of frequenting, and laying down his lantern, growl and strike the door, making all the noise in his power until it was opened; if his master was not there, he would proceed farther in the same manner, until he had found him. If he had accompanied him only once into a house, this was sufficient to induce him to take that house in his round.

Remorse.

A few years ago an elephant at Dekan, from some motive of revenge, killed his *cornack*, or conductor. The man's wife, who beheld the dreadful scene, took her two children, and threw them at the feet of the enraged animal, saying, 'Since you have slain my husband, take my life also, as well as that of my children.' The elephant instantly stopped, relented, and as if stung with remorse, took up the eldest boy with his trunk, placed him on its neck, adopted him for his cornack, and would never afterwards allow any other person to mount it.

Choice Retaliation.

A tame elephant, kept by a merchant at Bencoolen, was suffered to go at large. The animal used to walk about the streets in as quiet and familiar a manner as any of the in-

habitants; and delighted much in visiting the shops, particularly those which sold herbs and fruit, where he was well received, except by a couple of brutal cobblers, who, without any cause, took offence at the generous creature, and once or twice attempted to wound his proboscis with their awls. The noble animal, who knew it was beneath him to crush them, did not disdain to chastise them by other means. He filled his large trunk with a considerable quantity of water, not of the cleanest quality, and advancing to them as usual, covered them at once with a dirty flood. The fools were laughed at, and the punishment applauded.

Learned Dog.

The celebrated Leibnitz relates an account of a dog who was taught to speak, and could call in an intelligible manner for tea, coffee, chocolate, &c.

The dog was of a middling size, and the property of a peasant in Saxony. A little boy, the peasant's son, imagined that he perceived in the dog's voice an indistinct resemblance to certain words, and was therefore determined to teach him to speak distinctly. For this purpose he spared neither time nor pains with his pupil, who was about three years old when his learned education commenced; and at length he made such progress in language, as to be able to articulate no less than thirty words. It appears, however, that he was somewhat of a truant, and did not very willingly exert his talents, being rather pressed into the service of literature, and it was necessary that the words should be first pronounced to him each time before he spoke. The French academicians who mention this anecdote, add, that unless they had received the testimony of so great a man as Leibnitz, they should scarcely have dared to relate the circumstance.

Horse and Greyhound.

Various have been the opinions upon the difference of speed between a well-bred greyhound and a racehorse, if opposed to each other. Wishes had been frequently indulged by the sporting world, that some criterion could be adopted by which the superiority of speed could be fairly ascertained, when the following circumstance accidentally took place, and afforded some information upon what had been previously considered a matter of great uncertainty. In the month of December, 1800, a match was to have been run over Doncaster racecourse for one hundred guineas, but one of the horses having been drawn, a mare started alone, that by running the ground she might ensure the wager; when having run about one mile in the four, she was accompanied by a greyhound bitch, which joined her from the side of the course, and emulatively entering into the competition, continued to race with the mare for the other three miles, keeping nearly head and head, and affording an excellent treat to the field by the energetic exertions of each. At passing the distance post, five to four was betted in favour of the greyhound; when parallel with the stand, it was even betting, and any person might have taken his choice from five to ten; the mare, however, had the advantage by a head at the termination of the course.

The Goat.

A gentleman who had taken an active share in the rebellion of 1715, after the battle of Preston, escaped into the West Highlands, where a lady, a near relative, afforded him an asylum. A faithful servant conducted him to the mouth of a cave, and furnished him with an abundant store of provisions. The fugitive crept in at a low aperture, dragging his stores along. When he reached a wider and loftier expanse, he found some obstacle before him. He drew his dirk, but unwilling to strike, lest he might take the life of a companion in seclusion, he stooped down, and discovered a goat with her kid stretched on the ground. He soon perceived that the animal was in great pain, and, feeling her body and limbs, ascertained that her leg was fractured. He bound it up with his garter, and offered her a share of the bread beside him; but she stretched out her tongue, as if to apprize him that her mouth was parched with thirst. He gave her water, which she took readily, and then ate some bread. After midnight he ventured out of the cave: all was still. He plucked an armful of grass and cut tender twigs, which the goat accepted with manifestations of joy and thankfulness. The prisoner derived much comfort in having a living creature in this dungeon, and he caressed and fed her tenderly. The man who was entrusted to bring him supplies fell sick; and when another attempted to penetrate into the cavern, the goat furiously opposed him, presenting her horns in all directions, till the fugitive, hearing a disturbance, came forward. This new attendant giving the watchword, removed every doubt of his good intentions, and the amazon of the recess obeyed her benefactor in permitting him to advance. The gentleman was convinced, that had a band of military attacked the cavern, his grateful patient would have died in his defence.

The devices of the goat to hide her young from the fox are very remarkable. She discerns her enemy at great distance, conceals her treasure in a thicket, and boldly intercepts the formidable marauder. He seldom fails to approach the place where the kid is crouching, but the dam, with her horns, receives him at all points, and never yields till spent with fatigue and agitation. If a high crag, or stone, should be near when she descries the fox, she mounts upon it, taking her young one under her body. The fox goes round and round, to catch an opportunity for making a spring at the little trembler, and

there have been instances of his seizing it; but the goat thrusts her horns into his flank with such force as to be often unable to withdraw them, and all three have frequently been found dead at the bottom of the precipice. It is a singular fact, that the goats know their progeny to several generations, and each tribe herds together on the hills, or reposes in the cot in separate parties.

Child Saved.

A shepherd who inhabited one of those valleys or glens which intersect the Grampian mountains, in one of his excursions to look after his flock, happened to carry along with him one of his children, an infant of three years old. This is not an unusual practice among the Highlanders, who accustom their children from their earliest infancy to endure the rigours of the climate. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir from it till his return. Scarcely, however, had he gained the summit, when the horizon was darkened by one of those impenetrable mists which frequently descend so rapidly amidst these mountains, as, in the space of a few minutes, almost to turn day to night. The anxious father instantly hastened back to find his child; but owing to the unusual darkness, and his own trepidation, he unfortunately missed his way in the descent. After a fruitless search of many hours, he discovered that he had reached the bottom of the valley, and was near his own cottage. To renew the search that night was equally fruitless and dangerous; he was therefore compelled to go home, although he had lost both his child and his dog, who had attended him faithfully for many years. Next morning, by break of day, the shepherd, accompanied by a band of his neighbours, set out in search of his child; but after a day spent in fruitless fatigue, he was at last compelled by the approach of night to descend from the mountain. On returning to his cottage, he found that the dog which he had lost the day before, had been home, and on receiving a piece of cake, had instantly gone off again. For several successive days the shepherd renewed the search for his child, and still, on returning home disappointed in the evening, he found that the dog had been home, and, on receiving his usual allowance of cake, had instantly disappeared. Struck with this singular circumstance, he remained at home one day; and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the cause of this strange procedure. The dog led the way to a cataract at some distance from the spot where the shepherd had left his child. The banks of the cataract almost joined at the top, yet separated by an abyss of immense depth, presented that appearance which so often astonishes and appals the travellers that frequent the Grampian mountains. Down one of those rugged, and almost perpendicular descents, the dog began, without hesitation, to make his way, and at last disappeared by entering into a cave, the mouth of which was almost level with the torrent. The shepherd with difficulty followed; but, on entering the cave what were his emotions, when he beheld his infant eating with much satisfaction the cake which the dog had just brought him; while the faithful animal stood by, eyeing his young charge with the utmost complacency! From the situation in which the child was found, it appeared that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave. The dog by means of his scent had traced him to the spot; and afterwards prevented him from starving, by giving up to him his own daily allowance. He appears never to have quitted the child by night or day, except when it was necessary to go for food; and then he was always seen running at full speed to and from the cottage.

Spiders the best Barometers.

In the commotions which took place in Holland, when the Stadtholder was reinstated by the Prussian arms, M. Quatremère d'Isjonval, a Frenchman, was arrested and imprisoned at Utrecht, where he spent upwards of seven years, deprived of his liberty. To amuse himself during this long confinement, he courted the acquaintance of spiders, studied their constitution and temperament, and, after a long series of accurate observations, he made the important discovery, that they were the most weather-wise of all creatures. Their *presentiment* of approaching changes is incomparably more refined and certain than the variations indicated by the best barometers, thermometers, or hygrometers. A weather-glass points out only the probable state of the weather for the next day; but with respect to a permanent or long-continued state of the atmosphere, this instrument cannot be relied upon. Spiders, however, have not only an obvious sensation of the approaching changes of the weather, similar to that manifested by a barometer, but they also indicate, with the greatest exactness, the more distant changes for a considerable length of time; nay, they foretell with precision, for a period of ten days or a fortnight, those states of the atmosphere which are of a settled nature. Of this M. d'Isjonval was enabled, in the end, to furnish a most striking proof.

On Wednesday, the 16th of January, 1795, the wind changed to the northward; on Thursday it began to freeze, and the frost increased to such a degree, that the French were enabled to enter Utrecht, and to release their imprisoned countryman, M. d'Isjonval: but on the 20th of January, an unexpected thaw

threatened to frustrate the design of the invaders, who had advanced with all their heavy artillery, accompanied by an army of one hundred thousand men, to pass the icy bridges which nature had apparently constructed for facilitating their hostile operations. The French generals were filled with apprehensions, and began to think of the necessity of retreating, when M. d'Isjonval having consulted his meteorological assistants—the spiders, went and told his countrymen that they had no cause for the least alarm, for that in a day or two the frost would return with greater intensity than had been known in Holland for ages. The prediction was fully verified. The very next day the frost recommenced, with almost unequalled severity; and Holland, no longer able to avail itself of its pent-up floods, became an easy prey to the revolutionizing republicans.

The manner in which spiders carry on their operations, conformably to the impending changes of the atmosphere, is simply this: If the weather is likely to become rainy, windy, or in other respects disagreeable, they fix the terminating filaments, on which the whole web is suspended, unusually short; and in this state they await the influence of a temperature which is remarkably variable. On the contrary, if the terminating filaments are made uncommonly long, we may, in proportion to their length, conclude that the weather will be serene, and continue so at least for ten or twelve days. But if the spiders be totally indolent, rain generally succeeds; though, on the other hand, their inactivity during rain is the most certain proof that it will be only of short duration, and followed with fair, and very constant weather. According to further observations, the spiders regularly make some alteration in their webs or nets every twenty-four hours: if these changes take place between the hours of six and seven in the evening, they indicate a clear and pleasant night.

Wager Queerly Lost.

In the year 1765, one Carr, a waterman, having laid a wager that he and his dog would both leap from the centre arch of Westminster bridge, and land at Lambeth within a minute of each other; he jumped off first, and the dog immediately followed; but not being in the secret, and fearing his master should be drowned, he laid hold of him by the neck and dragged him on shore, to the no small diversion of the spectators.

Concerts of Animals.

The abbot of Baigne, a man of wit, and skilled in the construction of new musical instruments, was ordered by Louis XI., King of France, more in jest than in earnest, to procure him a concert of swines' voices. The abbot said that the thing could doubtless be done, but that it would take a good deal of money. The king ordered that he should have whatever he required for the purpose. The abbot, says Bayle, then 'wrought a thing as singular as ever was seen. For out of a great number of hogs of several ages which he got together, and placed under a tent, or pavilion, covered with velvet, before which he had a table of wood painted, with a certain number of keys, he made an organical instrument, and as he played upon the said keys with little spikes, which pricked the hogs, he made them cry in such order and consonance, he highly delighted the king and all his company.'

The French Encyclopedia, article *chant*, concisely narrates the history of a whimsical procession which was displayed at Brussels in 1549. A part of the show consisted of a car, in which was an organ played on by a bear. Instead of pipes, this instrument contained a collection of cats, each confined separately in a kind of narrow case, so that they could not move, but their tails were held upright, and attached to the jacks in such a manner, that when the bear touched the keys, he pulled the tails of the parties enclosed, and produced a most mellifluous mewing and wailing, in the C clef we suppose, treble, counter-tenor, and tenor; the organist himself, perhaps, being invited by the same machinery, utters a base accompaniment.

Some years ago there was exhibited at Paris, an instrument constructed on a similar principle. The number of performers was about a dozen; and by means of keys well touched, their powers were exerted *con spirito, et furiosa*, for the delight of their auditory. The happy arrangement of their tones had the most fascinating effect on the ear; and a *crescendo* was delightful! All the world—or what is exactly the same thing—all Paris, went to hear this wonderful multivocal organ; this uncommon combination of pipes. All Paris was *enchantée hors de raison*: and every beau and belle thought, talked, and dreamed of nothing but—of cat-harmony. Unhappily, a favourite singer at the opera was taken ill, and while labouring under a complaint in the lungs, a subscription for his support was proposed and countenanced by 'the fashion.' The cat-organist taking the hint, at the close of his concert, passing his hat round among his audience, 'announced with great sorrow that one of his most eminent performers was sorely afflicted with a catarrh, and stood in great need of an additional supply of meat to save his life.' The joke was reported to the police; the police—as 'they manage these things better in France,'—thought no joke could equal a true joke; so the wit was sent to prison, to ruminate on his witticism, and the current of Parisianism being turned ere he obtained his release, he found that the attractions of his vocal and instrumental organization had ceased, and that his cats could produce him no more than the value of their skins.

Travellers.

An innkeeper at Astley Chapel once sent, as a present by the carrier, to a friend at Warrington, a dog and cat tied up in a bag, who had been companions more than ten months. A short time after, the dog and cat took their departure from Warrington together, and returned to their old habitation, a distance of thirteen miles. They jogged along the road side by side, and on one occasion, the dog gallantly defended his fellow-traveller from the attack of another dog they met.

In the summer of 1766, an officer of the army having gone from Newcastle for Derby, on a recruiting party, took his dog with him; and on leaving Derby, on the 16th of August, the dog was left behind. The creature missing his master, set out for Newcastle, where he arrived on the 18th, being less than forty-six hours in travelling an unknown way of one hundred and eighty miles!

M. d'Obsonville had a dog which he had brought up in India from two months old; and having to go with a friend from Pondicherry to Benglour, a distance of more than three hundred leagues, he took the animal along with him. 'Our journey,' says M. d'O., 'occupied nearly three weeks, and we had to traverse plains and mountains, and to ford rivers and go along bye-paths. The animal, which had certainly never been in that country before, lost us at Benglour, and immediately returned to Pondicherry. He went directly to the house of M. Beglier, then commandant of artillery, my friend, and with whom I had generally lived. Now the difficulty is not so much to know how the dog subsisted on the road (for he was very strong, and able to procure himself food), but how he should so well have found his way, after an interval of more than a month! This was an effort of memory greatly superior to that which the human race is capable of exerting.'

Watch Dog.

A thief, who had broken into the shop of Cellini, the Florentine artist, and was breaking open the caskets, in order to come at some jewels, was arrested in his progress by a dog, against whom he found it a difficult matter to defend himself with a sword. The faithful animal ran to the room where the journeymen slept, but as they did not seem to hear him barking, he drew away the bedclothes, and pulling them alternately by the arms, forcibly awaked them; then barking very loud, he showed the way to the thieves, and went on before, but the men would not follow him, and at last locked their door. The dog having lost all hopes of the assistance of these men, undertook the task alone, and ran downstairs; he could not find the villain in the shop, but immediately rushing into the street, came up with him, and tearing off his cloak, would have treated him according to his deserts, if the fellow had not called to some tailors in the neighbourhood, and begged they would assist him against a mad dog; the tailors believing him, came to his assistance, and compelled the poor animal to retire.

Singular Interposition.

A lady had a tame bird which she was in the habit of letting out of its cage every day. One morning as it was picking crumbs of bread off the carpet, her cat, who always before showed great kindness for the bird, seized it on a sudden, and jumped with it in her mouth upon a table. The lady was much alarmed for the fate of her favourite, but on turning about instantly discerned the cause. The door had been left open, and a strange cat had just come into the room! After turning it out, her own cat came down from her place of safety, and dropped the bird without having done it the smallest injury.

Cruel Parting.

When Charles V. failed in his attempt on Algiers in 1541, his fleet, and the troops which were embarked on board the ships, suffered the most dreadful hardships. The officers were obliged to throw overboard all their clothes, baggage, and valuables; but nothing distressed them so much as the parting with their horses, which were in general fine Spanish and Neapolitan genets and coursers, 'so well chosen,' says Brantome, 'so gallant spirited, and so high prized, that there was not a heart which could defend itself from feeling anguish and the deepest pity at seeing these fine horses struggling in vain to save themselves by swimming through the raging ocean. And the more distressful was the sight, as the poor animals despairing to reach the land, it being so far off, followed with their utmost powers, as long as their strength lasted, the ship and their masters, who stood on the decks, piteously lamenting the fate of these noble creatures, whom they saw perish before their eyes.'

Long Lost Found Again.

A female elephant belonging to a gentleman at Calcutta, being ordered from the upper country to Chotygoné, broke loose from her keeper, and was lost in the woods. The excuses which the keeper made were not admitted. It was supposed that he had sold the elephant; his wife and family therefore were sold for slaves, and he was himself condemned to work upon the roads. About twelve years after, this man was ordered into the country to assist in catching wild elephants. The keeper fancied he saw his long-lost elephant in a group that was before them. He was determined to go up to it; nor could the strongest representations of the danger dis-

suade him from his purpose. When he approached the creature, she knew him, and giving him three salutes, by waving her trunk in the air, knelt down and received him on her back. She afterwards assisted in securing the other elephants, and likewise brought with her three young ones, which she had produced during her absence. The keeper recovered his character; and, as a recompense for his sufferings and intrepidity, had an annuity settled on him for life. This elephant was afterwards in the possession of Governor Hastings.

Secret Escort.

A gentleman returning to town from Newington Green, where he had been on a visit to a friend, was stopped by a footpad armed with a thick bludgeon, who demanded his money, saying he was in great distress. The gentleman gave him a shilling; but this did not satisfy the fellow, who immediately attempted to strike him with his bludgeon; when, to the surprise of the gentleman, the villain's arm was suddenly arrested by a spaniel dog, who seized him fast. The fellow with some difficulty extricated himself from his enemy, and made his escape. The dog belonged to the gentleman's friend where he had dined, and had followed him unperceived; the faithful creature guarded him home, and then made the best of its way back to its master.

Friend in Need.

As a gentleman of the name of Irvine was walking across the Dee when it was frozen, the ice gave way in the middle of the river, and down he sunk, but kept himself from being carried away in the current by grasping his gun, which had fallen across the opening. A dog who attended him, after many fruitless attempts to rescue his master, ran to a neighbouring village, and took hold of the coat of the first person he met. The man was alarmed, and would have disengaged himself; but the dog regarded him with a look so kind and significant, and endeavoured to pull him along with so gentle a violence, that he began to think there might be something extraordinary in the case, and suffered himself to be conducted by the animal, who brought him to his master just in time to save his life.

Bee Charmer.

Mr. Wildman, of Plymouth, who rendered himself famous in the West of England for his command over bees, being in London in 1766, visited Dr. Templeman, Secretary to the Society of Arts, in his bee dress. He went in a chair, with his head and face covered with bees, and a most venerable beard of them hanging from his chin. The gentlemen and ladies assembled were soon convinced that they had no occasion to be afraid of the bees, and therefore went up familiarly to Mr. Wildman, and conversed with him. After having remained some time, he gave orders to the bees to retire to their hive, and this they did instantly.

Tame Colony

Captain D. Carmichael, in a description of the Island of Tristan d'Acunha, communicated to the Linnæan Society, states that the animals found on this solitary spot were so tame, that it was necessary to clear a path through the birds which were reposing on the rocks, by kicking them aside. One species of seal did not move at all when struck or pelted, and at length some of the company amused themselves by mounting them, and riding them into the sea!

Filial Duty.

Mr. Purdew, surgeon's mate on board the *Lancaster*, in 1757, relates that while lying one evening awake he saw a rat come into his berth, and after well surveying the place, retreat with the greatest caution and silence. Soon after it returned, leading by the ear another rat, which it left at a small distance from the hole which they entered. A third rat joined this kind conductor; they then foraged about, and picked up all the small scraps of biscuit; these they carried to the second rat, which seemed blind, and remained in the spot where they had left it, nibbling such fare as its dutiful providers, whom Mr. Purdew supposes were its offspring, brought to it from the more remote parts of the floor.

Cunning as a Fox.

At a fox chase in Galloway, in the autumn of 1819, a very strong fox was closely pressed by the hounds; perceiving his danger, he made for a high wall at a short distance, and springing over, crept close under it on the other side; the hounds followed him, but no sooner had they leaped the wall, than Reynard sprang back again over it; and having thus ingeniously given his pursuers the slip, got safely away.

An American gentleman, a Mr. Hawkins, of Pittsfield, was in pursuit of foxes, accompanied by two bloodhounds; the dogs were soon in scent, and pursued a fox nearly two hours, when suddenly they appeared at fault. Mr. H. came up with them near a large log lying upon the ground, and felt much surprised to find them taking a circuit of a few rods without an object, every trace of the game seeming to have been lost, while they kept still yelping. On looking about him, he discovered sly Reynard stretched upon the log, apparently lifeless. Mr. H. made several efforts to direct the attention of his dogs towards the fox but failed; at length he approached so near the artful object of his pur-

suit as to see him breathe. Even then no alarm was exhibited; and Mr. H. seizing a club, aimed a blow at him, which Reynard evaded by a leap from his singular lurking-place, having thus for a time effectually eluded his rapacious pursuers.

The Porcupine.

All authors before Buffon assert that the 'fretful porcupine,' when irritated, darts its quills to a considerable distance against the enemy, and that he will thus kill very large animals. This Buffon thinks a mistake, as he had repeatedly irritated the porcupine, without producing any other effect than that of some loose quills being shaken off. But Buffon's experiments were made on the Italian porcupine, an inferior species, with small and short bristles; and the evidence of subsequent writers completely establishes that with respect to the Indian porcupine, the statement of the old naturalist is quite correct. A British officer who had served in India, in an account of the climate and diversions in the Northern parts of British India ('Philosophical Magazine,' vol. 42, p. 285), gives us the following account of an instance of the kind, of which he was an eye-witness:—'Being one moonlight night with a party in search of porcupines with dogs, we had not been long out ere we discovered a hole inhabited by those quadrupeds. A dog was immediately put to it. The animal had not gone in many paces when he howled and retreated with several quills in his body. One in particular was driven an inch into his right leg. The porcupine, on the approach of the dog, drew itself into the shape of a ball, like a hedge-hog, and darting forward with all its strength, threw its quills into the dog.'

Dying of Joy.

One of the strongest instances of affection in dogs is related in the 'Mémoires du Marquis Langallery.' 'The marquis had been two years in the army, when returning home, a favourite dog which he had left came to meet him in the court-yard, and recognising him as if he had only been absent two days, leaped upon his neck, and died of joy at having found him again.'

Usurper Punished.

Some years ago a sparrow had early in spring taken possession of an old swallow's nest in a village in Fifeshire, and had laid some eggs in it, when the original builder and owner of the castle made her appearance, and claimed possession. The sparrow, firmly seated, resisted the claim of the swallow; a smart battle ensued, in which the swallow was joined by its mate, and during the conflict by several of their comrades. All the efforts of the assembled swallows to dislodge the usurper were, however, unsuccessful. Finding themselves completely foiled in this object, it would seem that they had held a council of war to consult on ulterior measures; and the resolution they came to shows that with no ordinary degree of ingenuity some very lofty considerations of right and justice were combined in their deliberations. Since the sparrow could not be dispossessed of the nest, the next question with them appears to have been, how he could be otherwise punished for his unlawful usurpation of a property unquestionably the legitimate right of its original constructor. The council were unanimous in thinking that nothing short of the death of the intruder could adequately atone for so heinous an offence; and having so decided, they proceeded to put their sentence into execution in the following very extraordinary manner. Quitting the scene of the contest for a time, they returned with accumulated numbers, each bearing a beak full of building materials; and without any further attempt to beat out the sparrow, they instantly set to work and built up the entrance into the nest, enclosing the sparrow within the clay tenement, and leaving her to perish in the garrison she had so bravely defended.

The truth of this almost incredibible story is vouched for by a gentleman of unquestionable veracity, and a most ingenious observer of nature, Mr. Gavin Inglis, of Strathendry, Bleachfield, in Fifeshire. Linnæus had prepared us to expect as much from the ingenuity of the swallow, but he states nothing of the kind as of his own knowledge.

A Good Finder.

One day, when Dumont, a tradesman of the Rue St. Denis, was walking in the Boulevard St. Antoine with a friend, he offered to lay a wager with the latter, that if he were to hide a six livre piece in the dust, his dog would discover and bring it to him. The wager was accepted, and the piece of money secreted, after being carefully marked. When the two had proceeded some distance from the spot, M. Dumont called to his dog that he had lost something, and ordered him to seek it. Caniche immediately turned back, and his master and his companion pursued their walk to the Rue St. Denis. Meanwhile a traveller, who happened to be just then returning in a small chaise from Vincennes, perceived the piece of money which his horse had kicked from its hiding-place; he alighted, took it up, and drove to his inn, in the Rue Pont-aux-Choux. Caniche had just reached the spot in search of the lost piece, when the stranger picked it up. He followed the chaise, went into the inn, and stuck close to the traveller. Having scented out the coin which he had been ordered to bring back in the pocket of the latter, he leaped up incessantly at and about him. The traveller supposing him to be some dog that had lost or been left behind by his master, regarded his different movements as marks of fondness; and as the animal was handsome, he determined to keep

him He gave him a good supper, and on retiring to bed, took him with him to his chamber. No sooner had he pulled off his breeches, than they were seized by the dog; the owner, conceiving that he wanted to play with them, took them away again. The animal began to bark at the door, which the traveller opened, under the idea that the dog wanted to go out. Caniche snatched up the breeches and away he flew. The traveller posted after him with his nightcap on, and literally *sans culottes*. Anxiety for the fate of a purse full of gold Napoleons, of forty francs each, which was in one of the pockets, gave redoubled velocity to his steps. Caniche ran full speed to his master's house, where the stranger arrived a moment afterwards, breathless and enraged. He accused the dog of robbing him. 'Sir,' said the master, 'my dog is a very faithful creature; and if he has run away with your breeches, it is because you have in them money which does not belong to you.' The traveller became still more exasperated. 'Compose yourself, sir,' rejoined the other, smiling, 'without doubt there is in your purse a six livre piece, with such and such marks, which you have picked up in the Boulevard St. Antoine, and which I threw down there with the firm conviction that my dog would bring it back again. This is the cause of the robbery which he has committed upon you.' The stranger's rage now yielded to astonishment; he delivered the six livre piece to the owner, and could not forbear caressing the dog which had given him so much uneasiness, and such an unpleasant chase.

Minstrel's Bark.

Seals have a very delicate sense of hearing, and are much delighted with music. The fact was not unknown to the ancient poets, and is thus alluded to by Walter Scott:

'Rude Heiskar's seals, through surges dark,
Will long pursue the minstrel's bark.'

Mr. John Laing, in his account of a voyage to Spitzbergen, mentions, that the captain of the ship's son, who was fond of playing on the violin, never failed to have a numerous auditory when in the seas frequented by these animals; and Mr. L. has seen them follow the ship for miles when any person was playing on deck.

Feeding the Orphan.

In June, 1816, some young gentlemen disappointed in duck shooting, fired a few rounds for their amusement at a flock of swallows, and unfortunately brought some of the parent swallows to the ground, and among the rest, both parents of a young brood of five, whose nest was in the corner of one of the windows of Mr. Gavin Inglis's house, at Strathendry. Conceiving the young would perish from hunger, Mr. I. resolved to take them into the house, and try to bring them up under the care of his children, who had undertaken to catch flies for them. This humane interposition was however found unnecessary; the news of the calamity had spread over the colony, and a collection of parent-swallows had assembled. The state of the nest and the young was taken under review, and arrangements were immediately gone into for the protection and support of the helpless orphans. A supply of provisions was brought them before leaving them for the night; and next day, and every day for some time after, the benevolent office of feeding them was carried on with so much parental care by the older swallows in succession, that the orphan group were as regularly fed, and as soon fledged and on the wing, as the young of any nest in the whole colony.

A Sly Couple.

A gentleman in the county of Stirling kept a greyhound and a pointer, and being fond of coursing, the pointer was accustomed to find the hares, and the greyhound to catch them. When the season was over, it was found that the dogs were in the habit of going out by themselves, and killing hares for their own amusement. To prevent this, a large iron ring was fastened to the pointer's neck by a leather collar, and hung down so as to prevent the dog from running, or jumping over dikes, &c. The animals, however, continued to stroll out to the fields together; and one day the gentleman suspecting that all was not right, resolved to watch them, and to his surprise, found that the moment when they thought that they were unobserved, the greyhound took up the iron ring in his mouth, and carrying it, they set off to the hills, and began to search for hares as usual. They were followed, and it was observed, that whenever the pointer scented the hare, the ring was dropped, and the greyhound stood ready to pounce upon poor puss the moment the other drove her from her form, but that he uniformly returned to assist his companion after he had caught his prey.

The Indicator.

The Hottentots in Southern Africa are remarkable for their skill in observing the bees, as they fly to their nests, but they have still a much better guide than their own acuteness, on which they invariably rely. This is a small brownish bird, nothing remarkable in its appearance, of the cuckoo genus, to which naturalists have given the specific name of the *Indicator*, from its pointing out and discovering, by a chirping and whistling noise, the nests of bees; it is called by the farmers the honey-bird.

In the conduct of this little animal there is something that looks very like what philosophers have been pleased to deny the brute creation. Having observed a nest of honey, it flies in search of some human creature, to

whom, by its fluttering, whistling, and chirping, it communicates the discovery. Every Hottentot is too well acquainted with the bird to have any doubts as to the certainty of the information. It leads the way directly to the place, flying from bush to bush, or from one ant-hill to another. When close to the nest, it remains still and silent. As soon as the person to whom the discovery is made has taken away the honey, the Indicator flies to feast on the remains. By the like conduct it is also said to indicate with equal certainty the dens of lions, tigers, and hyænas, and other beasts of prey, and noxious animals. In the discovery of a bee's nest, self-interest is concerned; but in the latter instance its motives must proceed from a different principle.

Sense of Ridicule.

Persons who have the management of elephants, have often observed that they know very well when any one is ridiculing them, and that they very often revenge themselves when they have an opportunity. A painter wished to draw an elephant in the menagerie at Paris in an extraordinary attitude, which was with his trunk lifted up, and his mouth open. An attendant on the painter, to make the elephant preserve the position, threw fruits in his mouth, and often pretended to throw them without doing so. The animal became irritated, and as if knowing that the painter was to blame rather than his servant, turned to him, and dashed a quantity of water from his trunk over the paper on which the painter was sketching his distorted portrait.

Maternal Affection.

While the *Carcass*, one of the ships in Captain Phipps' voyage of discovery to the North Pole, was locked in the ice, early one morning the man at the mast-head gave notice that three bears were making their way very fast over the frozen ocean, and were directing their course towards the ship. They had no doubt been invited by the scent of some blubber of a sea-horse, which the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse that remained unconsumed, and eat it voraciously. The crew of the ship threw great lumps of the flesh of the sea-horse which they had still left, upon the ice, which the old bear fetched away singly, laying every lump before the cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead, and in her retreat they wounded the dam, but not mortally. It would have drawn tears of pity from any but the most unfeeling, to have marked the affectionate concern expressed by this poor animal in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had just fetched away, as she had done the others, tore it in pieces, and laid it down before them; when she saw that they refused to eat, she laid her paws first upon one, then upon the other, and endeavoured to raise them up, making at the same time, the most pitiable moans. Finding she could not stir them, she went off, and when she had got at some distance, looked back and moaned; and that not availing to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before, and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them anew, and with signs of inexpressible fondness went round them, pawing them successively. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the destroyers, which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds.

Tame Sea-gull.

Many years ago, a Mr. Scot, of Benholm, near Montrose, had accidentally caught a sea-gull, whose wings he cut, and put it into his garden. The bird remained in that situation for several years, and being kindly treated, became so familiar, as to come at call to be fed at the kitchen door. It was known by the name of Willie. This bird became at last so tame that no pains were taken to preserve it, and its wings having grown to full length, it flew away, joined the other gulls on the beach, and came back, from time to time, to pay a visit to the house. When its companions left the country at the usual season, Willie accompanied them, much to the regret of the family. To their great joy, however, it returned next season; and with its usual familiarity came to its old haunt, where it was welcomed and fed very liberally. In this way it went and returned for *forty years*, without intermission, and kept up its acquaintance in the most cordial manner; for while in the country it visited them almost daily, answered to its name like any domestic animal, and eat almost out of the hand. One year, however, very near the period of its final disappearance, Willie did not pay his respects to the family for eight or ten days after the general flock of gulls were upon the coast, and great was the lamentation for his loss, as it was feared he was dead: but to the surprise and joy of the family, a servant one morning came running into the breakfast-room in ecstasy, announcing that Willie was returned. The whole company rose from the table to welcome Willie. Food was soon supplied in

abundance, and Willie with his usual frankness eat of it heartily, and was as tame as any barn-yard fowl about the house. In a year or two afterwards this grateful bird discontinued his visits for ever.

Effect of Colours.

Mr. Forbes, the author of the 'Oriental Memoirs,' when at Dazagan in Concan, kept a cameleon for several weeks. The animal was singularly affected by anything black. The skirting-board of the room was black, and the creature carefully avoided it; but if by chance he came near it, or if a black hat were placed in his way, he shrunk and became black as jet. It was evident by the care he took to avoid those objects which occasioned this change, that the effort was painful to him; the colour seemed to operate like a poison. From some antipathy of the same sort, the buffalo and the bull are enraged by scarlet, which, according to the blind man's notion, acts upon them like the sound of a trumpet; and the viper is most provoked to bite when the viper-catcher presents it with a red rag. There are other animals to whom certain colours have the effect of fascination. Daffodils, or any bright yellow flowers, will decoy perch into a draw-net. Persons who wear black hats in summer are ten times more annoyed by flies than those who wear white ones. Such facts are highly curious, and well deserving of investigation. We know as yet but little of the manner in which animals are affected by colours, and that little is only known popularly. When more observations of this kind have been made and classified, they may lead to some consequences of practical utility.

Carrier Pigeons.

The first mention we find made of the employment of pigeons as letter carriers is by Ovid, in his 'Metamorphoses,' who tells us that Taurosthenes, by a pigeon stained with purple, gave notice of his having been victor at the Olympic games on the very same day to his father at Ægina.

Pliny informs us that during the siege of Modena by Marc Antony, pigeons were employed by Brutus to keep up a correspondence with the besieged.

When the city of Ptolemais, in Syria, was invested by the French and Venetians, and it was ready to fall into their hands, they observed a pigeon flying over them, and immediately conjectured that it was charged with letters to the garrison. On this, the whole army raising a loud shout, so confounded the poor aërial post that it fell to the ground, and on being seized, a letter was found under its wings, from the sultan, in which he assured the garrison that 'he would be with them in three days, with an army sufficient to raise the siege.' For this letter the besiegers substituted another to this purpose, 'that the garrison must see to their own safety, for the sultan had such other affairs pressing him that it was impossible for him to come to their succour;' and with this false intelligence they let the pigeon free to pursue his course. The garrison, deprived by this decree of all hope of relief, immediately surrendered. The sultan appeared on the third day, as promised, with a powerful army, and was not a little mortified to find the city already in the hands of the Christians.

Carrier pigeons were again employed, but with better success, at the siege of Leyden, in 1675. The garrison were, by means of the information thus conveyed to them, induced to stand out, till the enemy, despairing of reducing the place, withdrew. On the siege being raised, the Prince of Orange ordered that the pigeons who had rendered such essential service should be maintained at the public expense, and that at their death they should be embalmed and preserved in the town house, as a perpetual token of gratitude.

In the East the employment of pigeons for the conveyance of letters is still very common; particularly in Syria, Arabia, and Egypt. Every bashaw has generally a basket full of them sent him from the grand seraglio, where they are bred, and in case of any insurrection, or other emergency, he is enabled, by letting loose two or more of these extraordinary messengers, to convey intelligence to the government long before it could be possibly obtained by other means.

In Flanders great encouragement is also still given to the training of pigeons; and at Antwerp there is an annual competition of the society of pigeon fanciers.

In the United States they have been also recently employed, with very nefarious success, by a set of lottery gamblers. The numbers of the tickets drawn at Philadelphia were known by this mode of conveyance within so inconceivably short a period at New York, or if drawn at New York, known at Philadelphia, and so with other towns, that the greatest frauds were committed on the public by those in possession of this secret means of intelligence.

In England the use of carrier pigeons is at present wholly confined to the *gentlemen of the fancy*, who inherited it from the heroes of Tyburn, with whom it was of old a favourite practice to let loose a number of pigeons at the moment the fatal cart was drawn away, to notify to distant friends the departure of the unhappy criminal.

The diligence and speed with which these feathered messengers wing their course is extraordinary. From the instant of their liberation their flight is directed through the clouds at an immense height to the place of their destination. They are believed to dart onwards in a straight line, and never descend except when at a loss for breath, and then are to be seen, commonly at dawn of day, lying on their backs on the ground, with their bills open, sucking in with hasty avidity the dew of the morning. Of their speed, the instances related are almost incredible.

The Consul of Alexandria daily sends

despatches by this means to Aleppo in five hours, though couriers occupy the whole day in proceeding with the utmost expedition from one town to the other.

Some years ago a gentleman sent a carrier pigeon from London, by the stage coach, to his friend at Bury St. Edmund's, together with a note, desiring that the pigeon, two days after its arrival there, might be thrown up precisely when the town clock struck nine in the morning. This was done accordingly, and the pigeon arrived in London, and flew to the Bull Inn, in Bishopsgate Street, into the loft, and was there shown at half an hour past eleven o'clock, having flown seventy-two miles in two hours and a half. At the annual competition of the Antwerp pigeon fanciers, in 1819, one of thirty-two pigeons belonging to that city, who had been conveyed to London, and there let loose, made the transit back, being a distance in a direct line of one hundred and eighty miles, in six hours!

It is through the attachment of these animals to the place of their birth, and particularly to the spot where they have brought up their young, that they are thus rendered useful to mankind.

When a young one flies very hard at home, and is come to its full strength, it is carried in a basket or otherwise about half a mile from home, and there turned out; after this, it is carried a mile, then two, four, eight, ten, twenty, &c., till at length it will return from the furthermost parts of the country.

Indian Grossbeak.

The Baya, or Grossbeak, so very common in Hindostan, is rather larger than a sparrow. 'It is,' says Sir William Jones, 'astonishingly sensible, faithful, and docile, never voluntarily deserting the place where its young were hatched; but not averse, like most other birds, to the society of mankind, and easily taught to perch on the hand of its master. It may be taught with ease to fetch a piece of paper, or any small thing that its master points out; and it is an attested fact that if a ring be dropped into a deep well, and a signal be instantaneously given, it will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to its master with apparent exultation. It is also confidently asserted that if a house or any other place be shown to it one or twice, it will carry a note thither immediately on the proper signal being made.'

One instance of its docility, Sir William Jones was an eye-witness of. The young Hindu women, at Benares and other places, wear very thin plates of gold, called *ticas*, slightly fixed, by way of ornament, between their eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training Bayas, to give them a signal, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses, which they bring in triumph to their lovers.

The Pig Pointer.

The race of swine, though generally so stupid as to have furnished an odious cant appellation for the multitude of our own species, is by no means destitute of sagacity; but the shortness of life to which we generally doom them, unfortunately precludes all improvement in this respect. In proof of their intellectual endowments, it might be sufficient to recite the numerous instances of *learned pigs* with which the exhibitions of every country fair are familiar; but an instance more truly surprising than these, was that of the black New Forest sow, which was broke in by Tumor, the gamekeeper to Sir H. St. John Mildmay, to find game, back, and stand nearly as well as a pointer.

This sow, which was a thin, long-legged animal (one of the ugliest of the New Forest breed), when very young, conceived so great a partiality to some pointer puppies that Tumor was breaking, that it played, and often came to feed with them. From this circumstance it occurred to Tumor (to use his own expression) that, having broke many a dog as obstinate as a pig, he would try if he could not also succeed in breaking a pig. The little animal would often go out with the puppies to some distance from home; and he enticed it farther by a sort of pudding made of barley-meal, which he carried in one of his pockets. The other he filled with stones, which he threw at the pig whenever she misbehaved, as he was not able to catch and correct her in the same manner he did his dogs. He informed Sir Henry Mildmay, that he found the animal tractable, and that he soon taught her what he wished by this mode of reward and punishment. Sir Henry Mildmay says, that he has frequently seen her out with Tumor, when she quartered her ground as regularly as any pointer, stood when she came on game (having an excellent nose), and backed other dogs as well as he ever saw a pointer. When she came on the cold scent of game, she slackened her trot, and gradually dropped her ears and tail, till she was certain, and then fell down on her knees. So staunch was she, that she would frequently remain five minutes and upwards on her point. As soon as the game rose, she always returned to Tumor, grunting very loudly for her reward of pudding, if it was not immediately given to her.

When Tumor died, his widow sent the pig to Sir Henry Mildmay, who kept it for three years, but never used it, except for the purpose of occasionally amusing his friends. In doing this, a fowl was put into a cabbage-net, and hidden amongst the fern in some part of the park, and the extraordinary animal never failed to point it, in the manner above described.

Filial Tenderness and Address.

A cat belonging to Mr. Stevens, of the Red Lion Hotel in Truro, during the period of her gestation was conveyed to a barn, near the

turnpike-gate, on the Michell road. The time of her accouchement being arrived, puss became the mother of four fine sprawling kittens! To her un*speak*able grief, three of her young ones suffered a watery death the next morning, without ever opening their eyes on this sorrowful world. The authors of this melancholy *cat*astrophe, on going to the barn on the following day, found no traces either of the mother or her remaining young one. They called, but all was silent; they searched, but tabby was invisible. Here the matter rested for several days, when at length, early in the morning, puss made her appearance in the court of her master's house in a very slender condition. Having satisfied her hunger, and loitered about the house during the day, late at night she took her leave, carrying with her all the provisions which she conveniently could. For several days she repeated the same course of operations, regularly returning to the hotel in the morning, and leaving it not empty-mouthed at night. Her proceedings having excited attention, she was followed in one of her nocturnal retreats, not to the barn from which two of her young ones had been so cruelly taken to be drowned, but to the top of a wheaten mowhay, at some distance. On beating up her quarters there, she was discovered feeding her surviving kitten, which had by this time become plump and sleek, but was as wild as a young tiger, and would not be touched by any one. The hole which the mother-cat had made in the mowhay, to afford a passage and retreat to her young one, was peculiarly curious.

A few days afterwards the mother finding, perhaps, that her own daily journeys were too fatiguing; or thinking it necessary that her young one should be introduced to the world, in order to rub off the rust of its clownish education; or what is as likely, feeling assured that the kitten had attained an age which would save it from sharing the fate of its departed relatives, the took advantage of a dark and silent night, when worrying dogs and boys were within doors, to convey it to Truro, where we need not say grimalkin and the young stranger found a hospitable welcome.

Infant Fascination.

The *Reading Eagle*, a Pennsylvanian paper of the year 1820, relates the following extraordinary incident:—A daughter of Mr. Daniel Strohecker, near Orwigsburgh, Berks, county Pennsylvania, about three years of age, was observed for a number of days to go to a considerable distance from the house with a piece of bread which she obtained from her mother. The circumstance attracted the attention of the mother, who desired Mr. S. to follow the child, and observe what she did with it. On coming to the child, he found her engaged in feeding several snakes, called yellow heads, or bastard rattlesnakes. He immediately took it away, and proceeded to the house for his gun, and returning, killed two of them at one shot, and another a few days after. The child called these reptiles in the manner of calling chickens; and when its father observed, if it continued the practice they would bite her, she child replied, 'No, father, they wont bite me; they only eat the bread I give them.'

A large and ferocious mastiff which had broke his chain, ran along the road near Bath, to the great terror and consternation of those whom he passed; when suddenly running by a most interesting boy, the child struck him with a stick, upon which the dog turned furiously on his infant assailant. The little fellow, so far from being intimidated, ran up to him, and flung his arms round the neck of the enraged animal, which became instantly appeased, and in return, caressed the child.

Domesticated Seal.

A gentleman in the neighbourhood of Burntisland, in Fifeshire, has completely succeeded in taming a seal. It appears to possess all the sagacity of the dog, lives in his master's house, and eats from his hand. He usually takes it with him in his fishing excursions, upon which occasion it affords no small entertainment. When thrown into the water, it will follow for miles the track of the boat; and although thrust back by the oars, it never relinquishes its purpose. Indeed, it struggles so hard to regain its seat, that one would imagine its fondness for its master had entirely overcome the natural predilection for its native element.

The Vampyre.

Captain Steadman in his 'Narrative of a Five Years' Expedition against the revolted Negroes of Surinam,' relates, that on waking about four o'clock one morning in his hammock, he was extremely alarmed at finding himself weltering in congealed blood, and without feeling any pain whatever. 'The mystery was,' continues Captain S. 'that I had been bitten by the *Vampyre* or *Spectre* of Guiana, which is also called the *Flying Dog* of New Spain, and by the Spaniards, *Perro-volador*. This is no other than a bat of monstrous size, that sucks the blood from men and cattle while they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavour to give a distinct account of it. Knowing, by instinct, that the person they intend to attack is in a sound slumber, they generally alight near the feet, where, while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed, that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet through this orifice he continues to suck the blood, until he is obliged to disgorge. He then begins again, and thus continues sucking and dis-

gorging until he is scarcely able to fly; and the sufferer has often been known to sleep from time to eternity. Cattle they generally bite in the ear, but always in places where the blood flows spontaneously. Having applied tobacco ashes as the best remedy, and washed the gore from myself and hammock, I observed several small heaps of congealed blood all round the place where I had lain upon the ground: on examining which, the surgeon judged that I had lost at least twelve or fourteen ounces during the night.'

Retribution.

In the park of Lord Grantley at Wonersh, near Guildford, a fawn, drinking, was suddenly pounced upon by one of the swans, which pulled the animal into the water, and held it under until quite drowned. The atrocious action was observed by the other deer in the park, and did not long go unrevenged; for shortly after this very swan, which had hitherto never been molested by the deer, was singled out when on land, and furiously attacked by a herd, which surrounded and presently killed the offender.

Strange Rooks.

In the year 1783, a pair of strange rooks, after an unsuccessful attempt to effect a lodgment in a rookery at a little distance from the Exchange in Newcastle, were compelled to abandon the attempt, and to take refuge on the spire of that building; and although constantly molested by other rooks, they built their nest on the top of the vane, and there reared a brood of young ones, undisturbed by the noise of the populace below them. The nest and its inmates were of course turned about by every change of the wind. Every year they continued to build their nest in the same place, till the year 1793, soon after which the spire was taken down. A small engraving was made, of the size of a watch paper, representing the top of the spire and the rook's nest; a great many copies of it were sold, and some are still to be met with among the inhabitants of Newcastle.

Cat and Crows.

In the spring of 1791, a pair of crows made their nest in a tree, of which there were several planted round the garden of a gentleman, who, in his morning walks, was often amused by witnessing furious combats between the crows and a cat. One morning the battle raged more fiercely than usual, till at last the cat gave way, and took shelter under a hedge, as if to wait a more favourable opportunity of retreating into the house. The crows continued for a short time to make a threatening noise; but perceiving that on the ground they could do nothing more than threaten, one of them lifted a stone from the middle of the garden, and perched with it on a tree planted in the hedge, where she sat, watching the motions of the enemy of her young. As the cat crept along under the hedge, the crow accompanied her, flying from branch to branch, and from tree to tree; and when at last puss ventured to quit her hidingplace, the crow, leaving the trees and hovering over her in the air, let the stone drop from on high on her back.

Another instance of the sagacity of the crow, is related by Dr. Darwin. A friend of his on the northern coast of Ireland, saw above a hundred crows at once preying upon mussels; each crow took a mussel up into the air thirty or forty yards high, and then let it fall upon the stones, and thus by breaking the shell, got possession of the animal.

Revengeful Swallow.

A gentleman of Brenchley having shot a hen-swallow which was skimming in the air, accompanied by her mate, the enraged partner immediately flew at the fowler, and, as if to revenge the loss it had sustained, struck him in the face with its wing, and continued flying around him with every appearance of determined anger. For several weeks after the fatal shot, the bird continued to annoy the gentleman whenever it met with him, except on Sundays, when it did not recognise him,' in consequence of his change of dress.

Heroism of the Hen.

In June, 1820, a contest of rather an unusual nature took place in the house of Mr. Collins, a respectable innkeeper, at Naul in Ireland. The parties concerned were, a hen of the game species, and a rat of the middle size. The hen, in an accidental perambulation round a spacious room, accompanied by an only chicken, the sole surviving offspring of a numerous brood, was roused to madness by an unprovoked attack made by a voracious cowardly rat, on her unsuspecting chirping companion. The shrieks of the beloved captive, while dragging away by the enemy, excited every maternal feeling in the affectionate bosom of the feathered dame; she flew at the corner whence the alarm arose, seized the lurking enemy by the neck, writhed him about the room, put out one of his eyes in the engagement, and so fatigued her opponent by repeated attacks of spur and bill, that in the space of twelve minutes, during which time the conflict lasted, she put a final period to the nocturnal invader's existence; nimbly turned round, in wild but triumphant distraction, to her palpitating nestling, and hugged it in her victorious bosom.

Singular Foster-mother.

At Dunrobin Castle, in Sutherlandshire, the seat of the Marquess of Stafford, there was, in May, 1820, to be seen, a terrier bitch nursing a brood of ducklings. She had had a litter of whelps a few weeks before, which

were taken from her and drowned. The unfortunate mother was quite disconsolate, till she perceived the brood of ducklings, which she immediately seized and carried to her lair, where she retained them, following them out and in with the greatest care, and nursing them after her own fashion, with the most affectionate anxiety. When the ducklings, following their natural instinct, went into the water, their foster-mother exhibited the utmost alarm; and as soon as they returned to land, she snatched them up in her mouth, and ran home with them. What adds to the singularity of this circumstance is, that the same animal, when deprived of a litter of puppies the year preceding, seized two cock-chickens, which she reared with the like care she bestows upon her present family. When the young cocks began to try their voices, their foster-mother was as much annoyed as she now seems to be by the swimming of the ducklings—and never failed to repress their attempts at crowing.

Matrimonial Fidelity.

A pigeon, twelve years old, belonging to an inn-keeper at Cheltenham, was a few years ago deserted by his partner, after having had a numerous progeny by her. He took the loss much to heart, but made no attempt to supply her place by a new alliance. Two years passed away in a state of widowed solitude, when at last the faithless fair one returned, and wished to be restored to all her conjugal rights. Her injured lord and master was for a time inexorable; he repelled all her approaches, and when she became importunate, gave her a sound beating. In the dead of night, however, Master Pigeon's curtains not being more secure than those of Priam, the lady contrived to make her quarters good. When the day dawned, matters were so far made up, that it was agreed Madam Dove should at least have shelter in his cot during the remainder of her days; but the days of the repentant guilty are seldom long, and a few short months saw her consigned to the tomb. The old pigeon, as if sensible that death, by for ever dissolving the connexion, had placed him in a state of liberty which her voluntary desertion had not, instantly took wing, and in an hour or two returned with a new partner!

Disinterested Informer.

A lady walking over Lansdown, near Bath, was overtaken by a large dog, which had left two men who were travelling the same road with a horse and cart, and followed by the animal for some distance, the creature endeavouring to make her sensible of something, by looking in her face, and then pointing with his nose behind. Failing in his object, he next placed himself so completely in front of the object of his solicitude, as to prevent her proceeding any farther, still looking steadfastly in her face. The lady became rather alarmed; but judging from the manner of the dog, who did not appear vicious, that there was something about her which engaged his attention, she examined her dress, and found that her lace shawl was gone. The dog, perceiving that he was at length understood, immediately turned back; the lady followed him, and he conducted her to the spot where her shawl lay, some distance back in the road. On her taking it up, and replacing it on her person, the interesting quadruped instantly ran off at full speed after his master, apparently much delighted.

The Shepherd's Dog.

The celebrated shepherd poet, to whom these ANECDOTES OF INSTINCT are inscribed, had a dog named Sirrah, who was for many years his sole companion in those mountain solitudes, where, far from the haunts of men, he nursed that imagination which has since burst forth with such splendour on the world. 'He was,' quoth the shepherd, 'beyond all comparison, the best dog I ever saw. He was of a surly, unsocial temper, disdaining all flattery, and refused to be caressed; but his attention to his master's commands and interests, will never again be equalled by any of the canine race. The first time that I saw him, a drover was leading him in a rope; he was hungry and lean, and far from being a beautiful cur, for he was almost all over black, and had a grim face, striped with dark brown. The man had bought him of a boy for three shillings somewhere on the border, and doubtless had fed him very ill on his journey. I thought I discovered a sort of sullen intelligence in his face, notwithstanding his dejected and forlorn situation; so I gave the drover a guinea for him, and appropriated the captive to myself. I believe there never was a guinea so well laid out; at least I am satisfied that I never laid out one to so good a purpose. He was scarcely then a year old, and knew so little of herding, that he had never turned a sheep in his life; but as soon as he discovered that it was his duty to do so, and that it obliged me, I can never forget with what anxiety and eagerness he learned his different evolutions. He would try every way deliberately till he found out what I wanted him to do; and when once I made him to understand a direction, he never forgot or mistook it again. Well as I knew him, he often astonished me, for when hard pressed in accomplishing the task he was put to, he had expedients of the moment that bespoke a great share of the reasoning faculty.'

Mr. Hogg goes on to narrate the following among other remarkable exploits, in illustration of Sirrah's sagacity. About seven hundred lambs, which were at once under his care at weaning time, broke up at midnight, and scampered off in three divisions across the hills, in spite of all that the shepherd and an assistant lad could do to keep them together, 'Sirrah,' cried the shepherd in great affliction, 'my man, they're a' awa.' The night was so

dark that he did not see Sirrah; but the faithful animal had heard his master's words—words such as of all others were sure to set him most on the alert; and without more ado he silently set off in quest of the recreant flock. Meanwhile the shepherd and his companion did not fail to do all that was in their power to recover their lost charge; they spent the whole night in scouring the hills for miles around, but of neither the lambs nor Sirrah could they obtain the slightest trace. 'It was the most extraordinary circumstance,' says the shepherd, 'that had ever occurred in the annals of the pastoral life. We had nothing for it (day having dawned), but to return to our master, and inform him that we had lost his whole flock of lambs, and knew not what was become of one of them. On our way home, however, we discovered a body of lambs at the bottom of a deep ravine, called the Flesh Cleuch, and the indefatigable Sirrah standing in front of them, looking all around for some relief, but still standing true to his charge. The sun was then up; and when we first came in view of them, we concluded that it was one of the divisions of the lambs which Sirrah had been unable to manage until he came to that commanding situation. But what was our astonishment, when we discovered by degrees that not one lamb of the whole flock was wanting! How he had got all the divisions collected in the dark, is beyond my comprehension. The charge was left entirely to himself, from midnight until the rising of the sun; and if all the shepherds in the forest had been there to have assisted him, they could not have effected it with greater propriety. All that I can further say is, that I never felt so grateful to any creature below the sun, as I did to my honest Sirrah that morning.'

Sybarite Horses.

The dance of animals, as we have already seen, was not unknown to antiquity; dogs, bears, apes, elephants, &c., were admitted into their *corps de ballet*; but horses exceeded all the rest in the *gracefulness* of their steps and the docility of their tempers. Pliny informs us that the Sybarites, whom we have surpassed in this, if in nothing else, were the first who associated this tractable quadruped to their ball. The passion of this people for amusement, however, proved fatal to them on this occasion, for the Crotonitæ having instructed their trumpeters to sound the usual charge in a pitched battle between the armies of these two nations, the horses of the latter fell to dancing, instead of advancing to the charge, and were with their riders cut in pieces.

Mimic.

Père Carbasson brought up an ourang-outang, which became so fond of him that, wherever he went, it was always desirous of accompanying him. Whenever therefore he had to perform the service of his church, he was under the necessity of shutting it up in his room. Once, however, the animal escaped, and followed the father to the church; where silently mounting the sounding board above the pulpit, he lay perfectly still till the sermon commenced. He then crept to the edge, and overlooking the preacher, imitated all his gestures in so grotesque a manner, that the whole congregation were unavoidably urged to laugh. The father, surprised and confounded at this ill-timed levity, severely rebuked his audience for their inattention. The reproof failed in its effect; the congregation still laughed, and the preacher in the warmth of his zeal redoubled his vociferation and his action; these the ape imitated so exactly that the congregation could no longer restrain themselves, but burst out into a loud and continued laughter. A friend of the preacher at length stepped up to him, and pointed out the cause of this improper conduct; and such was the arch demeanour of the animal that it was with the utmost difficulty he could himself command his gravity, while he ordered the servants of the church to take him away.

Conversing Parrot.

Mr. Locke, in 'Essay on the Human Understanding,' quotes the following anecdote of a parrot from the 'Remains of what passed in Christendom from 1672 to 1679,' in a manner which shows that, however incredible, he at least believed in it. During the government of Prince Maurice in Brazil, he had heard of an old parrot that was much celebrated for answering like a rational creature many of the common questions put to it. It was at a great distance; but so much had been said about it that the prince's curiosity was roused, and he directed it to be sent for. When it was introduced into the room where the prince was sitting, in company with several Dutchmen, it immediately exclaimed in the Brazilian language, 'What a company of white men are here!' They asked it, 'Who is that man?' (pointing to the prince). The parrot answered, 'Some general or other.' When the attendants carried it up to him, he asked it, through the medium of an interpreter (for he was ignorant of its language), 'Whence do you come?' The parrot answered, 'From Marignan.' The prince asked, 'To whom do you belong?' It answered, 'To a Portuguese.' He asked again, 'What do you there?' It answered, 'I look after chickens.' The prince laughing, exclaimed, 'You look after chickens!' The parrot in answer said, 'Yes, I; and I know well enough how to do it;' clucking at the same time in imitation of the noise made by the hen to call together her young.

The author of the memoirs in which this account is contained, says that he had it directly from Prince Maurice, who observed, that though the parrot spoke in a language he did not understand, yet he could not be deceived, for he had in the room both a Dutch

man who spoke Brazilian, and a Brazilian who spoke Dutch; that he asked them separately and privately, and both agreed exactly in their account of the parrot's discourse.

Colonel O'Kelly's Parrot.

In the London newspapers for October, 1802, there was the following announcement:—'A few days ago died, in Half Moon Street, Piccadilly, the celebrated parrot of Colonel O'Kelly. This singular bird sang a number of songs in perfect time and tune. She could express her wants articulately, and give her orders in a manner nearly approaching to rationality. Her age was not known; it was, however, more than thirty years, for previously to that period Mr. O'Kelly bought her at Bristol for a hundred guineas. The colonel was repeatedly offered five hundred guineas a year for the bird, by persons who wished to make a public exhibition of her; but this, out of tenderness to the favourite, he constantly refused.' She could not only repeat a great number of sentences, but answer questions put to her. When singing, she beat time with all the appearance of science; and so accurate was her judgment that if by chance she mistook a note, she would revert to the bar where the mistake was made, correct herself, and still beating regular time, go through the whole with wonderful exactness.

A Highwayman.

In the autumn of 1817, a complaint was made at Hatton-garden police-office by two ladies, who stated that they had been robbed in the following singular manner:—While walking near Battle-bridge, about six o'clock in the evening, a dog, unaccompanied by any person, sprung suddenly from the roadside, and seizing hold of the reticule which one of the ladies had in her hand, forcibly snatched it from her, and turning off the road, made his escape.

A constable stated that a dog answering the same description had also robbed a poor woman of a bundle containing two shirts, some handkerchiefs, &c., with which he got clear off. Several other instances of a similar nature were mentioned, and the general conclusion was that the animal had been trained up to the business, and that his master was in waiting at no great distance to receive the fruits of the canine plunderer.

Chinese Fishing Birds.

The most extraordinary mode of fishing in China, and which is peculiar to it, is by birds trained for that purpose. Falcons when employed in the air, or hounds when following a scent on the earth, are not more sagacious in the pursuit of their prey, or more certain in obtaining it, than these birds in another element. They are called Looau, and are about the size of a goose, with grey plumage, webbed feet, and have a long and very slender bill, crooked at the point. Their faculty of diving, or remaining under water, is not more extraordinary than that of many other fowls that prey upon fish; but the wonderful circumstance is the docility of these birds, in employing their natural instinctive powers at the command of the fishermen who possess them, in the same manner as the hound, the spaniel, or the pointer, submit their respective sagacity to the huntsman or the fowler.

The number of these birds in a boat is proportioned to the size of it. At a certain signal, they rush into the water and dive after the fish; and the moment they have seized their prey, they fly with it to their boat; and though there may be a hundred of these vessels together, the sagacious birds always return to their own masters; and amidst the crowd of fishing junks which are sometimes assembled on these occasions, they never fail to distinguish that to which they belong. When the fish are in great plenty, these astonishing purveyors will soon fill a boat with them; and will sometimes be seen flying along with a fish of such size, as to make the beholder who is unaccustomed to the sight suspect his organs of vision; and such is their extraordinary sagacity, that when one of them happens to have taken a fish which is too bulky for the management of a single fowl, the rest immediately afford their assistance. While they are thus labouring for their masters, they are prevented from paying any attention to themselves, by a ring which is passed round their necks; and is so contrived as to frustrate any attempt to swallow the least morsel of what they take.

Constancy of Affection.

A gentleman who had a dog of a most endearing disposition, was obliged to go a journey periodically once a month. His stay was short, and his departure and return very regular, and without variation. The dog always grew uneasy when he first lost his master, and moped in a corner, but recovered himself gradually as the time for his return approached; which he knew to an hour, nay, to a minute. When he was convinced that his master was on the road, at no great distance from home, he flew all over the house, and if the street door happened to be shut, he would suffer no servant to have any rest until it was opened. The moment he obtained his freedom, away he went, and to a certainty met his benefactor about two miles from town. He played and frolicked about him till he had obtained one of his gloves, with which he ran or rather flew home, entered the house, laid it down in the middle of the room, and danced round it. When he had sufficiently amused himself in this manner, out of the house he flew, returned to meet his master, and ran before him, or gamboled by his side, till he arrived with him at home. I know not (says Mr. Dibdin, who relates this anecdote) how frequently this was repeated, but it lasted till

the old gentleman grew infirm and incapable of continuing his journeys. The dog by this time was also grown old, and became at length blind; but this misfortune did not hinder him from fondling his master, whom he knew from every other person, and for whom his affection and solicitude rather increased than diminished. The old gentleman, after a short illness, died. The dog knew the circumstance, watched the corpse, blind as he was, and did his utmost to prevent the undertaker from screwing up the body in the coffin, and most outrageously opposed its being taken out of the house. Being past hope, he grew disconsolate, lost his flesh, and was evidently verging towards his end. One day he heard a gentleman come into the house, and he ran to meet him. His master being old and infirm, wore ribbed stockings for warmth. The gentleman had stockings on of the same kind. The dog perceived it, and thought it was his master, and began to exhibit the most extravagant signs of pleasure; but upon further examination finding his mistake, he retired into a corner, where in a short time he expired.

Foraging.

In October, 1817, one of the constables of St. George's-in-the-East, London, made a complaint before the magistrates at Shadwell office, against a horse for stealing hay. The complainant stated that the horse came regularly every night of its own accord, and without any attendant, to the coach-stands in St. George's, fully satisfied his appetite, and then galloped away. He defied the whole of the parish officers to apprehend him; for if they attempted to go near him while he was eating, he would throw up his heels and kick at them, or run at them, and if they did not go out of the way, he would bite them. The constable therefore thought it best to represent the case to the magistrates.

One of the Magistrates. 'Well, Mr. Constable, if you should be annoyed again by this animal in the execution of your duty, you may apprehend him if you can, and bring him before us to answer your complaints.'

Power of Music.

'Music has charms to soothe the savage breast,
To soften rocks, or bend the knotted oak.'
CONGREVE.

Ancient writers tell us of musicians who, by their art, could tame the most furious wolves and tigers; and it is well known in America, that the rattlesnake will be so overcome and intoxicated, as it were, by soft music, as to stretch itself at full length upon the ground, and continue in all appearance without life or motion. There is a species of dancing snakes which are carried in baskets through Hindostan, and procure a maintenance for a set of people who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. 'It is a well-attested fact,' says Forbes, in his 'Oriental Memoirs,' 'that when a house is infested with these snakes, and some other of the coluber genus which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for, who, by playing on a flageolet, find out their hiding places, and charm them to destruction: for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken.'

The deer also is very fond of the sound of the pipe, and will stand and listen attentively. Waller, in his 'Ode to Isabella on her Playing on the Lute,' has the following allusion to the fondness of this animal for music:—

'Here love takes stand, and while she charms the ear,
Empties his quiver on the listening deer.'

Playford, in his 'Introduction to Music,' has a curious passage on this subject. 'Myself,' says he, 'as I travelled some years since near Royston, met a herd of stags, about twenty, on the road, following a bagpipe and violin: while the music played, they went forward; when it ceased, they all stood still; and in this manner they were brought out of Yorkshire to Hampton Court.'

One Sunday evening, five choristers were walking on the banks of the river Mersey, in Cheshire; after some time being tired with walking, they sat down on the grass, and began to sing an anthem. The field on which they sat, was terminated at one extremity by a wood, out of which, as they were singing, they observed a hare to pass with great swiftness towards the place where they were sitting, and to stop at about twenty yards' distance from them. She appeared highly delighted with the harmony of the music, often turning up the side of her head to listen with more facility. As soon as the harmonious sound was over, the hare returned slowly towards the wood; when she had nearly reached the end of the field, the choristers began the same piece again; at which the hare stopped, turned round, and came swiftly back to about the same distance as before, where she seemed to listen with rapture and delight, till they had finished the anthem, when she returned again by a slow pace up the field, and entered the wood.

Going to Market.

A butcher and cattle dealer, who resided about nine miles from Alston, in Cumberland, had a dog which he usually took with him when he drove cattle to the market to be sold, and who displayed uncommon dexterity in managing them. At last, so convinced was

the master of the sagacity, as well as the fidelity of his dog, that he made a wager that he would entrust him with a fixed number of sheep and oxen to drive alone to Alston market. It was stipulated that no person should be within sight or hearing, who had the least control over the dog; nor was any spectator to interfere, nor be within a quarter of a mile. On the day of trial, the dog proceeded with his business in the most dexterous and steady manner; and although he had frequently to drive his charge through the herds who were grazing, yet he never lost one, but conducting them into the very yard to which he was used to drive them when with his master, he significantly delivered them up to the person appointed to receive them, by barking at the door. What more particularly marked the dog's sagacity was, that when the path the herd travelled lay through a spot where others were grazing, he would run forward, stop his own drove, and then driving the others from each side of the path, collect his scattered charge and proceed. He was several times afterwards thus sent alone for the amusement of the curious or the convenience of his master, and always acquitted himself in the same adroit and intelligent manner.

Presumptive Guilt.

In Smyrna there are a great number of storks, who build their nests and hatch their young very regularly. The inhabitants, in order to divert themselves at the expense of these birds, and gratify a cruel disposition, sometimes convey hen's eggs into the stork's nest; and when the young are hatched, the cock on seeing them of a different form from his own species, makes a hideous noise, which brings a crowd of other storks about the nest, who to revenge the disgrace which they imagine the hen has brought upon her race, immediately peck her to death. The cock in the meantime makes the heaviest lamentation, as if bewailing his misfortune, which obliged him to have recourse to such extreme punishment.

Accomplished Shoplifter.

A young gentleman lately residing in Edinburgh, was the master of a handsome spaniel bitch, which he had bought from a dealer in dogs. The animal had been educated to steal for the benefit of his protector; but it was some time ere his new master became aware of this irregularity of morals, and he was not a little astonished and teazed by its constantly bringing home articles of which it had feloniously obtained possession. Perceiving, at length, that the animal proceeded systematically, in this sort of behaviour, he used to amuse his friends, by causing the spaniel to give proofs of her sagacity in the Spartan art of privately stealing, putting of course the shopkeepers where he meant she should exercise her faculty on their guard as to the issue.

The process was curious, and excites some surprise at the pains which must have been bestowed to qualify the animal for these practices. As soon as the master entered the shop, the dog seemed to avoid all appearance of recognising or acknowledging any connexion with him, but lounged about in an indolent, disengaged, and independent sort of manner, as if she had come into the shop of her accord. In the course of looking over some wares, her master indicated by a touch on the parcel and a look towards the spaniel, that which he desired she should appropriate, and then left the shop. The dog, whose watchful eye caught the hint in an instant, instead of following her master out of the shop, continued to sit at the door, or lie by the fire, watching the counter, until she observed the attention of the people of the shop withdrawn from the prize which she wished to secure. Whenever she saw an opportunity of doing so, as she imagined unobserved, she never failed to jump upon the counter with her fore feet, possess herself of the gloves, or whatever else had been pointed out to her, and escape from the shop to join her master.

Drawing Water.

Some years ago, an ass was employed at Carisbrook Castle, in the Isle of Wight, in drawing water by a large wheel from a very deep well, supposed to have been sunk by the Romans. When the keeper wanted water, he would say to the ass, 'Tom, my boy, I want water; get into the wheel, my good lad; which Thomas immediately performed with an alacrity and sagacity that would have done credit to a nobler animal; and no doubt he knew the precise number of times necessary for the wheel to revolve upon its axis, to complete his labour, because every time he brought the bucket to the surface of the well, he constantly stopped and turned round his honest head to observe the moment when his master laid hold of the bucket to draw it towards him, because he had then a nice evolution to make, either to recede or advance a little. It was pleasing to observe with what steadiness and regularity the poor animal performed his labour.

Descending the Alps.

The manner in which the asses descend the precipices of the Alps is truly extraordinary. In the passes of these mountains there are often on one side lofty eminences, and on the other frightful abysses; and as these generally follow the direction of the mountains, the road instead of lying on a level, forms at every little distance steep declivities of several hundred yards downwards. These can only be descended by asses, and the animals themselves seem sensible of the danger from the caution which they use. When they come to the edge of one of the descents, they stop of

themselves, without being checked by the rider; and if he inadvertently attempts to spur them on, they are immovable. They seem all this time ruminating on the danger that lies before them, and preparing themselves for the encounter; they not only attentively view the road, but tremble and snort at the danger. Having resolved on the descent, they put their fore feet in a posture as if they were stopping themselves; they then also put their hinder feet together, but a little forward as if they were going to lie down. In this attitude, having taken a survey of the road, they slide down with the swiftness of a meteor. In the meantime, all that the rider has to do is to keep himself fast in the saddle, without checking the rein; for the least motion is sufficient to disorder the equilibrium of the ass, in which case both must unavoidably perish. Their address in this rapid descent is quite amazing; for in their swiftest motion, when they might seem to have lost all government of themselves, they follow the different windings of the road, as if they had previously settled in their minds the route they were to follow, and taken every precaution for their safety.

Friendship a Guiding Star.

Mr. Blaine, in his 'Canine Pathology,' relates, that a gentleman brought from Newfoundland a dog of the true breed, which he gave to his brother, who resided in the neighbourhood of Thames Street; but who having no other means of keeping the animal except in close confinement, preferred sending him to a friend living in Scotland. The dog, who had been originally disembarked at Thames Street, was again re-embarked at the same place, on board a Berwick smack. During his stay in London, he had never travelled half a mile from the spot where he was landed. He had however contracted an affection for his master; and when he arrived in Scotland, his regret at the separation induced him to take the first opportunity of escaping; and though he certainly had never before travelled one yard of the road, yet he found his way back in a very short time to his former residence in London, but in so exhausted a state, that he had only time to express his joy at seeing his master, and expired within an hour after his arrival.

Lion and his Keeper.

In the menagerie at Brussels, there is a lion called Danco, whose cage was lately in want of some repairs. His keeper desired a carpenter to set about it, but when the workman came and saw the lion, he started back with terror. The keeper entered the animal's cage, and led him to the upper part of it, while the lower was refitting. He there amused himself for some time playing with the lion, and being wearied, he soon fell asleep. The carpenter fully relying upon the vigilance of the keeper, pursued his work with rapidity, and when he had finished, he called him to see what was done. The keeper made no answer. Having repeatedly called in vain, he began to feel alarmed at his situation, and he determined to go to the upper part of the cage, where, looking through the railing, he saw the lion and the keeper sleeping side by side. He immediately uttered a loud cry; the lion, awakened by the noise, started up and stared at the carpenter with an eye of fury, and then placing his paw on the breast of his keeper, lay down to sleep again. At length, the keeper was awakened by some of the attendants, and he did not appear in the least apprehensive on account of the situation in which he found himself, but shook the lion by the paw, and then gently conducted him to his former residence.

Visiting Ants.

M. Homberg relates, that there is a species of ants at Surinam, which the inhabitants call visiting ants. They march in troops, with the same regularity as a large and powerful army. As soon as they appear, all the coffers and chests of drawers in the house are set open for them, as they are sure to exterminate all the rats, and mice, and other noxious animals, acting as if they had a peculiar commission from nature to destroy them. The only misfortune is, they pay their visits too seldom; they would be welcome every month, but they do not appear sometimes for three years together.

Making Sure.

During the war between Augustus Cæsar and Marc Antony, when all the world stood wondering and uncertain which way Fortune would incline herself, a poor man at Rome, in order to be prepared for making, in either event, a bold hit for his own advancement, had recourse to the following ingenious expedient. He applied himself to the training of two crows with such diligence, that he brought them the length of pronouncing with great distinctness, the one a salutation to Cæsar, and the other a salutation to Antony. When Augustus returned conqueror, the man went out to meet him with the crow suited to the occasion, perched on his fist, and every now and then it kept exclaiming, '*Salve, Cæsar, Victor Imperator!*' 'Hail, Cæsar, Conqueror and Emperor!' Augustus, greatly struck and delighted with so novel a circumstance, purchased the bird of the man for a sum which immediately raised him into opulence.

Immovable Fidelity.

A dog, between the breed of a mastiff and a bull-dog, belonging to a chimney-sweeper, laid, according to his master's orders, on a soot-bag, which he had placed inadvertently almost in the middle of a narrow back street,

in the town of Southampton. A loaded cart passing by, the driver desired the dog to move out of the way. On refusing he was scolded, then beaten, first gently, and afterwards with the smart application of the cart-whip; all to no purpose. The fellow, with an oath, threatened to drive over the dog—he did so, and the faithful animal in endeavouring to arrest the progress of the wheel, by biting it, was crushed to pieces.

Filial Affection.

Mr. Turner, who resided long in America, mentions an affecting trait in the character of the bison, when a calf. Whenever a cow bison falls by the murderous hand of the hunters, and happens to have a calf, the hapless young one, far from attempting to escape, stays by its fallen dam with signs expressive of the strongest natural affection. The body of the dam thus secured, the hunter takes no heed of the calf, of which he knows he is sure, but proceeds to cut up the carcase; then, laying it on his horse, he returns home, followed by the poor calf, which instinctively attends the remains of its dam. Mr. Turner says, that he has seen a single hunter ride into the town of Cincinnati, followed in this manner by three calves, which seemed each to claim of him the parent of whom he had cruelly bereft it.

Two spaniels, mother and son, were self-hunting in Mr. Drake's woods near Amersham, in Bucks. The gamekeeper shot the mother; the son frightened, ran away for an hour or two, and then returned to look for his mother. Having found her dead body, he laid himself down by her, and was found in that situation the next day by his master, who took him home, together with the body of the mother. Six weeks did this affectionate creature refuse all consolation, and almost all nutriment. He became at length universally convulsed, and died of grief.

Tame Hares.

In Borlase's 'Natural History of Cornwall,' we have an account of a hare which was so domesticated as to feed from the hand, lay under a chair in a common sitting-room, and appear in every other respect as easy and comfortable in its situation as a lapdog. It now and then went out into the garden, but after regaling itself with the fresh air, always returned to the house as its proper habitation. Its usual companions were a greyhound and spaniel, with whom it spent its evenings, the whole three sporting and sleeping together on the same hearth. What makes the circumstance more remarkable is, that the greyhound and spaniel were both so fond of hare-hunting, that they used often to go out coursing together, without any person accompanying them; they were like the '*sly couple*,' of whose devotion to the chase an amusing instance has been already recorded.

Dr. Townson, the traveller, when at Gottingen, had brought a young hare to such a degree of frolicsome familiarity, that it would run and jump about his sofa and bed; leap upon, and pat, him with its fore feet; or whilst he was reading, knock the book out of his hands, as if to claim, like a fondled child, the exclusive preference of his attention.

Grateful Return.

A favourite house-dog, left to the care of its master's servants at Edinburgh, while he was himself in the country, would have been starved by them if it had not had recourse to the kitchen of a friend of its master's, which in better days it had occasionally visited. On the return of the master it enjoyed plenty at home, and stood in no further need of the liberality it experienced; but still it did not forget that hospitable kitchen where it had found a resource in adversity. A few days after, the dog fell in with a duck, which, as he found in no private pond, he probably concluded to be no private property. He snatched up the duck in his teeth, carried it to the kitchen where he had been so hospitably fed, laid it at the cook's feet, with many polite movements of the tail, and then scampered off with much seeming complacency at having given this testimony of his grateful sense of favours.

Assisting the Aged.

M. de Boussanelle, captain of cavalry in the regiment of Beauvilliers, mentions, that a horse belonging to his company, being from age unable to eat his hay or grind his oats, was fed for two months by two horses on his right and left, who eat with him. These two horses, drawing the hay out of the rack, chewed it, and then put it before the old horse, and did the same with the oats, which he was then able to eat.

Saving from Drowning.

A native of Germany, fond of travelling, was pursuing his course through Holland, accompanied by a large dog. Walking one evening on a high bank which formed one side of a dyke or canal, so common in that country, his foot slipped, and he was precipitated into the water, and being unable to swim, soon became senseless. When he recovered his recollection, he found himself in a cottage, on the contrary side of the dyke to that from which he fell, surrounded by peasants, who had been using the means generally practised in that country for the recovery of drowned persons. The account given by the peasants was, that one of them returning home from his labour, observed at a considerable distance a large dog in the water, swimming and dragging, and some-

times pushing, something that he seemed to have great difficulty in supporting; but which he at length succeeded in getting into a small creek on the opposite side to that on which the men were.

When the animal had drawn what the peasant now perceived to be a man, as far out of the water as he was able, he began to lick the hands and face of his master, until the man hastened across, and procuring assistance, had the body conveyed to a neighbouring house, where the resuscitating means used soon restored him to sense and recollection. It appeared that the dog had swam with his master upwards of a quarter of a mile, holding him by the nape of the neck, and thus keeping his head above water.

Oyster Opening.

Gemelli Carreri, in his 'Voyage Round the World,' relates a circumstance concerning the orang-otang in its wild state, which is indicative of very considerable powers, both of reflection and invention. When the fruits on the mountains are exhausted, they will frequently descend to the seacoast, where they feed on various species of shell-fish, but in particular on a large sort of oyster, which commonly lies open on the shore. 'Fearful,' he says, 'of putting in their paws, lest the oyster should close and crush them, they insert a stone as a wedge within the shell; this prevents it from closing, and they then drag out their prey, and devour it at leisure.' Milo of old might have saved his life, had he been only half as wise.

Marine Barometers.

A dog of the pointer kind, brought from South Carolina in an English merchant vessel, was a remarkable prognosticator of bad weather. Whenever he was observed to prick up his ears, scratch the deck, and rear himself to look to the windward, whence he would eagerly snuff up the wind; if it was then the finest weather imaginable, the crew were sure of a succeeding tempest; and the dog became so useful, that whenever they perceived the fit upon him they immediately unreefed the sails, and took in their spare canvas to prepare for the worst. Other animals are prognosticators of weather also; and there is seldom a storm at sea, but it is foretold by some of the *natural* marine barometers on board, many hours before the gale. Cats and pigs, for instance, perceiving, though we cannot, the alteration in the atmosphere, by some effect it has on their bodies, will run about like wild creatures. The cat will dance up and down the shrouds, gnaw the ropes, and divert herself with every thread that stirs. The pigs will race about, bite one another, and commence perfect posture masters, though they get many a kick for it from the apprehensive sailor. May not the popular saying of pigs 'seeing the wind,' have had its origin from this circumstance? Poultry on shipboard, also, before the approach of windy weather, are greatly disturbed, beating their wings about their coops, drooping prodigiously, and making a low mournful kind of cackling.

Bisset, the Animal Teacher.

Few individuals have presented so striking an instance of patience and eccentricity as Bisset, the extraordinary teacher of animals. He was a native of Perth, and an industrious shoemaker, until the notion of teaching the quadruped kind attracted his attention in the year 1759. Reading an account of a remarkable horse shown at St. Germains, curiosity led him to try his hand on a horse and a dog, which he bought in London, and he succeeded beyond all expectation. Two monkeys were the next pupils he took in hand, one of which he taught to dance and tumble on the rope, whilst the other held a candle in one paw for his companion, and with the other played a barrel organ. These antic animals he also instructed to play several fanciful tricks, such as drinking to the company, riding and tumbling on a horse's back, and going through several regular dances with a dog. Being a man of unwearied patience, three young cats were the next objects of his tuition. He taught these domestic tigers to strike their paws in such directions on the dulcimer as to produce several regular tunes, having music-books before them, and squalling at the same time in different keys or tones, first, second, and third, by way of concert. He afterwards was induced to make a public exhibition of his animals, and the well-known *Cat's Opera* was advertised in the Haymarket; the horse, the dog, the monkeys, and the cats, went through their several parts with uncommon applause to crowded houses; and in a few days Bisset found himself possessed of near a thousand pounds to reward his ingenuity.

This success excited Bisset's desire to extend his dominion over other animals, including even the feathered kind. He procured a young leveret, and reared it to beat several marches on the drum with its hind legs, until it became a good stout hare. He taught canary birds, linnets, and sparrows to spell the name of any person in company, to distinguish the hour and minute of time, and play many other surprising fancies. He trained six turkey cocks to go through a regular country dance; but in doing this confessed he adopted the Eastern method, by which camels are made to dance by heating the floor. In the course of six months' teaching, he made a turtle fetch and carry like a dog; and having chalked the floor and blackened its claws, could direct it to trace out any given name in the company. He trained a dog and cat to go through many amazing performances. His confidence even led him to try experiments on a goldfish, which he did not despair of making perfectly tractable. But sometime afterwards a doubt being started to him, whether the obstinacy of a pig could

not be conquered, his usual patient fortitude was devoted to the experiment. He bought a black sucking-pig, and trained it to lie under the stool on which he sat at work. At various intervals during six or seven months, he tried in vain to bring the young boar to his purpose; and despairing of every kind of success, he was on the point of giving it away, when it struck him to adopt a new mode of teaching, in consequence of which, in the course of sixteen months, he made an animal supposed the most obstinate and perverse in nature, to become the most tractable. In August, 1783, he once again turned itinerant, and took his learned pig to Dublin, where it was shown for two or three nights at Ranelagh. It was not only under full command, but appeared as pliant and good-natured as a spaniel. When the weather having made it necessary he should remove into the city, he obtained the permission of the chief magistrate, and exhibited the pig in Dame Street. 'It was seen,' says the author of '*Anthologia Hibernica*,' 'for two or three days, by many persons of respectability, to spell without any apparent direction the names of those in the company; to cast up accounts, and to point out even the words thought of by persons present; to tell exactly the hour, minutes, and seconds; to point out the married; to kneel, and to make his obeisance to the company, &c. &c. Poor Bisset was thus in a fair way of 'bringing his pig to a good market,' when a man, whose insolence disgraced authority, broke into the room without any sort of pretext, assaulted the unoffending man, and drew his sword to kill the swine, an animal that in the practice of good manners was at least superior to his assailant. The injured Bisset pleaded in vain the permission that had been granted him; he was threatened to be dragged to prison. He was constrained to return home, but the agitation of his mind threw him into a fit of illness, and he died a few days after at Chester on his way to London.

Sonnini and his Cat.

M. Sonnini, when in Egypt, had an Angora cat, of which he was extremely fond. It was entirely covered with long white silken hairs; its tail formed a magnificent plume, which the animal elevated at pleasure over its body. Not one spot, nor a single dark shade, tarnished the dazzling white of its coat. Its nose and lips were of a delicate rose colour. Two large eyes sparkled in its round head; one was of a light yellow, and the other of a fine blue.

This beautiful animal had even more loveliness of manners than grace in its attitude and movements. With the physiognomy of goodness she possessed a gentleness truly interesting. However ill anyone used her, she never attempted to advance her claws from their sheaths. Sensible to kindness, she licked the hand which caressed, and even that which tormented her. In Sonnini's solitary moments, she chiefly kept by his side; she interrupted him often in the midst of his labours or meditations, by little caresses extremely touching, and generally followed him in his walks. During his absence she sought and called for him incessantly, with the utmost inquietude. She recognised his voice at a distance, and seemed on each fresh meeting with him to feel increased delight.

'This animal,' says Sonnini, 'was my principal amusement for several years. How was the expression of attachment depicted upon her countenance! How many times have her caresses made me forget my troubles, and consoled me in my misfortunes! My beautiful and interesting companion, however, at length perished. After several days of suffering, during which I never forsook her, her eyes constantly fixed on me, were at length extinguished; and her loss rent my heart with sorrow.'

The ivory-billed woodpecker of America, stands at the head of his species. His appearance and his manners have a dignity in them superior to the common herd of woodpeckers. Wherever he frequents, he leaves numerous monuments of his industry behind him. We there see enormous pine trees, with cart loads of bark lying around their roots, and chips of the trunk itself in such quantities, as to suggest the idea that half a dozen of axe men had been at work there for the whole morning. The body of the tree is also disfigured with such numerous and such large excavations that one can hardly conceive it possible for the whole to be the work of a woodpecker. With such strength, and an apparatus so powerful, what havoc might not numbers of his species commit on the most useful of our forest trees; and yet, with all these appearances, and much of vulgar prejudice against him, it may fairly be questioned whether he is at all injurious, or, at least, whether his exertions do not contribute most powerfuly to the protection of the timber. Examine closely the tree where he has been at work, and you will soon perceive that it is neither from motives of mischief nor amusement that he slices off the bark, or digs his way into the trunk—for the sound and healthy tree is not the object of his attention. The diseased trees, infested with insects, and hastening to putrefaction, are *his* favourites; there the deadly crawling enemy have formed a lodgment, between the bark and tender wood, to drink up the very vital part of the tree. It is the ravages of these vermin which the intelligent proprietor of the forest deplores as the sole perpetrators of the destruction of his timber. Would it be believed that the larvæ of an insect, or fly, no longer than a grain of rice, should silently, and in one season, destroy some thousand acres of pine trees, many of them from two to three feet in diameter, and a hundred and fifty feet high? Yet, whoever passes along the high road, from George Town to Charleston, in South Carolina, about twenty miles from the former place, can have striking and melancholy proofs of this fact. In some places, the whole woods, as far as you can see around you, are dead, stripped of the

bark, their wintry-looking arms and bare trunks bleaching in the sun, and tumbling in ruins before every blast, representing a frightful picture of desolation.

One of these woodpeckers slightly wounded in the wing, was locked in a room in an inn for about an hour, during which time he had made an effort to escape. He had mounted along the side of the window, nearly as high as the ceiling, a little below which he had begun to break through. The floor was covered with large pieces of plaster; the lath was exposed for at least fifteen inches square, and a hole large enough to admit the hand, opened to the weather boards, so that in less than another hour, he would certainly have succeeded in making his way through.

Division of Labour.

The Alpine marmots are said to act in concert in the collection of materials for the construction of their habitations. Some of them, we are told, cut the herbage, others collect it into heaps; a third set serve as waggons to carry it to their holes; while a fourth perform all the functions of draught horses. The manner of the latter part of the curious process is this. The animal who is to serve as the waggon lies down on his back, and extending his four limbs as wide as he can, allows himself to be loaded with hay; and those who are to be the draught horses trail him thus loaded by the tail, taking care not to overset him. The task of thus serving as the vehicle being evidently the least enviable part of the business, is taken by every one of the party in turn. 'I have often,' says Mr. Beauplan (in his 'Description of the Ukraine'), 'seen them practise this, and have had the curiosity to watch them at it for days together.'

Crab Fishing.

Brickell, in his 'History of North Carolina,' gives the following instance of the extraordinary cunning manifested by the Racoon. It is fond of crabs, and when in quest of them, will stand by the side of a swamp, and hang its tail over into the water; the crabs mistaking it for food, are sure to lay hold of it; and as soon as the beast feels them pinch, he pulls them out with a sudden jerk. He then takes them to a little distance from the water's edge; and in devouring them, is careful to get them crossways in his mouth, lest he should suffer from their nippers.

Wild Herds.

In the province of Cumana, there are immense numbers of wild horses in the forests. They live there in societies, generally to the number of five or six hundred, and even one thousand; they occupy immense savannas, where it is dangerous to disturb, or try to catch them. In the dry season, they are sometimes obliged to go two or three leagues, and even more, to find water. They set out in regular ranks, four abreast, and thus form a procession of an extent of a quarter of a league. There are always five or six scouts, who precede the troop by about fifty paces. If they perceive a man or an American tiger, they neigh, and the troop stops; if avoided, they continue their march; but if an attempt be made to pass across their squadron, they leap on the imprudent traveller, and crush him under their feet. The best way is always to avoid them, and let them continue their route. They have also a chief, who marches between the scouts and the squadron; a kind of adjutant, whose duty consists in hindering any individual from quitting the ranks. If any one attempts to straggle, either from hunger or fatigue, he is bitten till he resumes his place, and the culprit obeys with his head hanging down. Three or four chiefs march at the rear-guard, at five or six paces from the troops.

The wild asses, when they travel, observe the same discipline as horses; but males, though they also live in troops, are continually fighting with each other, and it has not been observed that they have any chief. At the appearance of a common enemy, however, they unite and display still more tricks and address than the horses, in avoiding the snares which are laid for catching them, and also in escaping when taken.

White-Headed Eagle.

In the United States of America, there is a species of eagle called the white-headed or bald eagle, which feeds equally on the produce of the sea and of the land, but is particularly fond of fish. In procuring the latter, he displays in a very singular manner his cunning and his power, which bear down all opposition. 'Elevated,' says Wilson, in his 'American Ornithology,' 'on the high dead limb of some gigantic tree, that commands a high view of the neighbouring shore and ocean, he seems calmly to contemplate the motions of the various feathered tribes that pursue their busy avocations below; the snow-white gulls, slowly winnowing the air; the busy tringæ, coursing along the sands; trains of ducks streaming over the surface; silent and watchful cranes, intent and wading; clamorous crows; and all the winged multitude that subsist by the bounty of this vast liquid magazine of nature. High over all these hovers one, whose action instantly arrests all attention. By his wide curvature of wing, and sudden suspension in the air, he knows him to be the fish-hawk, settling over some devoted victim of the deep. His eye kindles at the sight, and balancing himself with half-opened wings on the branch, he watches the result. Down, rapid as an arrow from heaven, descends the distant object of his attention, the roar of its wings reaching the ear as it disappears in the deep, making the surges foam around! At this moment the looks of the eagle are all ar-

dour; and levelling his neck for flight, he sees the fish-hawk once more emerge, struggling with his prey, and mounting into the air with screams of exultation. This is the signal for the eagle, who, launching in the air, instantly gives chase, and soon gains on the fish-hawk; each exerts his utmost power to mount above the other, displaying in these rencontres the most elegant and sublime aërial evolutions. The unencumbered eagle rapidly advances, and is just on the point of reaching his opponent, when with a sudden scream, probably of despair and honest execration, the latter drops his fish; the eagle poising himself for a moment, as if to take a more certain aim, descends like a whirlwind, snatches it in his grasp ere it reaches the water, and bears his ill-gotten booty silently away into the woods.

These predatory attacks and defensive manœuvres of the eagle and the fish-hawk, are matters of daily observation along the whole of the sea-coast, from Georgia to New England, and frequently excite great interest in the spectators.

The Tailor Bird.

The tailor bird of Hindostan is so called, from its instinctive ingenuity in forming its nest. It first selects a plant with large leaves, and then gathers cotton from the shrub, spins it to a thread by means of its long bill and slender feet, and then, as with a needle, sews the leaves neatly together to conceal its nest. How applicable are the following lines in the 'Musæ Seatonianæ,' to this ingenious bird:

'Behold a bird's nest,
Mark it well within, without!
No tool had he that wrought; no knife to cut,
No nail to fix; no bodkin to insert,
No glue to join; his little beak was all;
And yet how neatly finished! what nice hand,
With every implement and means of art,
Could compass such another?'

Infallible Thief-catcher.

An English gentleman, visiting a public garden at St. Germain, in France, accompanied by a large mastiff, was refused admittance for his dog, whom he therefore left to the care of the body guards, who were stationed at the gate. Some time after, the gentleman returned, and informed the guards that he had lost his watch, and told the serjeant that if he would permit him to take in the dog, he would soon discover the thief. His request being granted, he made the dog understand by a motion what he had lost; the animal immediately ran about among the company, and traversed the garden for some time. At length, it seized hold of a man; the gentleman insisted that he was the person who had got the watch, and on being searched, not only that watch, but six others, were discovered in his pockets. What is more remarkable, the dog possessed such perfection of instinct, as to take his master's watch from the other six, and carry it to him!

Rare Honesty.

A mastiff dog, who owed more to the bounty of a neighbour than to his master, was once locked by mistake in the well-stored pantry of his benefactor for a whole day, where milk, butter, bread, and meat, within his reach, were in abundance. On the return of the servant to the pantry, seeing the dog come out, and knowing the time he had been confined, she trembled for the devastation which her negligence must have occasioned; but on close examination, it was found that the honest creature had not tasted of anything, although, on coming out, he fell on a bone that was given to him, with all the voraciousness of hunger.

Of Two Evils Choosing the Least.

A French dog was taught by his master to execute various commissions, and among others, to fetch him victuals from the *traiteur's* in a basket. One evening when the dog was returning to his master thus furnished, two other dogs, attracted by the savoury smell of the petits pâtés that this new messenger was carrying, determined to attack him. The dog put his basket on the ground, and set himself courageously against the first that advanced against him; but while he was engaged with the one, the other ran to the basket, and began to help himself. At length, seeing that there was no chance of beating both dogs, and saving his master's dinner, he threw himself between his two opponents, and without further ceremony, quickly despatched the remainder of the petits pâtés himself, and then returned to his master with the empty basket.

Duty before Revenge.

A gentleman residing in the City of London, was going one afternoon to his country cottage, accompanied by Cæsar, a favourite Newfoundland dog, when he recollected that he had the key of a cellaret which would be wanted at home during his absence. Having accustomed his dog to carry things, he sent him back with the key; the dog executed his commission, and afterwards rejoined his master, who discovered that he had been fighting, and was much torn about the head. The cause he afterwards learned, on his return to town in the evening. Cæsar while passing with the key, was attacked by a ferocious butcher's dog, against whom he made no resistance, but tore himself away, without relinquishing his charge. After delivering the key in town, he returned the

same way, and on reaching the butcher's shop from which he had been so rudely assailed, he stopped and looked out for his antagonist; the dog sallied forth; Cæsar attacked him with a fury which nothing but revenge for past wrongs could have animated; nor did he quit the butcher's dog, until he had laid him dead at his feet.

Connoisseur.

Mr. John Lockman, in some 'Reflections on Operas' prefixed to his musical drama of *Rosalinda*, mentions a singular instance of the sense of melody evinced by a pigeon. Being at the house of Mr. Lee, a gentleman in Cheshire, whose daughter was an excellent performer on the harpsichord, he observed a pigeon which, whenever the young lady played the song of 'Speri si,' in Handel's opera of *Admetus*, but upon no other occasion, would descend from an adjacent dove-house, to the window of the room where she sat, and listen, apparently with the most pleasing emotions, till the song was finished, when it immediately returned to the dove-house.

The Mocking-Bird.

The intelligence (says Wilson) which the American mocking-bird displays in listening to, and laying up lessons, from almost every species of the feathered creation within his hearing, is really surprising, and marks the peculiarity of his genius. He possesses a voice full, strong, and musical, and capable of almost every modulation, from the clear mellow notes of the wood thrush, to the savage scream of the bald eagle. In the measure and accent, he faithfully follows his originals. In force and sweetness of expression, he greatly improves upon them. In his native groves, mounted on the top of a tall bush or half-grown tree, in the dawn of a dewy morning, while the woods are already vocal with a multitude of warblers, his admirable song rises pre-eminent over every competitor. Neither is this strain altogether imitative. His own native notes, which are easily distinguishable, are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or at most five or six syllables, generally interspersed with imitations, and all of them uttered with great emphasis and rapidity, and continued with undiminished ardour. The buoyant gaiety of his action arresting the eye, as his song most irresistibly does the ear, he sweeps round with an enthusiastic ecstasy; he mounts and descends as his song swells or dies away; and, as it has been beautifully expressed, 'he bounds aloft with the celerity of an arrow, as if to recover or recall his very soul, expired in the last elevated strain.' While exerting himself, a bystander, destitute of sight, would suppose that the whole feathered tribe had assembled together on a trial of skill, each striving to produce his utmost effect, so perfect are his imitations. He many times deceives the sportsman, and sends him in search of birds that perhaps are not within miles of him, but whose notes he exactly imitates: even birds themselves are frequently imposed on by this admirable mimic, and are decoyed by the fancied calls of their mate, or dive with precipitation into the depth of the thickets, at the scream of what they suppose to be the sparrow-hawk.

The mocking-bird loses little of the power and energy of his song by confinement. In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for the dog; Cæsar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken, and the hen hurries about with hanging wings and bristled feathers, clucking to protect her injured brood. The barking of the dog, the mewing of the cat, the creaking of a passing wheelbarrow, follow with great truth and rapidity. He repeats the tune taught him by his master, though of considerable length, fully and faithfully. He runs over the quiverings of the canary, and the clear whistlings of the Virginia nightingale, or red-bird, with such superior execution and effect, that the mortified songsters feel their own inferiority, and become altogether silent, while he seems to triumph in their defeat by redoubling his exertions.

This excessive fondness for variety, however, in the opinion of some, injures his song. His elevated imitations of the brown thrush are frequently interrupted by the crowing of cocks; and the warblings of the blue-bird, which he exquisitely manages, are mingled with the screaming of swallows, or the cackling of hens; amidst the simple melody of the robin, we are suddenly surprised by the shrill reiterations of the whip-poor-will; while the notes of the killdeer, blue jay, martin, and twenty others, succeed with such imposing reality, that we look round for the originals, and discover, with astonishment, that the sole performer in this singular concert is the admirable bird now before us. During this exhibition of his powers, he spreads his wings, expands his tail, and throws himself round the cage in all the ecstasy of enthusiasm, seeming not only to sing, but to dance, keeping time to the measure of his music. Both in his native and domesticated state, during the solemn stillness of night, as soon as the moon rises in silent majesty, he begins his delightful solo; and serenades us the livelong night with a full display of his vocal powers, making the whole neighbourhood ring with his inimitable medley.

Inconsolable Grief.

In the parish of St. Olave, Tooley Street, Borough, the churchyard is detached from the church, and surrounded with high buildings, so as to be wholly inaccessible but by one large close gate. A poor tailor of this parish

dying (says Mr. Blaine, in his 'Canine Pathology'), left a small cur dog inconsolable for his loss. The little animal would not leave his dead master even for food; and whatever he eat, was obliged to be placed in the same room with the corpse. When the body was removed for burial, this faithful attendant followed the coffin. After the funeral, he was hunted out of the churchyard by the sexton. The next day he again found the animal, who had made his way by some unaccountable means into the enclosure, and had dug himself a bed on the grave of his master. Once more he was hunted out, and again he was found in the same situation the following day. The minister of the parish hearing of the circumstance, had him caught, taken home and fed, and endeavoured by every means to win the animal's affections; but they were inseparably wedded to his late master, and he took the first opportunity to escape, and regain his lonely situation. With true benevolence, the worthy clergyman permitted him to follow the bent of his inclinations; but to soften the rigour of his fate, he built him a small kennel upon the grave, which was replenished once a day with food and water. Two years did this mirror of fidelity pass in this manner, till death put an end to his griefs.

The Dolphin.

The dolphin was in great repute amongst the ancients for its love to the human race; it was consecrated to the gods, and was honoured with the title of the Sacred Fish.

Pliny has the following, among other most marvellous instances of this love for mankind, which he confesses he would have been ashamed to relate, had they not been set down for truth in many veritable chronicles. In the reign of Augustus Cæsar, he tells us that there was a dolphin in the Lucrine lake, which formed a most romantic attachment to a poor man's son. The boy had to go every day from Baiæ to Puteoli to school, and such was the friendly terms on which he had got with the dolphin, that he had only to wait by the banks of the lake, and cry, *Simo, Simo*, the name he had given to the animal, when, lo! Simo came scudding to the shore, let fall the sharp prickles of his skin, and gently offered his back for the boy to mount upon. The boy, nothing afraid, used to mount instantly, when the dolphin, without either rein or spur, would speed across the sea to Puteoli, and after landing the young scholar, wait about the vicinity till he was returning home, when it would again perform the same sort of civil service. The boy was not ungrateful for such extraordinary favour, and used every day to bring a good store of victuals for Simo, which the animal would take from his hand in the most tame and kindly manner imaginable. For several years this friendly intercourse was kept up; it was, in fact, only terminated by the death of the boy; when, as the story goes, the dolphin was so affected at seeing him return no more, that it threw itself on the shore, and died, *as was thought*, of very grief and sorrow!

Wonderful as this story is, it is not without its fellow. Plutarch says, that 'there was in the city of Jassos, a boy called Hermias (Qu. Hermes), who had also formed such a friendship with a dolphin, that he used in the same way to ride on its back over the sea. It happened on one occasion of this kind, that a great storm arose, and the boy, unable to keep his seat, was drowned. The dolphin brought the dead body of its lost friend to shore, and as if reproaching itself for having been the cause of the calamity, would return to the sea no more, but launching itself on the sand, lay there till it expired.'

In all cases of shipwreck, the dolphin was believed to be in waiting, to rescue and carry on shore the unfortunate mariners. Arion, the musician, when thrown overboard by the pirates, is said to have been indebted for his life to this animal.

'But, past belief, a dolphin's arched back
Preserved Arion from his destined wrack;
Secure he sits, and with harmonious strains
Requites the bearer for his friendly pains.'

Whence all these incredible stories originated, it is difficult to conjecture; for there is this insuperable objection to giving credence to them, that the dolphins of modern times exhibit no such marks of peculiar attachment to mankind. If they attend on vessels navigating the ocean, it is in the expectation of plunder, and not of tendering assistance in cases of distress. By the seamen of the present day, they are held in abhorrence rather than esteem, for their frolics on the surface of the water are almost always the sure signs of an approaching gale.

Snake Destroyers.

Mr. Percival, in his account of the Island of Ceylon, speaking of the Indian ichneumon, a small creature in appearance between the weasel and the mangoose, says it is of infinite use to the natives from its inveterate enmity to snakes, which would otherwise render every footstep of the traveller dangerous. This diminutive creature on seeing a snake ever so large, will instantly dart on it, and seize it by the throat, provided he finds himself in an open place, where he has an opportunity of running to a certain herb, which he knows instinctively to be an antidote against the poison of the bite, if he should happen to receive one. Mr. Percival saw the experiment tried in a closed room, where the ichneumon, instead of attacking his enemy, did all in his power to avoid him. On being carried out of the house, however, and laid near his antagonist in the plantation, he immediately darted at the snake, and soon destroyed it. It then suddenly disappeared for a few minutes, and again returned, as soon as it had found the herb and ate it.

The monkeys in India, knowing by instinct the malignity of the snakes, are most vigilant

in their destruction; they seize them when asleep by the neck, and running to the nearest flat stone, grind down the head by a strong friction on the surface, frequently looking at it, and grinning at their progress. When convinced that the venomous fangs are destroyed, they toss the reptiles to their young ones to play with, and seem to rejoice in the destruction of their common enemy.

Water Scenters.

A recent traveller in Buenos Ayres and Chili states, that the cattle there will scent the water at a considerable distance, and are even sensible of the approach of rain. In the course of his progress from Buenos Ayres to Mendoca, he observed this quality which the cattle possessed. They had been long without water, and had sent the negroes to look out for a spring, when the cattle began to stretch out their necks and raise their heads towards the west, as if they would be certain of obtaining drink, could they but raise themselves in the air. At that moment, not a cloud or a breath of air was to be seen or felt; but in a few minutes the cattle began to move about as if mad, or possessed by some invisible spirit, snuffing the air with most violent eagerness, and gathering closer and closer to each other; and before we could form any rational conjecture, as to what could occasion their simultaneous motion, the most tremendous storm came on of thunder and lightning, and the rain fell in perpendicular streams, as if all the fountains of heaven were suddenly broke loose, so that the cattle easily drank their fill at the spot on which they stood.

Musical Mice.

Though the great naturalist, Linnæus, in speaking of the common mouse, said 'delectatur musica,' yet so little was it credited, that Gmelin omitted mentioning this feature in his edition of Linnæus's 'Systema Naturæ.' Subsequently, however, the assertion has been satisfactorily confirmed. Dr. Archur, of Norfolk, in the United States, says, 'On a rainy evening in the winter of 1817, as I was alone in my chamber, I took up my flute and commenced playing. In a few minutes my attention was directed to a mouse that I saw creeping from a hole, and advancing to the chair in which I was sitting. I ceased playing, and it ran precipitately back to its hole; I began again shortly afterwards, and was much surprised to see it reappear, and take its old position. The appearance of the little animal was truly delightful; it couched itself on the floor, shut its eyes, and appeared in ecstasy; I ceased playing, and it instantly disappeared again. This experiment I repeated frequently with the same success, observing that it was always differently affected, as the music varied from the slow and plaintive, to the brisk or lively. It finally went off, and all my art could not entice it to return.'

A more remarkable instance of this fact appeared in the *Philadelphia Medical and Physical Journal*, in the year 1817. It was communicated by Dr. Cramer, of Jefferson's county, on the credit of a gentleman of undoubted veracity, who states that 'one evening in the month of December, as a few officers on board a British man of war, in the harbour of Portsmouth, were seated round the fire, one of them began to play a plaintive air on the violin. He had scarcely performed ten minutes, when a mouse, apparently frantic, made its appearance in the centre of the floor. The strange gestures of the little animal strongly excited the attention of the officers, who with one consent resolved to suffer it to continue its singular actions unmolested. Its exertions now appeared to be greater every moment—it shook its head, leaped about the table, and exhibited signs of the most ecstatic delight. It was observed, that in proportion to the gradation of the tones to the soft point, the feelings of the animal appeared to be increased, and *vice versâ*. After performing actions which an animal so diminutive would at first sight seem incapable of, the little creature, to the astonishment of the delighted spectators, suddenly ceased to move, fell down, and expired without evincing any symptoms of pain.

Spider's Web.

To put the ingenuity of the spider to the test, a gentleman frequently placed one on a small upright stick, and surrounded the base with water. After having discovered that the ordinary means of retreat are cut off, it ascends the point of the stick, and standing nearly on its head, ejects its web, which the wind readily carries to some contiguous object. Along this the sagacious insect effects its escape, not, however, until it has ascertained, by several exertions of its whole strength, that its web is properly attached to the other end.

In the year 1710, Mr. Bon communicated to the Society of Sciences at Montpelier, a discovery which he had made respecting spiders, whose silk, he said, furnished by their webs, was much finer and more plentiful than that of silkworms. The Duke de Noailles, he added, had ordered a pair of stockings to be spun out of spider's silk, which was presented to the Duchess of Burgundy, and acknowledged by her and the whole of the court to be of very extraordinary fineness. In consequence of this discovery, M. de Reaumur was directed by the society to make the necessary experiments; which, however, terminated unsuccessfully, on account of the difficulty of breeding the spiders, and the great number required to produce any quantity of silk. M. de Reaumur says, that 288 spiders would only furnish as much silk as one silkworm; and that it would take 663,552 to

make a pound of silk. For these reasons, therefore, the scheme, which was one of great ingenuity, seems to have been abandoned.

Water Pony.

A little girl, the daughter of a gentleman in Warwickshire, playing on the banks of a canal which run through his grounds, had the misfortune to fall in, and would in all probability have been drowned, had not a little pony which had been long kept in the family, plunged into the stream, and brought the child safely ashore, without the slightest injury.

Taking the Water.

A Newfoundland dog kept at the ferry-house at Worcester, was famous for having at different periods saved three persons from drowning; and so fond was he of the water, that he seemed to consider any disinclination to it in other dogs, as an insult on the species. If a dog was left on the bank by its master, under the idea that it would be obliged to follow the boat across the river, which is narrow, and if, as was not uncommon, it stood yelping at the bottom of the steps, unwilling to take the water, the old dog would go down to him, and with a satirical growl, as if in mockery, take him by the back of the neck, and throw him into the river.

Soliciting Succour.

A party of a ship's crew being sent ashore on a part of the coast of India, for the purpose of cutting wood for the ship, one of the men having strayed from the rest was greatly frightened by the appearance of a large lioness, who made towards him; but on her coming up, she lay down at his feet, and looked very earnestly first at him, and then at a tree a short distance off. After repeating her looks several times, she arose, and proceeded onwards to the tree, looking back several times, as if wishing the man to follow her. At length he ventured, and coming to the tree, he perceived a huge baboon with two young cubs in her arms, which he supposed were those of the lioness, as she couched down like a cat, and seemed to eye them very steadfastly. The man being afraid to ascend the tree, decided on cutting it down, and having his axe with him, he set actively to work, when the lioness seemed most attentive to what he was doing. When the tree fell, she sprung upon the baboon, and after tearing him in pieces, she turned round and licked the cubs for some time. She then turned to the man and fawned round him, rubbing her head against him in great fondness, and in token of her gratitude for the service he had done her. After this, she took the cubs away one by one, and the man returned to the ship.

Conveying Intelligence.

Dr. Franklin, upon discovering a number of ants regaling themselves with some treacle in one of his cupboards, put them to the rout, and then suspended the pot of treacle from the ceiling by a string. He imagined he had put the whole army to flight, but was surprised to see a single ant quit the pot, climb up the string, cross the ceiling, and regain its nest. In less than half an hour several of its companions sallied forth, traversed the ceiling and reached the depository, which they constantly visited until the treacle was consumed. The doctor was therefore of opinion, that ants were enabled to communicate their ideas to each other.

In a memoir published in the 'Transactions of the French Academy,' an account is given of a solitary ant, that was taken from its nest, and thrown upon a heap of corn; it was observed, after surveying this treasure, to hasten immediately back to its residence, where it doubtless communicated to its associates the intelligence; for the granary was very soon filled with visitors, and the corn carried off.

Smith, in his 'New Voyage to Guinea,' relates what he calls 'a remarkable story of these gentry, the ants. He says, 'If the ants have not a language (as many people believe they have), yet they certainly have some method or other whereby they easily make themselves to be understood, as I have often experimented in the following manner. When I have seen two or three straggling ants upon the hunt, I have killed a cockroach, and thrown it down before them. As soon as they have found what it was, they have sent one away for help, while the others have stayed and watched the deady body, till he returned at the head of a large posse; and if they have not been able to carry off the cockroach, another has been detached and sent away, who has soon returned with a fresh supply, sufficient to carry off their prey.'

Charitable Canary.

In the vicinity of Inverness, a goldfinch's nest, with six young ones, was taken; the old pair were likewise secured, and the whole family put into a double cage, with a pair of canaries, which had a brood of young; there was a division of wirework between the cages. At first the goldfinches seemed careless about their young ones; but the cock canary, attracted by their cries, forced itself through a flaw in the wires, and began to feed them; an operation which it continued regularly, until the goldfinches undertook the office themselves, and rendered the humanity of the canary no longer necessary.

Ants in a Flood.

D'Azara informs us, that during the inundations of the low districts in South America, when the ant hills, which are usually

about three feet in height, are completely under water, the ants avail themselves of an ingenious contrivance, to prevent their being carried to any distance from their habitation. With this view, and for their greater security, they collect into a compact mass, and keep firm hold of each other, previously attaching one of the extremities to some neighbouring plant or fixed point of support, leaving the other end free, and floating on the surface of the water as long as the inundation, which usually lasts a few days, continues

Power of Memory.

A singular instance of the memory of ants, is related by M. Huber, in his 'Natural History.' He says, 'I took in the month of April, an ant-hill from the woods, for the purpose of populating my large glazed apparatus; but having more ants than I had occasion for, I gave liberty to a number in the garden of the house where I lived. The latter fixed their abode at the foot of a chestnut tree. The former became the subject of some private observations. I noticed them four months, without allowing them to quit my study; at this time wishing them nearer to a state of nature, I carried the hive into the garden, and placed it ten or fifteen paces from the natural ant-hill. The prisoners profiting by my negligence of not renewing the water which blockaded the passage, escaped, and ran about the environs of their abode. The ants established near the chestnut tree, met and *recognised* their former companions; fell to mutual caresses; with their antennæ took them up by the mandibles, and led them to their own nests; they came presently in a crowd to seek the fugitives, under and about the artificial ant-hill, and even ventured to reach the bell-glass, where they effected a complete desertion, by carrying away successively all the ants they found there. In a few days, the hive was depopulated. These ants had remained four months without any communication.'

Pugnacity.

The town of Bindrabund in India, is in high estimation with the pious Hindoos, who resort to it from the most remote parts of the empire. The town is embosomed in groves of trees, which (says Major Thorn) are the residence of innumerable apes, whose propensity to mischief is increased by the religious respect paid to them in honour of Hunaman, a divinity of the Hindoo mythology, wherein he is characterized under the form of an ape. In consequence of this degrading superstition, such numbers of these animals are supported by the voluntary contributions of pilgrims, that no one dares to resist or ill-treat them. Hence, access to the town is often difficult; for should one of the apes take an antipathy against any unlucky traveller, he is sure to be assailed by the whole community, who follow him with all the missile weapons they can collect, as pieces of bamboo, stones, and dirt, making at the same time a most hideous howling. Of the danger attending a rencontre with enemies of this description, a melancholy instance occurred in the year 1808. Two young cavalry officers, belonging to the Bengal army, having occasion to pass this way, were attacked by a body of apes, at whom one of the gentlemen inadvertently fired. The alarm instantly drew the whole body, with the fakeers, out of the place, with so much fury, that the officers, though mounted upon elephants, were compelled to seek their safety in flight; and in endeavouring to pass the Jumna, they both perished.

Another instance of the audacity of the ape in attacking the human species is related by Mollien in his 'Travels in Africa.' A woman going with millet and milk to a vessel from St. Louis, which had stopped before a village in the country of Galam, was attacked by a troop of apes, from three to four feet high; they first threw stones at her, on which she began to run away; they then ran after her, and having caught her, they beat her with sticks until she let go what she was carrying. On her return to the village, she related her adventure to the principal inhabitants, who mounted their horses, and followed by their dogs, went to the place which served as a retreat to this troop of apes; they fired at them, killed ten, and wounded others, which were brought to them by the dogs; but several negroes were severely wounded in this encounter, either by the stones hurled at them by the apes, or by their bites; the females especially were most furious in revenging the death of their young ones, which they carried in their arms.

The Beaver.

So much that is wonderful has been recorded of the beaver, that several intelligent writers have not scrupled to express a belief, that it possesses but little of that surprising sagacity and skill ascribed to it. One of the latest writers on the subject, however, Mr. Joseph Sansum, of New York, gives an account of the Canadian beaver, which confirms the general character given of their habits and physical economy. He tells us, that in the deep recesses of Canadian forests, where the beaver is undisturbed by man, it is a practical example of almost every virtue, of conjugal fidelity and paternal care; laborious, thrifty, frugal, honest, watchful, and ingenious. He submits to government in the republican form, for the benefits of association; but is never known, in the most powerful communities, to make depredations upon his weaker neighbours. Wherever a number of these animals come together, they immediately combine in society, to perform the common business of constructing their habitations, apparently acting under the most intelligent design. The Indians were in the habit of prognosticating the mildness or severity of the ensuing winter, from the quantity of provisions laid in

by the beavers for their winter's stock. Though there is no appearance indicating the authority of a chief or leader, yet no contention or disagreement is ever observed among them. When a sufficient number of them are collected to form a town, the public business is first attended to; and as they are amphibious animals, provision is to be made for spending their time, occasionally both in and out of the water. In conformity to this law of their nature, they seek a situation which is adapted to both these purposes.

With this view a lake or pond, sometimes a running stream, is pitched upon. If it be a lake or pond, the water in it is always deep enough to admit of their swimming under the ice. If it be a stream, it is always such a stream as will form a pond that shall be every way convenient for their purpose; and such is their forecast, that they never fix upon a situation that will not eventually answer their views. Their next business is to construct a dam. This is always placed in the most convenient part of the stream; the form of it is either straight, rounding, or angular, as the peculiarities of the situation require; and no human ingenuity could improve their labours in these respects. The materials they use are wood and earth. They choose a tree on the river side, which will readily fall across the stream: and some of them apply themselves with diligence to cut it through with their teeth. Others cut down smaller trees, which they divide into equal and convenient lengths. Some drag these pieces to the brink of the river, and others swim with them to where the dam is forming.

As many as can find room are engaged in sinking one end of these stakes; and as many more in raising, fixing, and securing the other ends of them. Others are employed at the same time, carrying on the plastering part of the work. The earth is brought in their mouths, formed into a kind of mortar with their feet and tails, and this is spread over the intervals between the stakes, saplings, and twigs, being occasionally interwoven with the mud and slime.

Where two or three hundred beavers are united, these dams are from six to twelve feet thick at the bottom; and at the top not more than two or three. In that part of the dam which is opposed to the current, the stakes are placed obliquely; but on that side where the water is to fall over, they are placed in a perpendicular direction. These dams are sometimes a hundred feet in length, and always of the exact height which will answer their purposes. The ponds thus formed, sometimes cover five or six hundred acres. They generally spread over grounds abounding with trees and bushes of the softest wood, maple, birch, poplar, willow, &c., and, to preserve the dams against inundation, the beaver always leaves sluices near the middle, for the redundant water to pass off.

When the public works are completed, the beavers separate into small companies, to build cabins or houses for themselves. These are built upon piles, along the borders of the pond. They are of an oval construction, resembling a bee-hive; and they vary from five to ten feet in diameter, according to the number of families they are to accommodate. These dwellings are never less than two stories high, generally three; and sometimes they contain four apartments. The walls of these are from two to three feet thick, formed of the same materials with the dams. On the inside, they are made smooth, but left rough without, being rendered impenetrable to rain. The lower story is about two feet high, the second is formed by a floor of sticks covered with mud, and the upper apartment terminates with an arched roof. Through each floor there is a passage, and the uppermost floor is always above the level of the water. Each of these huts has two doors, one on the land side, to admit of their going out and seeking provisions that way; another under the water, and below where it freezes, to preserve their communication with the pond.

No association of people can possibly appear more happy, or be better regulated than a tribe of beavers. The male and female always pair. In September, they lay up their winter's stock, which consists of bark and the tender twigs of trees. Then commences the season of love and repose; and during the winter they remain within, everyone enjoying the fruits of his own labour, without pilfering from any other.

Towards spring, the females bring forth their young, to the number of three or four. Soon after, the male retires to gather firs and vegetables, as the spring opens; but the dam remains at home, to nurse and rear up their young. The male occasionally returns home, but not to tarry, until the end of the year; yet, if any injury should happen to their works, the whole society are soon collected by some unknown means, and they join all their forces to repair the injury which has been sustained.

Whenever an enemy approaches their village, the beaver who first perceives the unwelcome stranger, strikes on the water with his tail, to give notice of the approaching danger; and the whole careful tribe instantly plunge into the water.

In a state of nature, undisturbed by barbarous and selfish man, this provident animal lives fifteen or twenty years, and prepares the way for several generations, adapting his dwellings to the increase of his family.

Stupendous Ant-Hill.

The termites, or white ants, so abundant in Africa, construct their habitations of an astonishing magnitude; they frequently exceed twelve feet in height, and are so firmly cemented as to bear the pressure of several men at the same time. It often happens that while a herd of wild cattle are quietly grazing below, one of their body is stationed on them as sentinel, to give timely notice of approaching danger. The termites begin constructing their habitations by raising, at little distances

from each other, several turrets of compact clay, in the shape of sugar loaves; upon these they erect others; those in the centre run to the greatest height; they afterwards cover in the spaces between them, and then take down the sides of all the inner turrets, leaving only the upper portion to form the cupola or dome, making use of the clay they thus procure, in the formation of the several chambers intended for magazines, nurseries, &c. The nurseries are entirely composed of wooden materials, enclosed in chambers of clay, usually half an inch in width, ranged round, and as close as possible to the royal apartment. The royal chamber, which, as well as the rest, is arched over, occupies as nearly as possible the centre of the building, and is on a level with the surface of the ground; it is at first only an inch in length, but increases in size with that of the queen. In this chamber the king and queen are retained close captives; it is impossible they can ever quit it, the entrance only allowing of the passing and repassing of the soldiers and labourers. In an ant-hill of such extensive size, and where there is such an infinity of chambers to accommodate its numerous inhabitants, there must be of necessity a vast number of subterraneous and winding passages. These passages, which conduct to the upper parts of the dome, are carried in a spiral manner round the building, for the labourers find it extremely difficult to ascend in a less circuitous direction. Very frequently, however, to shorten the distance to the upper nurseries, where they have to take the eggs, they project an arch of about ten inches in length, and half an inch in breadth, groved or worked into steps on its upper surface, to allow of a more easy passage. When the insects quit their nest on any expedition, they construct covered galleries of clay, which sometimes run to a considerable distance, and under this they continue their extensive and highly-dreaded depredations.

Strange Mouser.

A gentleman near Exeter had in his possession a hen, which answered the purpose of a cat in destroying mice. She was constantly seen watching close to a corn rick, and the moment a mouse appeared, she seized it in her beak, and carried it to a meadow adjoining, where she would play with it like a young cat for some time, and then kill it. She has been known to catch four or five mice a day in this manner.

Call-Birds.

The call-birds employed by bird-catchers manifest a most malicious joy in bringing the wild ones into the same state of captivity. Their sight and hearing infinitely excel those of the bird-catcher. The instant the wild birds are perceived, notice is given by one of the rest of the call-birds, after which follows the same tumultuous ecstasy and joy. The call-birds, while the bird is at a distance, do not sing as a bird does in a chamber; they invite the wild ones by what the bird-catchers call short jerks, which, when the birds are good, may be heard at a great distance; the effect of this call or invitation is so great that the wild bird is stopped in its course of flight, and if not already acquainted with the nets, lights boldly within twenty yards of perhaps three or four bird-catchers, which otherwise it would have noticed; nay, it frequently happens that if half a flock only are caught, the remaining half will immediately afterwards light in the nets, and share the same fate; and should only one bird escape, that bird will suffer itself to be pulled at till it is caught: such is the fascinating influence of the call-birds.

The Puffin.

The courage and industry of the puffin in rearing and preserving its young is almost incredible, and few birds or beasts will venture to attack it in its retreats, which are winding burrows in the earth, eight or ten feet deep. When the great sea raven approaches, the puffin catches him under the throat with his beak, sticks his claws into his breast, and in vain the tortured animal attempts to get away, for the little bird sticks close to the invader, nor lets go his hold till they both come to the sea, where they drop down together, and the raven is generally drowned.

The Ant Lion.

There are some animals that, from living almost entirely on ants, have obtained the name of ant-eaters. The woodpecker often makes an abundant repast on them; it catches them by means of its glutinous tongue. But the most ingenious contrivance to entrap ants (says Dr. Johnson, the translator of Huber's work), is that practised by a little insect termed the ant-lion. This insect, in its larva state, can walk no other way than backward; it is therefore evident that its prey must come immediately within its reach, since it is unprovided with the means of advancing to secure it. To effect this, it forms a conical cavity of about two inches in depth, in a loose dry sandy soil. It commences its operations by describing a circle in the sand; it then takes its station within, and moving in a retrograde direction, shovels up the sand with its fore feet on the back part of its head, which is flat and square, from which, by a sudden jerk, it is projected to the distance of several inches. As its work proceeds, it describes smaller circles within the first, until they are reduced to almost a mere point. On its meeting any impediment to its labours, such as small stones, it places them one by one on its head, and if possible jerks them beyond the mouth of the pit; failing of this, it endeavours to deposit its load at the entrance of its cavern, by mounting backward with cautious steps. Its residence being finished, it occupies the lower part, concealing its body by a coating

of sand. Here it quietly remains until some stray ant, passing this way, and venturing to cross the sides of the pit, is carried by the sliding sand within the grasp of the oppressor. It sometimes happens that the ant, on perceiving its danger, endeavours to scramble up the embankment; but our wary friend, unwilling to be deprived of his long-expected meal, shakes off his usual inactivity, and by a timely shower of sand, seldom fails of bringing down his victim.

Envy.

Three birds had built their nests almost contiguous to each other. A swallow had erected hers in one corner of the piazza of a house, a phebe in the opposite corner, and a wren possessed a little box which had been made on purpose, and hung between. All these birds were quite tame. The wren began at last to show signs of dislike to the box which had been given to it, though it was not known on what account. At length it resolved, small as it was, to drive the swallow from its nest, and take possession of it, and, astonishing to say, it succeeded. 'Impudence,' says Mr. St. John, who tells the story, 'gets the better of modesty; and this exploit was no sooner performed than the wren removed every material to its own box with the most admirable dexterity. The signs of triumph appeared very visible; it fluttered with its wings with uncommon velocity, and an universal joy was perceivable in all its movements. The peaceable swallow, like the passive Quaker, meekly sat at a small distance, and never offered the least opposition. But no sooner was the plunder carried away than the injured bird went to work with unabated ardour, and in a few days the depredations were repaired.'

For the honour of the wren species, it deserves to be noticed that there seems some doubt whether this envious spoiler was really a wren. Mr. St. John is supposed to have confounded it with the common creeper.

Migration of the Swallow.

The mystery which attends the retreat of the swallows from our northern climates during winter is one which promises little hope of ever being solved. To whatever clime or part of the world they proceed, their flight is at an elevation far beyond the reach of human optics. With the first ray of the morning they depart so directly upwards as to elude all research; and with the first dawn of day they return, but whence, no man can tell; they drop as from the clouds, and take up their abode in their former haunts as if they had just left them the hour before.

The preparation for their annual flight is marked by some interesting circumstances. After the swallows have got their second brood, which is generally about the middle of September, they devote the whole of the remaining time to training the young for their ultimate flight. The regularity and order with which this is done is extraordinary. After the business of the food gathering is over, they assemble in multitudes from all quarters in one general convention, on the roof of some building, or on some large tree. While the assembly are seated together, one who seems commander-in-chief keeps aloft on the wing, flying round and round; at last darting upwards with great swiftness, with a loud, sharp, and repeated call, he seems as if he gave the word of command; instantly the whole flock are on the wing, rising upwards in the most beautiful spiral track, till they attain regions beyond the reach of human view. They remain in the upper regions of the atmosphere from a quarter to half an hour, when they all return by scores and dozens to the place whence they took their flight. This manœuvre they will repeat twice or three times in the evening, when the weather is fair; and after ten or twelve days of such practising they take their final departure for the season.

The theory of their submerging during winter is now, we believe, generally regarded as all a dream. It has arisen, apparently, from an optical illusion which is very well explained in the following anecdote, related by Mr. Gavin Inglis ('Phil. Mag.' vol. lii.) 'On the 11th of April, 1812, returning from Glasgow with a friend, we stopped at Kinross to corn our horses, and take a parting dinner. Before dinner was ready, we took a turn down to the old chapel; and returning by the loch (lake) side, we both expressed our astonishment at the vast assemblage of swallows, the first we had seen that season, hovering over the surface of a corner of the lake. "What," said my companion, "can the creatures have emerged from the water? Some people assert that they hybernate at the bottom of lakes and rivers. It must be so: see, there is one just risen." To a superficial observer they had certainly all the appearance of just emerging from the bottom of the lake. But looking attentively, we perceived them regularly descending in a slanting direction, and take something from the surface of the water, in which exercise they always in skimming struck the water with their breast, dashing a spray around them which looked very much like to shaking the water from their wings. This I have since observed a thousand times in the swallow skimming the river or mill-dam, catching the water flies, but which to persons not interesting themselves in the result, and at some little distance from the scene of action, is certainly very delusive; and without a close inspection, apt to leave the impression of their emerging from the water upon the mind. The weather was still cold, and not a fly abroad in the air to support them; no doubt remained with us of their thus gathering food; an idea in which we were soon strengthened by stepping down to the edge of the lake, when we saw the surface of the water all along the shore, and as far as the eye could reach, swarming with insects,

in appearance like gross gunpowder, and the water itself filled with the maggot of a water-fly, upon which there can be no doubt whatever the birds were feeding.'

Some similar occurrences had doubtless given birth to the theory of submerging; and Mr. Daines Barrington and others who so confidently assert that they have seen them with their own eyes rising out of lakes and rivers, and shaking the water from their wings, must have been deceived with their eyes open.

Buffon tells us that a shoemaker in Basle, anxious to obtain a solution of this singular mystery, put a collar on a swallow, containing an inscription to this effect:

'Pretty swallow, tell me whither goest
thou in winter?'

In the ensuing spring he received by the same courier the following answer:

'To Anthony of Athens.—Why dost
thou inquire?'

Assuming the story to be true, it is pretty evident that the answer must have been the work of some wag much nearer than Athens, for both Belon and Aristotle assure us, that though the swallows live half the year in Greece, they always pass the winter in Africa. A better answer to the son of St. Crispin would have been, '*Ne sutor ultra crepidam*;' and in any future edition of Buffon the story would not lose anything by substituting this as *the real fact*.

Talking Politics.

Gesner quotes a letter from a person, as he says, of credit, in which there is a strange story of two nightingales belonging to an innkeeper at Ratisbon, having been so infected by the sort of conversation indulged in by some officers or deputies of the diet, who frequented the tavern—nay, so wonderfully edified by it, that they used to spend the whole night in discoursing on the political interests of Europe! This is very ridiculous; but not more so than the story to which no less a philosopher than Pliny has given the sanction of his authority, of the two sons of the Emperor Claudius having given some nightingales so classical an education, that they could speak both Greek and Latin fluently, and every day invent some new expressions of their own.

Such fables only deserve mention, to show how little even Instinct, in its humble way, is exempt from misrepresentation, and how little reason avails to prevent very wise men from talking at times as if they were without it.

Carrier's Dog.

A carrier on his way to Dumfries had occasion to stop at some houses by the road side, in the way of his business, leaving his cart and horse upon the public road, under the protection of a passenger and a trusty dog. Upon his return he missed a led horse, belonging to a gentleman in the neighbourhood, which he had tied to the end of the cart, and likewise one of the female passengers. On inquiry he was informed that during his absence the female, who had been axious to try the mettle of the pony, had mounted it, and that the animal had set off at full speed. The carrier expressed much anxiety for the safety of the young woman, casting at the same time an expressive look at his dog. Oscar observed his master's eye, and aware of its meaning, instantly set off in pursuit of the pony, which he came up with soon after he had passed the first toll-bar on the Dalbeattie road, when he made a sudden spring, seized the bridle, and held the animal fast. Several people having observed the circumstance, and the perilous situation of the girl, came to relieve her. Oscar, however, notwithstanding their repeated endeavours, would not quit his hold, and the pony was actually led into the stable with the dog, till such time as the carrier should arrive. Upon the carrier entering the stable, Oscar wagged his tail in token of satisfaction, and immediately relinquished the bridle to his master.

Stratagem.

The bears in Kamschatka have recourse to a singular stratagem in order to catch the bareins, which are much too swift of foot for them. These animals keep together in large herds; they frequent mostly the low grounds, and love to browse at the feet of rocks and precipices. The bear hunts them by scent till he comes in sight, when he advances warily, keeping above them, and concealing himself among the rocks, as he makes his approaches, till he gets immediately over them, and near enough for his purpose. He then begins to push down with his paws pieces of rock among the herd below. This manœuvre is not followed by any attempt to pursue, until he finds he has maimed one of the flock, upon which a course immediately ensues, that proves successful or otherwise, according to the hurt the barein has received.

Humane Society.

Dr. Percival, in his 'Dissertations,' mentions the following singular and affecting instance of that sagacity and social feeling by which the race of rooks is characterized:—'A large colony of rooks had subsisted many years in a grove on the banks of the river Irwell, near Manchester. One serene evening I placed myself within view of it, and marked with attention the various labours, pastimes, and evolutions of this crowded society. The idle members amused themselves with chasing each other through endless mazes; and in their flight they made the air sound with an infinitude of discordant noises. In the midst of these playful exertions it unfortunately happened that one rook, by a sudden turn, struck his beak against the wing of another.

The sufferer instantly fell into the river. A general cry of distress ensued. The birds hovered with every expression of anxiety over their distressed companion.

'Animated by their sympathy, and perhaps by the language of counsel known to themselves, he sprang into the air, and by one strong effort reached the point of a rock which projected into the river. The joy became loud and universal; but, alas! it was soon changed into notes of lamentation, for the poor wounded bird, in attempting to fly towards his nest, dropped again into the river and was drowned, amid the moans of his whole fraternity.'

Fox Chasing.

During a fox hunt in Lanarkshire, Reynard being hard pressed, was reduced to the necessity of taking refuge up a chimney of one of the hot-houses in Hamilton Castle. He was followed by one of the hounds, who, passing through a flue upwards of fifty feet in length, came out at the top of the chimney, but missed Reynard in his murky recess. By this time a number of people were collected at the top of the chimney, who let down a terrier, who soon made him come in view, holding fast by his brush.

'One Swallow does not make Summer.'

The frequent appearance of single swallows on the verge of summer, many days before the general arrival of the tribe, has given rise to the common proverb, that 'one swallow never made summer.' They seem as if, like Noah's dove, they were despatched from the main body to spy and report on the appearance of the earth, or to find the longitude or latitude of their flight. A dilligent observer of nature assures us, that the first of these scouts who arrives at the old haunt of a colony will remain, as it were, to take and keep possession; and that a second and third will arrive, but after a short time will go away again, doubtless to convey intelligence to the main body of the state in which matters are, before they attempt their general migration.

Murder Prevented.

In a village, situated between Caen and Vire, on the borders of the district called the Grove, there dwelt, says M. Huet, Bishop of Avranches, a peasant of a surly untoward temper, who frequently beat and abused his wife, insomuch that the neighbours were sometimes obliged by her outcries to interpose, in order to prevent further mischief. At length, weary of living with one whom he hated, he resolved to make away with her. He pretended to be reconciled, altered his conduct, and on holidays invited her to walk out with him. One evening in summer, after a very hot day, he carried her to cool and repose herself on the borders of a spring, in a shady and solitary place. He affected to be very thirsty, and the clearness of the water tempted both of them to drink; but as soon as he saw his wife laying down and drinking, he threw himself upon her, and plunged her head into the water in order to drown her. She struggled hard, but could not have saved herself, had it not been for the assistance of a dog who used to follow her, and never left her company. He immediately flew upon the husband, seized him by the throat, made him quit his hold, and thus saved the life of his mistress

Escape of Jengis Khan.

The Mogul and Kalmuc Tartars attribute to the white owl, the preservation of Jengis Khan, the founder of their empire; and they pay it on that account almost divine honours. The prince, with a small army, happened to be surprised and put to flight by his enemies. Forced to seek concealment in a coppice, an owl settled on the bush under which he was hid. At the sight of this animal the prince's pursuers never thought of searching the spot, conceiving it impossible that such a bird would perch where any human being was concealed. Jengis escaped, and ever after his countrymen held the white owl sacred, and every one wore a plume of its feathers on his head. The Kalmucs continue the custom to this day, at all their great festivals; and some tribes have an idol in the form of an owl, to which they fasten the real legs of this bird.

Dinner Bell.

It is customary in large boarding houses to announce the dinner hour by the sound of a bell. A cat belonging to one of these houses always hastened to the hall on hearing the bell, to get its accustomed meal; but it happened one day that she was shut up in a chamber, and it was in vain for her that the bell had sounded. Some hours after, having been emancipated from her confinement, she hastened to the hall, but found nothing left for her. The cat thus disappointed got to the bell, and sounding it, endeavoured to summon the family to a second dinner, in which she doubted not to participate.

The Secretary Falcon.

M. le Vaillant gives an account of a remarkable engagement of which he was a witness, between the secretary falcon and a serpent. The serpent is the chief enemy of the falcon in all the countries which it inhabits, and the mode in which it wages war against it is very peculiar. When the falcon approaches a serpent, it always carries the point of one of its wings forward, in order to parry off its venomous bites; sometimes it finds an opportunity of spurning and treading upon its antagonist; or else, of taking him upon its pinions, and

throwing him into the air. When by this system it has, at length, wearied out its adversary, and rendered him almost senseless, it kills and swallows him at leisure. On the occasion which Vaillant mentions, the battle was obstinate, and conducted with equal address on both sides. The serpent, feeling at last his inferiority, endeavoured to regain his hole; while the bird apparently guessing his design, stopped him on a sudden, and cut off his retreat by placing herself before him at a single leap. On whatever side the reptile endeavoured to make his escape, the enemy still appeared before him. Rendered desperate, the serpent resolved on a last effort. He erected himself boldly to intimidate the bird, and hissing dreadfully, displayed his menacing throat, inflamed eyes, and a head swollen with rage and venom. The falcon seemed intimidated for a moment, but soon returned to the charge; and covering her body with one of her wings as a buckler, struck her enemy with the bony protuberance of the other. M. Vaillant saw the serpent at last stagger and fall; the conqueror then fell upon him to despatch him, and with one stroke of her beak laid open his skull.

Wasp Hatching.

The wasp, during its existence as a perfect insect, attaches itself to flowers; when it is ready to lay its eggs, it digs a cylindrical hole in a clayey sand, and deposits an egg at the bottom; it then goes among some cabbages, and seizes upon a small green caterpillar which it had never before made its prey. This caterpillar the wasp pricks with its sting, so as to weaken it, in order that it may not make any resistance against the worm which is about to issue from the egg, and devour it; it then rolls it up into a circular form, and places it at the bottom of the hole; the wasp then proceeds to fetch eleven similar caterpillars successively, which it treats in the same manner; it then closes up the hole, and dies. The small worm is now hatched; it devours the twelve caterpillars in succession, and then metamorphoses itself into a wasp, which leaves its subterraneous apartment, and flies about among the flowers.

The Battle Foundling.

The Marquess of Worcester has a poodle dog which was taken from the grave of his master, a French officer who fell at the battle of Salamanca, and was buried on the spot. This dog had remained on the grave until he was nearly starved; and even then was removed with difficulty; so faithful was he to the remains of him he had tenderly loved.

Mountain Sheep.

In the mountainous parts of Scotland and Wales, where the liberty the sheep enjoy renders them very wild, they exhibit a remarkable deviation from their generally timorous habit. A ram, or a wether, will often attack a single dog, and come off victorious; and where the danger is beyond the power of one individual to repel, recourse is had to the collective force of the whole flock. On such occasions they have been seen forming themselves into a close compact body, with the females and young in the centre, whilst the males took the foremost ranks. Presenting thus an armed front on all sides, they wait with firmness the approach of the enemy; nor does their courage fail them in the moment of attack; for when the aggressor advances within a few yards of the line, the rams dart upon him with such impetuosity as to lay him dead at their feet, unless he saves himself by flight. Against the attacks of single dogs or foxes, when in this situation, they are perfectly secure.

False Alarm.

A few years ago, a Mr. Rutter doing duty at the castle of Cape Town, kept a tame baboon for his amusement. One evening it broke its chains unknown to him. In the night, climbing up into the belfry, it began to play with, and ring the bell. Immediately the whole place was in an uproar; some great danger was apprehended. Many thought that the castle was on fire; others, that an enemy had entered the bay, and the soldiers began actually to turn out, when it was discovered that the baboon had occasioned the disturbance. On the following morning a court-martial was held, when Cape justice dictated, that whereas Master Rutter's baboon had unnecessarily put the castle into alarm, the master should receive fifty lashes; Mr. R., however, found means to evade the punishment.

Union of Labour.

A swallow's nest, built in the west corner of a window facing the north, was so much softened by rain beating against it, as to render it unfit to support the weight of a superincumbent load of five well-grown young swallows; during a violent storm the nest fell into the corner below, leaving the young brood exposed to all the fury of the blast. To save the poor creatures from an untimely death, the owner of the house benevolently caused a covering to be thrown over them till the severity of the storm abated. No sooner had it subsided, than the sages of the colony assembled, fluttering round the window, and hovering over the temporary covering of the fallen nest. As soon as this careful anxiety was observed, the covering was removed, and the utmost joy evinced by the group on finding the young ones alive and unhurt. After feeding them, the members of this assembled community arranged themselves into working order. Each division taking its appropriate station, fell instantly to work, and before night-fall they had jointly completed an

arched canopy over the young brood in the corner where they lay, and securely covered them against a succeeding blast. Calculating the time occupied by them in performing this piece of architecture, it appeared evident that the young must have perished from cold or hunger before any single pair could have executed half the job.

Sagacious Bruin.

The captain of a Greenland whaler being anxious to procure a bear, without wounding the skin, made trial of the stratagem of laying the noose of a rope in the snow, and placing a piece of kreng within it. A bear ranging the neighbouring ice, was soon enticed to the spot by the smell of burning meat. He perceived the bait, approached, and seized it in his mouth; but his foot at the same time, by a jerk of the rope, being entangled in the noose, he pushed it off with his paw, and deliberately retired. After having eaten the piece he had carried away with him, he returned. The noose, with another piece of kreng, being replaced, he pushed the rope aside, and again walked triumphantly off with the kreng. A third time the noose was laid; but excited to caution by the evident observations of the bear, the sailors buried the rope beneath the snow, and laid the bait in a deep hole dug in the centre. The bear once more approached, and the sailors were assured of their success. But bruin, more sagacious than they expected, after snuffing about the place for a few moments, scraped the snow away with his paw, threw the rope aside, and again escaped unhurt with his prize.

Battles of the Ants.

'Thus in battalia march embody'd ants.'
DRYDEN.

The wars entered into by ants of different size, bear no resemblance to those in which they combat with an equal force. When the large ants attack the small, they appear to do it by surprise; but when the small ants have time to guard against an attack, they intimate to their companions the danger with which they are threatened, when the latter arrive in crowds to their assistance. I have (says M. Huber) witnessed a battle between the herculean and sanguine ants; the herculean ants quitted the trunk of the tree in which they had established their abode, and reached the very gates of the dwelling of the sanguine ants; the latter, only half the size of their adversaries, had the advantage in point of number; they however acted on the defensive. The earth, strewed with the dead bodies of their compatriots, bore witness that they had suffered the greatest carnage; they therefore took the prudent part of fixing their habitations elsewhere, and with great activity transported to a distance of fifty feet from the spot, their companions and the several objects that interested them. Small detachments of the workers were posted at little distances from the nest, apparently placed there to cover the march of the recruits, and to preserve the city itself from any sudden attack. They struck against each other when they met, and had always their mandibles separated in the attitude of defiance. As soon as the herculean ants approached their camp, the sentinels in front assailed them with fury; they fought at first in single combat. The sanguine ant threw himself upon the herculean ant, fastened on his head, and inundated it with venom. It sometimes quitted its antagonist with great quickness; more frequently, however, the herculean ant held between its feet its audacious enemy. The two champions then rolled themselves up in the dust, and struggled violently. The advantage was at first in favour of the largest ant; but its adversary was soon assisted by those of its own party, who collected round the herculean ant, and inflicted several deep wounds with their teeth. The herculean ant yielded to numbers; it either perished the victim of its temerity, or was conducted a prisoner to the enemy's camp.

Such are the combats between ants of different size; but if we wish to behold regular armies wage war in all its forms, we must visit those forests in which the fallow ants establish their dominion over every insect in their territory. It is in these forests (continues the same author) I have witnessed the inhabitants of two large ant-hills, engaged in spirited combat. They were composed of ants of the same species, alike in their extent and population, and were situated about a hundred paces, distance from each other. Two empires could not possess a greater number of combatants.

This prodigious crowd of insects covered the ground lying between the two ant-hills, and occupying a space of two feet in breadth. Both armies met at half way from their respective habitations, and there the battle commenced. Thousands of ants took their station upon the highest ground, and fought in pairs, keeping firm hold of their antagonists; a considerable number were engaged in the attack, and others in leading away prisoners. The latter made several ineffectual efforts to escape, as if aware that, upon their arrival, they would experience a cruel death. The scene of warfare occupied the space of about three feet square. Those ants composing groups and chains, took hold of each other's legs and pincers, and dragged their antagonists to the ground. These groups formed successively. The fight usually commenced by two ants, who seized each other by the mandibles. They were frequently so closely wedged together, that they fell upon their sides, and fought a long time in that situation in the dust, until a third came to decide the contest. It more commonly happened that both ants received assistance at the same time, when the whole four made ineffectual attempts to gain the battle. Ants of both parties joined them; and it was in this way they formed chains of six, eight, or ten ants, all

firmly locked together; the equilibrium was only broken when several warriors from the same republic advanced at the same time, who compelled those that were enchained to let go their hold, when the single combats again took place.

On the approach of night, each party returned gradually to the city, which served it for an asylum. The ants, which were either killed or led away into captivity, not being replaced by others, the number of combatants diminished until their force was exhausted.

The ants returned to the field of battle before dawn. The groups again formed; the carnage recommenced with greater fury than on the preceding evening, and the scene of combat occupied a space of six feet in length, by two feet in breadth. Success was for a long time doubtful; about mid-day the contending armies had removed to the distance of a dozen feet from one of their cities. The ants fought so desperately, that nothing could withdraw them from their enterprise; they seemed absorbed in one single object, that of finding an enemy to contend with.

These wars offer something very surprising; the instinct which enables each ant to know his own party, even in the midst of the battle's rage. They sometimes attack those of their own party; but on recognising them, immediately relax their hold, and caress each other.

The common operations of the two colonies were not suspended during this warfare; the paths which led to a distance in the forest, were as much crowded as in time of peace, and all around the ant-hill order and tranquillity prevailed, with the exception only of that side on which the battle was raging. A crowd of these insects were constantly to be seen setting off for the scene of combat, while others were returning with their prisoners. This war terminated without any disastrous results to the two republics; long continued rains shortened its duration, and the warriors ceased to frequent the road which led to the camp of the enemy.

Whale Fishing.

The maternal affection of the whale, which in other respects is apparently a stupid animal, is striking and interesting. The cub being insensible to danger is easily harpooned, when the tender affection of the mother is so manifested, as not unfrequently to bring it within reach of the whalers. Hence, though a cub is of little value, yet it is sometimes struck as a snare for its mother. In this case she joins it at the surface of the water, whenever it has occasion to rise for respiration; encourages it to swim away; assists its flight by taking it under her fin; and seldom deserts it while life remains. She is then dangerous to approach, but affords frequent opportunities for attack. She loses all regard for her own safety, in anxiety for the preservation of her young; dashes through the midst of her enemies; despises the danger that threatens her, and even voluntarily remains with her offspring after various attacks have been made upon herself. In the whale fishery of 1814, a harpooner struck a young whale with the hope of its leading to the mother. Presently she arose, and seizing the young one, dragged about a hundred fathoms of line out of the boat, with remarkable force and velocity. Again she rose to the surface; darted furiously to and fro; frequently stopped short, or suddenly changed her direction, and gave every possible intimation of extreme agony. For a length of time she continued thus to act, though closely pursued by the boats; and inspired with courage and resolution by her concern for her offspring, seemed regardless of the danger that surrounded her. Being at length struck with six harpoons, she was killed.

Refugee Squirrel.

In the year 1814, a squirrel was caught in Ledstone Park, near Ferry Bridge, and lodged for safe custody in a trap used for taking rats alive. Here he remained for several weeks, till at length, panting for liberty, he contrived to make his escape through a window, and repaired once more to his native fields. The family in which he had been a sportive inmate, were not a little vexed at the loss of their little favourite, and the servant was ordered in the evening of the same day to remove the trap, that they might no longer be reminded of their loss; but on proceeding to discharge his duty, he found to his surprise that the squirrel, all wet and ruffled by the storm, had reassumed his station, and again taken up his lodgings in a corner of the trap.

Bears in Jeopardy.

A Greenland bear, with two cubs under its protection, was pursued across a field of ice by a party of armed sailors. At first she seemed to urge the young ones to an increase of speed, by running before them, turning round and manifesting by a peculiar action and voice, her anxiety for their progress; but finding her pursuers gaining upon them, she carried, or pushed, or pitched them alternately forward, until she effected their escape. In throwing them before her, the little creatures are said to have placed themselves across her path to receive the impulse, and when projected some yards in advance, they ran onwards until she overtook them, when they alternately adjusted themselves for another throw.

Leap-Frog.

The American Indians are known to be excellent runners, being almost able to match the swiftest horses. The bull-frog of American swamps is also well known for its surprising power of leaping, often compassing three yards at one leap. In order to make a trial of its powers, some Swedes laid a wager with

a young Indian, that he could not overtake a full-grown bull-frog, provided it had two leaps in advance. They caught one in a pond, and carried it into a field at some distance, where applying a burning faggot to its tail, the irritated animal bounded across the field towards the pond as fast as it could, the Indian following with all his might. The race was however no match; the frog had regained the pond before the Indian was within many yards of it.

Retaliation.

A wild stork was brought by a farmer in the neighbourhood of Hamburgh, into his poultry yard, to be the companion of a tame one, which he had long kept there; but the tame stork disliking a rival, fell upon the poor stranger, and beat him so unmercifully that he was compelled to take wing, and with some difficulty escaped. About four months afterwards, however, he returned to the poultry yard, recovered of his wounds, and attended by three other storks, who no sooner alighted, than they all together fell upon the same stork, and killed him.

Newsman Extraordinary.

One of the carriers of a New York paper called the *Advocate*, having become indisposed, his son took his place; but not knowing the subscribers he was to supply, he took for his guide a dog which had usually attended his father. The animal trotted on, a-head of the boy, and stopped at every door where the paper was in use to be left, without making a single omission or mistake.

Bear Cubs.

In the month of June, 1812, a female bear, with two cubs, approached near a whaler, and was shot. The cubs not attempting to escape, were taken alive. These animals, though at first evidently very unhappy, became at length in some measure reconciled to their situation, and being tolerably tame, were allowed occasionally to go at large about the deck. While the ship was moored to a floe, a few days after they were taken, one of them having a rope fastened round his neck, was thrown overboard. It immediately swam to the ice, got upon it, and attempted to escape. Finding itself however detained by the rope, it endeavoured to disengage itself in the following ingenious way. Near the edge of the floe was a crack in the ice of considerable length, but only eighteen inches or two feet wide, and three or four feet deep. To this spot the bear turned; and when on crossing the chasm, the bight of the rope fell into it, he placed himself across the opening; then suspending himself by his hind feet, with a leg on each side, he dropped his head and most part of his body into the chasm; and with a foot applied to each side of the neck, attempted for some minutes to push the rope over his head. Finding this scheme ineffectual, he removed to the main ice, and running with great impetuosity from the ship, gave a remarkable pull on the rope; then going backward a few steps, he repeated the jerk. At length, after repeated attempts to escape this way, every failure of which he announced by a significant growl, he yielded himself to his hard necessity, and lay down on the ice in angry and sullen silence.

Noble Perseverance.

Elephants were, of old, employed in India in the launching of ships. Ludolph relates, that one being directed to force a very large vessel into the water, the work proved superior to its strength; his master, with sarcastic tone, bid the keeper take away the lazy beast, and bring another: the poor animal instantly repeated his efforts, fractured his skull, and died on the spot.

The Catcher Caught.

During a sudden inundation of the Rhine, a hare unable to escape through the water to an eminence, climbed up a tree. One of the boatmen rowing about to assist the unfortunate inhabitants observing puss, rowed up to the tree, and mounted it, eager for the game, without properly fastening his boat. The terrified hare, on the approach of its pursuer, sprang from the branch into the boat, which thus set in motion floated away, leaving its owner in the tree in dread of being washed away by the current. After several hours' anxiety, he was perceived, and taken off by some of his companions.

Ostrich Riding.

Mr. Adanson, in his 'Voyage to Senegal,' &c., mentions, that during the time of his residence at Podor, a French factory on the banks of the river Niger, there were two ostriches, though young, of gigantic size, which afforded him a very remarkable sight. 'They were,' he says, 'so tame, that two little blacks mounted both together on the back of the largest. No sooner did he feel their weight, than he began to run as fast as possible, and carried them several times round the village, as it was impossible to stop him otherwise than by obstructing the passage. This sight pleased me so much, that I wished it to be repeated, and to try their strength, directed a full grown negro to mount the smallest, and two others the largest. This burthen did not seem at all disproportionate to their strength. At first they went at a tolerably sharp trot, but when they became heated a little, they expanded their wings as though to catch the wind, and moved with such fleetness, that they scarcely seemed to touch the ground. Most people have one time or other seen a partridge run; and consequently know that

there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with this advantage; and I am satisfied that those I am speaking of, would have distanced the fleetest race horses that were ever bred in England. It is true they would not hold out so long as a horse; but they would undoubtedly go over a given space in less time. I have frequently beheld this sight, which is capable of giving one an idea of the prodigious strength of an ostrich, and of shewing what use it might be of, had we but the method of breaking and managing it as we do a horse.'

Studying.

Plutarch tells us of a magpie belonging to a barber at Rome, which could imitate to a nicety almost every word it heard. Some trumpets happened one day to be sounded before the shop, and for a day or two afterwards the magpie was quite mute, and seemed pensive and melancholy. All who knew it were greatly surprised at its silence; and it was supposed that the sound of the trumpets had so stunned it, as to deprive it at once of both voice and hearing. It soon appeared, however, that this was far from being the case; for, says Plutarch, the bird had been all the time occupied in profound meditation, studying how to imitate the sound of the trumpets; and when at last master of it, the magpie, to the astonishment of all its friends, suddenly broke its long silence, by a perfect imitation of the flourish of trumpets it had heard; observing with the greatest exactness all the repetitions, stops, and changes. The acquisition of this lesson had however exhausted the whole of the magpie's stock of intellect; for it made it forget everything it had learned before.

Faithful Companion.

Mr. Isaac Hall, gardener at Lenton Abbey, near Nottingham, in removing some rubbish, discovered two ground toads of an uncommon size, weighing no less than seven pounds. On finding them, he was surprised to see, that one of them got upon the back of the other, and both proceeded to move slowly on the ground towards a place of retreat; upon further examination he found, that the one on the back of the other had received a severe contusion from his spade, and was rendered unable to get away, without the assistance of its companion!

A Mother Watching her Young.

Abbé de la Pluche, in his 'Spectacle de la Nature,' has the following singular instance of the far-sighted watchfulness of the turkey-hen over her young. 'I have heard,' he says, 'a turkey-hen, when at the head of her brood, send forth the most hideous scream, without being able to perceive the cause; her young ones, however, immediately when the warning was given, skulked under the bushes, the grass, or whatever else seemed to offer shelter or protection. They even stretched themselves at full length on the ground, and continued motionless, as if dead. In the meantime, the mother with her eyes directed upwards, continued her cries and screaming as before. On looking up in the direction in which she seemed to gaze, I discovered a black spot just under the clouds, but was unable at first to determine what it was; however, it soon appeared to be a bird of prey, though at first at too great a distance to be distinguished. I have seen one of these animals continue in this agitated state, and her whole brood pinned down, as it were, to the ground for four hours together; whilst their formidable foe has taken its circuits, has mounted and hovered directly over their heads; at last, upon his disappearing, the parent changed her note, and sent forth another cry, which in an instant gave life to the whole trembling tribe, and they all flocked round her with expressions of pleasure, as if conscious of their happy escape from danger.'

Quail Fighting.

The ancient Greeks and Romans used to make quails fight with each other in the same manner as the moderns do game cocks. The quail is an animal of undaunted courage, and will perish rather than yield. In the time of Augustus, there was one which had acquired such celebrity for its victories, that a certain Prefect of Egypt thought he could not pay the emperor a higher compliment, than by serving it up at his table. Augustus, incensed at seeing so noble an animal put to so base a use, repaid the servility of the prefect by ordering him to be put to death.

The fighting of quails is even at present a fashionable diversion in China, and in some parts of Italy.

Venturing to Sea.

In the 1798, a covey of partridges having been disturbed by some men at plough, near East Dean, in Sussex, took their flight across the cliff to the sea, over which they continued their course about three hundred yards. Either intimidated or otherwise affected by that element, the whole were then observed to drop into the water. Twelve of them were soon afterwards floated by the tide to the shore, where they were picked up by a boy, who carried them to Eastbourne and sold them.

Deceiving the Fowler.

Mr. Markwick relates, that 'as he was once hunting with a young pointer, the dog ran on a brood of very small partridges. The old

bird cried, fluttered, and ran trembling along just before the dog's nose, till she had drawn him to a considerable distance; when she took wing and flew farther off, but not out of the field. On this the dog returned nearly to the place where the young ones lay concealed in the grass; which the old bird no sooner perceived, than she flew back again, settled first before the dog's nose, and a second time acted the same part, rolling and tumbling about till she drew off his attention from the brood, and thus succeeded in preserving them.'

A Hanger-On.

The trumpeter bird, in its tame state, has a habit of following persons through the streets and out of town, even those whom it has never seen before. It is difficult to get rid of it; if a person enters a house, it will wait his return and again join him, though after an interval of some hours. M. de la Borde says, that he has sometimes betaken himself to his heels to get rid of them, but to no purpose. They sped faster than he could, and always got before him; when he stopped, they stopped also; wherever he moved, they were at his elbow. He says he knew one that invariably followed all the strangers who entered its master's house, accompanied them into the garden, took as many turns there as they did, and attended them back again.

The Stray Sheep.

'I once witnessed,' says the Ettrick Shepherd, 'a very singular feat performed by a dog belonging to John Graham, late tenant in Ashiesteel. A neighbour came to his house after it was dark, and told him that he had lost a sheep on his farm, and that if he (Graham) did not secure her in the morning early, she would be lost, as he had brought her far. John said he could not possibly get to the hill next morning, but if he would take him to the very spot where he lost the sheep, perhaps his dog Chieftain would find her that night. On that they went away with all expedition, lest the traces of the feet should cool; and I, then a boy, being in the house, went with them. The night was pitch dark, which had been the cause of the man losing his ewe, and at length he pointed out a place to John by the side of the water where he had lost her. 'Chieftain! fetch that,' said John; 'bring her back, sir.' The dog jumped around and around, and reared himself upon an end; but not being able to see anything, evidently misapprehended his master, on which John fell to scolding his dog, calling it a great many hard names. He at last told the man that he must point out *the very track* that the sheep went, otherwise he had no chance of recovering it. The man led him to a grey stone, and said he was sure she took the brae (hill side) within a yard of that. 'Chieftain; come hither to my foot, you great numb'd whelp,' said John. Chieftain came, John pointed with his finger to the ground. 'Fetch that, I say, sir—bring that back, away.' The dog scented slowly about on the ground for some seconds; but soon began to mend his pace, and vanished in the darkness. 'Bring her back, away, you great calf!' vociferated John, with a voice of exultation, as the dog broke to the hill. And as all these good dogs perform their work in perfect silence, we neither saw nor heard any more of him for a long time. I think, if I remember right, we waited there about half an hour; during which time all the conversation was about the small chance which the dog had to find the ewe, for it was agreed on all hands, that she must long ago have mixed with the rest of the sheep on the farm. How that was, no man will ever be able to decide. John, however, still persisted in waiting until his dog came back, either with the ewe or without her; and at last the trusty animal brought the individual lost sheep to our very feet, which the man took on his back, and went on his way rejoicing.'

Old Habits.

Between the years 1750 and 1760, a Scottish lawyer of eminence made a journey to London. At that period such journeys were usually performed on horseback, and the traveller might either ride post, or if willing to travel economically, he bought a horse, and sold him at the end of his journey. The gentleman of whom we speak, who was a good judge of horses, as well as a good horseman, had chosen the latter mode of travelling, and had sold the horse on which he rode from Scotland as soon as he arrived in London. With a view to his return, he went to Smithfield to purchase a horse. About dusk, a handsome horse was offered to him at so cheap a rate, that he was led to suspect the animal to be unsound; but as he could discover no blemish he became the purchaser. Next morning he set out on his journey; his horse had excellent paces, and the first few miles, while the road was well frequented, our traveller spent in congratulating himself on his good fortune. On Finchley Common, and at a place where the road run down a slight ascent, and up another, the traveller met a clergyman driving a one-horse chaise. There was nobody within sight, and the horse by his manœuvre plainly intimated what had been the profession of his former master. Instead of passing the chaise, he laid his counter close up to it, and stopt it, having no doubt that his rider would embrace so fair an opportunity of exercising his vocation. The clergyman, under the same mistake, produced his purse unasked, and assured the inoffensive and surprised horseman that it was unnecessary to draw his pistol. The traveller rallied his horse, with apologies to the gentleman, whom he had unwillingly affrighted, and pursued his journey. The horse next made the same suspicious approach to a coach, from the windows of which a blunderbuss was levelled, with denunciations of death and destruction to the rider, though *sachless*, as he used to ex-

press it, of all offence in deed or word. In short, after his life had been once or twice endangered by the suspicions to which his horse's conduct gave rise, and his liberty as often threatened by peace officers, who were disposed to apprehend him as the notorious highwayman who had formerly ridden the horse, he found himself obliged to part with the inauspicious animal for a mere trifle, and to purchase at a dearer rate a horse of less external figure and action, but of better moral habits.

Philosophic Cat.

A young cat, which sometimes had the indulgence of taking her place in the domestic circle, upon the carpet before the fire in the parlour, one day came in when one of the party was spinning upon a line wheel. Having never seen such a thing before, she became extremely alarmed by its appearance and motion. She couched down in an attitude of fear and of investigation; and yet at such a distance as would admit of a speedy retreat if it should prove to be alive, and an enemy. She crept slowly all along the wheel, with her eyes steadily fixed on it, and with a very singular expression of countenance, till at length, not being able to satisfy herself, she retreated towards the door, impatiently waiting to make her escape; which she did the moment it was in her power, with great precipitation.

The next morning, when she came into the room, the wheel then standing still, she advanced courageously towards it, and after an apparently careful examination, walking all round, ventured upon the further experiment of endeavouring to ascertain with her paw whether there was really anything to be apprehended from it. Still not finding any motion, our philosopher of the Newtonian school, satisfied that she had nothing to fear, seated herself quietly by the fire; and the next time she saw it in motion, she sprang gaily forward, and enjoyed her triumph, by playing with the object of her former terror.

An Ass Cast Away.

In March, 1816, an ass belonging to Captain Dundas, R.N., then at Malta, was shipped on board the *Ister* frigate, Captain Forrest, bound from Gibraltar for that island. The vessel struck on some sands off the Point de Gat, and the ass was thrown overboard, in the hope that it might possibly be able to swim to the land; of which, however, there seemed but little chance, for the sea was running so high, that a boat which left the ship was lost. A few days after, when the gates of Gibraltar were opened in the morning, the guard were surprised by Valiant, as the ass was called, presenting himself for admittance. On entering, he proceeded immediately to the stable of Mr. Weeks, a merchant, which he had formerly occupied. The poor animal had not only swam safely to the shore, but without guide, compass, or travelling map, had found his way from Point de Gat to Gibraltar, a distance of more than two hundred miles, through a mountainous and intricate country, intersected by streams, which he had never traversed before, and in so short a period, that he could not have made one false turn.

The Notes of Birds.

The cock speaks the language of his hens, and he speaks it as they do; but more than they do, he boasts in crowing of the power he possesses of receiving proofs of his tenderness. He sings his valour and his glory.

The goldfinch, linnet, and tomtit, sing their loves.

The chaffinch sings his love, and his self-love.

The canary bird sings his love, and his real talents.

The lark chaunts a hymn on the beauties of nature, and the vigour with which he cuts the air while he soars aloft in the presence of his mate, who is admiring him.

The swallow, all tenderness and affection, rarely sings alone, but in duo, trio; in short, in as many parts as there are members of the family. His gamut is very limited; however, its concert is full of sweetness.

The nightingale has three songs; that of suppliant love, at first languishing, then mixed with lively accents of impatience, which end in protracted notes full of pathos that touch the heart. In this song the female takes her part, by interrupting the couplet with tender notes; to which succeed an affirmative, timid and full of expression.

Remembrance of Home.

While the allied armies occupied France, in the year 1815, there was in the month of November of that year, a great fall of snow at Commercy, which covered the ground to the depth of eight or ten inches. When the Russian dragoons stationed there were taking their horses to water in the morning, these animals, surprised and delighted at a sight which doubtless reminded them of their own country, began to prance, neigh, and roll themselves in the snow. A number escaped from the hands of their conductors, who had great difficulty in catching them again.

Shipwrecked Crew Saved.

The *Durham* packet of Sunderland, was in 1815 wrecked near Clay, in Norfolk. A faithful dog was employed to use his efforts to carry the lead line on shore, from the vessel: but there being a very heavy sea, and a steep beach, it appeared that the drawback of the surf was too powerful for the animal to contend with. Mr. Parker, shipbuilder, of Wells, and Mr. Jackson, junior, of Clay, who were

on the spot, observing this, instantly rushed into the sea, which was running very high, and gallantly succeeded, though at a great risk, in catching hold of the dog, who was much exhausted, but who had all this time kept the line in his mouth; the line being thus obtained, a communication with the vessel was established, and a warp being passed from the ship to the shore, the lives of all on board, nine in number, including two children, were saved.

Honours Paid to Living and Departed Worth.

A good man (says Plutarch) will take care of his horses and dogs, not only when they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called *Hecatompedon*, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large, free from any farther service. It is said that one of these afterwards came of its own accord to work, and putting itself at the head of the labouring cattle, marched before them to the citadel. The people were pleased with this spontaneous action, and made a decree that the animal should be kept at the public charge as long as it lived. Many have shown particular marks of regard in burying animals which they had cherished and been fond of. The graves of Cimon's mares, with which he thrice conquered at the Olympic games, are still to be seen near his own tomb. Xanthippus, whose dog swam by the side of his galley to Salamis, when the Athenians were forced to abandon their city, afterwards buried it with great pomp upon a promontory, which to this day is called the *dog's grave*. In Pliny, we have an amusing account of a superb funeral ceremony, which took place during the reign of Claudius; in which the illustrious departed was no other than a crow, so celebrated for its talents and address, that it was looked upon as a sort of public property. Its death was felt as a national loss; the man who killed it was condemned to expiate the crime with his own life; and nothing less than a public funeral could, as it was thought, do justice to its memory. The remains of the animal were laid on a bier, which was borne by two slaves; musicians went before it, playing mournful airs; and an infinite number of persons, of all ages and conditions, brought up the rear of the melancholy procession.

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